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THE
GENERAL BAPTIST
REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. X.—NEW SERIES.

1848.

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P R E F A C E .

PERMITTED by the good providence of Almighty God, to present to our readers another, and an enlarged volume, of this Periodical, we cannot avoid allusion to the extraordinary character of the year that is now passed away, and the comparative security and tranquility with which, as a nation, we have been favoured.

What events have occurred in the surrounding nations to fill the page of history! Thrones, sceptres, dominions, and powers, have trembled and fallen before oppressed, discontented, and excited men! Almost every great capital of Europe has been the scene of anarchy and bloodshed and revolution! But 'the end is not yet.' Apparently the nations are as far from tranquility and order as ever. Men's hearts are still 'failing them for fear.' Why are we preserved? What, under God, has kept us from those scenes of social confusion and mutual distrust and slaughter which have become familiar to Europe? We reply, without hesitation, the regard that exists among us to the religion of the Son of God. Popish and infidel countries have no heavenly rule that restrains and guides them—and in the present convulsions and the future sufferings and turmoil will eventually be seen the retributions of providence, and the accomplishment of the prophecies of the word of God.

We have much reason as a nation for humility and contrition—many evils, social, political and religious, have to be corrected—but our preservation from anarchy, calls for our gratitude to Almighty God, and our earnest devotion to his service. Let every christian denomination adhere to 'the oracles of God,' be active in diffusing divine truth amongst men, and God will preserve us. Let our own increase its efforts; let every church and every individual member be zealous and devoted, and God will bless us, and make us a blessing!

We complete the present volume with the hope that as it is greatly enlarged, and we trust considerably improved, the increased patronage of the past year may be but the earnest of a still wider circulation in years to come.

To our agents, contributors and friends, we tender our cordial thanks for their past favours, and pray that the General Baptist Repository may be instrumental in advancing the interests of evangelical piety in our families and churches.

THE EDITORS.

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THE
GENERAL BAPTIST REPOSITORY,
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No. 109.]

JANUARY, 1848.

[NEW SERIES.

MEMOIR OF THE REV. FINLATOR CAMERON.

BY THE REV. J. KIDDALL.

WE envy not the feelings of that individual who does not esteem it highly pleasurable to call into recollection those events and circumstances; those moral, social, and religious excellencies, which, in the life of a departed friend, rendered him alike the object of interest and affection. This pleasure is ours; but alas! like all other earthly bliss, it has its modifications and abatements. Sweet remembrance brings to our eye the person; to our ear, the voice; to our mind, the character of departed worth, and we are touched with delightful emotion: but there is lurking within a *sense* of the painful fact, that love the most ardent has had to say, 'Bury my dead out of my sight;' by which feeling, if sorrow is not rather beguiled than removed, our pleasure is indeed mingled with regret. We realize the sentiment of the ancient patriarch, 'Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?' Our beloved friend has vacated *his* post in the affairs of this life; he has vacated his accus-

VOL. 10.—N. S.

tomed place in the family, and in the social circle; he has vacated the house of God, and the pulpit; and 'where is he?' He is absent from the body, and present with the Lord; where the weary are at rest; before the throne of God, enjoying the reward of grace! Thus—turning our thoughts into a more spiritual course; and when, as in this instance, we can connect a holy and useful life, and a calm and peaceful death, as the effects of divine grace on the heart, through repentance towards God and faith in Christ, with the assurance of holy writ, that, 'Blessed are the dead who die in the Lord,—we have, in contemplation, not our loss, but the present and eternal condition of those who have fallen asleep in Christ, a source of exalted joy. These saints in light shall not return to us. Shall we, at the stroke of death, ascend to them, and take possession of the heavenly inheritance? 'He that believeth and is baptized, shall be saved; he that believeth not, shall be damned,' is the testimony of the glorious

A

Son of God. Let every reader practically regard this all-important declaration; a declaration in accordance with which our eternal destiny shall be fixed.

The subject of this memoir, as indicated both by his given name and surname, was of Scottish descent. The Scots write the former, *Findlater*, but our deceased friend always wrote it *Finlator*. Mr. Cameron very rarely mentioned his ancestors, and we are not aware that he has left any records relating to them; but from a member of his own family, and from one who was his friend in youth, (to both of whom the writer tenders his sincere thanks) and from Scottish history, a few particulars have been gathered. The grandfather of our friend, Mr. Archibald Cameron, served in the rebellion of 1715 under Earl Findlater, and with him was taken prisoner. The Earl's politics, and of course Mr. Cameron's were of the same character may be learnt from the fact, that he, (subsequent to 1712) brought forward a motion in the House of Lords for repeal, on which occasion Earl Mar, who had previously been so active in effecting the Union, now, with that duplicity for which he was so notorious, supported Findlater in seeking its repeal. Ultimately, Findlater was executed as a rebel, but Mr. Cameron was pardoned and liberated. Of this Mr. C.'s subsequent history we know nothing that is well authenticated. By desire of the Earl, Mr. Cameron's son was called after him, Findlater, or Finlator. This son became the father of our friend, to whom the same name was also given. The surname, Cameron, very frequently occurs in the page of Scottish history. Such indeed was the number of the Camerons that they might almost be termed 'Jegion.' Both Scottish clanship and religious denomination, are associated with this name. The '*clan Cameron*' has on its side great antiquity, and much that is interesting.

The '*Cameronians*,' a religious body, so called from one of the Cameron family, were in fact the dissenters of Scotland. The Rev. Richard Cameron, their leader and founder, was a nonconformist minister. He was distinguished for zeal, piety, and ability, and was killed, with several others, in a conflict, on the 20th of July, 1680, in the defence and maintenance of the doctrines which this sect held. As persecuted to death for righteousness' sake, blessed are they, 'for theirs is the kingdom of heaven.' But when persecuted, and in withstanding the enemies of Christ and his cause, if these worthies used carnal weapons, and thus perished, they followed not the example of Christ and his apostles, neither did they regard divine direction. In this case, we may mourn over them as good but mistaken men. We cannot ascribe to them, *all* the honours which belong to martyrdom.—See Matt. x. 23, and xxvi. 52; 2 Cor. x. 4.

In 1764, at the age of eighteen, the father of him, an outline of whose life we now attempt to supply, left Scotland and settled at Seven Oaks, in Kent; afterwards he removed to Chatham, at which place on the 14th of July, 1799, he and Mrs. Cameron were baptized by the late Rev. Joseph Hobbs, and here, at an advanced age they died. At Chatham the subject of this memoir was born, and in this town, on the 29th of June, 1800, he also was baptized by Mr. H. We regret that we know so little of Mr. Cameron's history in his juvenile days, and nothing as to those circumstances by which he was brought to a knowledge of the truth. In free conversation with him, however, it was easy to discover that all that warmth of spirit, and firmness of mind, and fixedness of principle which so distinguished the *man*, had also characterized the *youth*. He was expert in the art of swimming, and in the management of a boat, in which hazardous recreations he was the instrument,

apparently, of saving one of his youthful companions from a watery grave. To this period of his life, and to events connected with it, he would occasionally refer. The tear generally accompanied the narration. Now it was, seeing the severities which in his native town were inflicted upon young recruits, that Mr. Cameron became so disgusted with martial life, as ever afterwards when adverting to it to speak in the strongest terms of abhorrence. The references which he used to make to events of a religious nature, as connected with his early days, were always replete with instruction and interest. He was baptized in the river Medway, on which occasion it was arranged that this youthful candidate should give out the hymn which was to be sung immediately before the administration of the ordinance. As expressive of his own views and feelings, he has frequently told us, he chose the one commencing,—

‘Dear Lord, and will thy pardoning love,
Embrace a soul so vile?
Wilt thou my load of guilt remove,
And bless me with thy smile?’

On baptismal occasions he would sometimes advert to the day of his own baptism. The emotion with which he used to do this; the fact, that from the day of his making this public profession, he continued steadfast in the apostle’s doctrine and fellowship, and in breaking of bread, and in prayers; and the object that he contemplated, obviously, the encouragement of those who were now to be baptized, always rendered the allusion deeply impressive. Mr. Cameron commenced preaching before he was baptized. This course, we are quite sure, in the review of after-life, he would regret, its being a long-cherished and fully settled principle with him that the New Testament gives baptism, in the order of time, the precedence of preaching. We believe that he delivered his first sermon when he was about eighteen years

of age, May 2nd, 1800, at Luton, a village near Chatham. He selected as a text, 1 Peter i. 17. Towards the close of 1801, our esteemed friend commenced his studies, as preparatory to the regular ministry of the gospel, at the Academy in London, then conducted by that great and good man, Rev. Dan Taylor. On leaving Chatham for the Academy, Mr. C. preached a farewell sermon to the General Baptist church and congregation at that place. This discourse was founded on Paul’s valedictory address to the church at Corinth. ‘Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.’

While at the Academy we have good authority for saying that Mr. Cameron studied closely, preached frequently, and walked circumspectly. His tutor, the family, and his fellow-students held him in high estimation. For Mr. Hobbs, Mr. Taylor, and others of the household of faith, of this day, our lamented friend gave many convincing proofs that in life they were dear to him; and when they died, we saw, that like the devout men who carried Stephen to his burial, he made great lamentation over them. However warm he became in his attachment to others, he never forgot his old friends. For them his affection suffered no abatement. The writings of Mr. Dan Taylor were greatly valued by Mr. Cameron. A few years ago he made a very liberal offer, with a view to the publishing of all his works in a uniform edition; and often did he regret that in this matter his efforts failed. Not many weeks prior to his death, and when he was suffering much from pain and weakness, the writer of this paper, knowing that he had been alone while Mrs. Cameron had been attending public worship, said to him, on entering his room, ‘I fear, Sir, you have had a dreary hour.’ ‘No,’ with his usual vivacity, he replied, ‘I have

not: I have been enjoying good Dan Taylor's company.' He had been reading some of his letters to Rev. A. Fuller.

(To be continued.)

THE FREE-WILL BAPTIST CONFERENCE, HELD AT SUTTON, VERMONT, UNITED STATES OF AMERICA.

It will be recollected by all our readers that the last Annual Association, held at Nottingham, appointed a deputation to attend this meeting of our transatlantic brethren. Some account of the meeting itself, as well as of the proceedings of the deputation may properly be expected in the pages of our magazine.

We have now lying before us a series of the Morning Star, (the F. W. Baptist newspaper,) from Oct. 20th to Nov. 17th, in which a large space is devoted to a report of the discussions and proceedings of the Conference; and in them even, the report is not brought to a termination. From these voluminous details, it will be no easy task to make a report which will convey an adequate idea of the Conference, and at the same time be sufficiently condensed to appear as an article in this periodical. We will, however, make an attempt, and cast ourselves on the candour of our readers.

Sutton, the place where the Conference was held, is a village or township, in the North of the rural State of Vermont. It did not appear to us to be a locality well selected for such an assembly, for though the township is six miles square, it has only a slender population, and is not near to any railway line, and travelling by 'stage' in America is a slow and difficult process. The fact that so secluded and northern a locality was chosen for the Conference, was matter of some regret to several of our American brethren, who observed that though the F. W. Baptists are most numerous in Maine, Vermont, and New Hampshire, a more eligible and accessible place should have been selected for this purpose. We should

not however omit to record the fact, that if Sutton itself did not appear to be the most suitable locality for the Conference, the friends there, and indeed the inhabitants generally, opened their houses for the reception of the delegates and visitors who came together, and displayed a large measure of that generous hospitality, which, under the circumstances, was most delightful and cheering.

The Methodist place of worship was given up to our friends, for their use during the sittings of the Conference; so that while the delegates occupied the chapel belonging to their own friends, various exercises of a religious nature could be held in the other chapel.

The constitution of the General Conference requires a passing notice. A number of churches conveniently located are united together in a quarterly meeting; a number of quarterly meetings constitute a yearly meeting; and the whole of the yearly meetings are represented in the General or Triennial Conference. The members of the quarterly meetings, are elected by the churches which are comprised in its own districts; the quarterly meetings elect their own delegates to the yearly meeting; and the yearly meetings appoint their delegates who constitute the General Conference. Though this arrangement gives to the General Conference the aspect of an ecclesiastical synod, and governing hierarchy, the Conference assumes no power over the churches beyond what is advisory. It is not a legislative assembly.

Some idea may be formed of the chief locations of the F. W. Baptist body, when it is understood that the

New Hampshire yearly meeting, includes eight quarterly meetings, which comprise one hundred and fifty-one churches, and eleven thousand members. Parsonsfield yearly meeting, includes five quarterly meetings, ninety seven churches, and six thousand members; and extends over a district partly in New Hampshire and partly in Maine. Kennebeck yearly meeting, (Maine) has eight quarterly meetings, one hundred and thirty-five churches, and near seven thousand members. Penobscot yearly meeting, (Maine,) has eight quarterly meetings, one hundred and eighteen churches, and near four thousand members. Vermont yearly meeting, includes eight quarterly meetings, ninety-nine churches, and about four thousand members. Rhode Island and Massachusetts yearly meeting, has three quarterly meetings, thirty-six churches, and near five thousand members. Hence it will be perceived, that some thirty-seven thousand members out of the fifty-five thousand reported in their last register, are located in these north eastern states. They have extended themselves west, considerably, and have churches, &c., in the states of New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, and Wisconsin; but many of these churches are small, and exist in thinly-populated districts. Our friends, indeed, seem to have regarded the rural districts as their chief sphere of labour. Altogether, their last register reports, one hundred and fourteen quarterly meetings, and eleven hundred and ninety-seven churches. As it will be seen from the above statement, they prevail most in the north eastern states.

The Conference, consisting of delegates from the yearly meetings, assembled on Wednesday, October 6th, 1847. And though, as might be expected, the larger number of its members and visitors were from the north and eastern states, there were brethren from the far west. From central

New York, from north Ohio, Michigan, Illinois, and even from Wisconsin, delegates were present at this meeting. Some of these zealous and warm-hearted friends could not have travelled fewer than fifteen hundred miles to meet and confer with their brethren! The conference was organized by appointing elder Jonathan Woodman, of Sutton, Vermont, Moderator; assistant Moderators, Thomas Perkins, and J. Chaney; and A. K. Moulton, and D. P. Cilley, assistant clerks, Silas Curtis being the standing clerk, whose office is held for a term of years. The delegates having submitted their credentials for examination, took their seats in the centre part of the chapel, and were regarded as constituting 'the House.'

In the afternoon, the letters from the yearly meetings were read; and as the arrival of brother Burns, one of the deputation from England, was announced, he was introduced to the Moderator by the Hon. J. M. Harper, and to the Conference by the Moderator, who alluded in affectionate terms to the appointment of the deputation, to the agreement in doctrine which subsisted between the F. W. Baptists in America, and the G. B. Connexion in this country, to the fact that Dr. Burns was already known to many of them by his publications, and commended him in his public and private capacity to their warmest sympathies and kindest hospitalities, and expressed his devout wish that his coming among them might promote their happiness and well being.

The Conference stood while this address was delivered. After they were seated, Dr. Burns addressed them at some length, and with considerable effect, as to the chief reasons which led to the appointment of this deputation, viz., christian brotherhood, hostility to American slavery, and the advancement of missionary efforts and zeal. He alluded also in appropriate terms to the severe and dangerous indisposition which had

prevented his companion in travel from being present at the commencement of the Conference. Intense interest and feeling pervaded the members of the house during the delivery of this address. The reading of letters, and a variety of discussions, closed the business of the day.

On Thursday, standing committees were appointed and announced, on the Printing Establishment, Education, Sabbath-schools, Ministry, Slavery, Missions, Moral Reform, Temperance, Popery, Church Polity, Correspondence, Peace, Petitions and Requests, State of Religion, the Sabbath. The various letters, cases, resolutions, &c., were to their respective committees in the course of the day, and in connection with this process there was a considerable time spent in discussions, one of which referred to the question of sending missionaries among the slaves of the south, and also to the fugitives in Canada.

Friday morning was employed chiefly in discussions. In the afternoon the report of the Printing Establishment was presented; which, as it is well conducted, has greatly flourished, and has considerable funds at the disposal of the conference: it was listened to with great interest and satisfaction.*

In the evening the anniversary of the Sabbath-school Union was held; E. Place, the Secretary, presided. The report was ordered to be printed, and a variety of resolutions urging on ministers and members to sustain them, and promote their prosperity and efficiency. Some very earnest addresses were delivered, and interesting facts were related by the brethren.

* During the Conference, more than four thousand dollars were voted to religious and educational purposes, viz, twelve hundred dollars to the Foreign Missionary Society, one thousand each to the Home Mission and Education Societies, five hundred to Michigan central college, and seven hundred to the deputation to England.

Saturday morning was employed in the routine business of the Conference, and the afternoon was devoted to the anniversary of the *Education Society*, J. Chaney, president, in the chair. Extended and powerful addresses were delivered on the importance of a learned ministry, by brethren Noyes, Fullonton, and others; when it was resolved to make an effort to complete the ten thousand dollar subscription, to secure the permanency of the Biblical School in connection with the college at Whitestown, N. Y., where there are forty free students. At the close of an earnest appeal by Dr. Burns, the subscriptions were proceeded with, and at length, to the great delight of all present, the whole subscription was filled up; one hundred subscribers of a hundred dollars each, having now been secured.

The evening of Saturday was devoted to a meeting of the young ministers, chiefly those who have been connected with the Biblical School. Elder Woodman, professors Graham and Fullonton, and Dr. Burns, gave effective and interesting addresses.

On the Lord's-day, Dr. Burns delivered a sermon, which has been printed at the request of the brethren, and was noticed in our last number. Brother E. Noyes preached at the same time in the Methodist church, and at both places collections were taken up for the Foreign Mission. Other religious and devotional services were held during the day.

The Conference resumed its business on the Monday morning, when a variety of resolutions, &c., connected with general business were adopted. In the afternoon, the anniversary of the Foreign Missionary Society was held. After a warm and exciting address by brother Burns, a variety of pledges were given, and nine hundred dollars were secured for the funds of the Society. At this meeting, brother Pike, of Derby, with both the members of the deputation, and Mr. Granger, Methodist minister, Sutton,

were constituted life members of the Society, by ten dollars each being subscribed for them by the brethren. It was a delightful meeting.† The evening was devoted to the temperance reform, when some very strong resolutions were passed, and a number of pungent addresses were delivered. On Tuesday afternoon, the anniversary of the Home Missionary Society was held, the Hon. J. M. Harper, president, in the chair. Effective addresses were delivered by brethren Coffin, Graham, Burns, &c., and pledges of five hundred dollars were given.

Wednesday, among other business, that of moral reform occupied the attention of the brethren. The business proceeded on Thursday, when the other member of the deputation arrived. His delay had been occasioned by severe and dangerous sickness. Setting out at the first hour compatible with safety, he travelled with great difficulty from Monday until this time, in order to be present at least at some part of the meeting. The coach was stopped opposite the chapel, and he was introduced by brother E. Noyes to the Moderator, who addressed him in terms of sympathy, congratulation, and christian brotherhood, in behalf of the assembly who stood up to receive him. Mr Goadby, the members being seated, addressed them briefly, on the objects and purposes of the General Baptist Association in sending the deputation, the loveliness of the christian religion which thus bound heart to heart, on the pleasure he felt at being able thus at length to come amongst them, and take some part in their Conference. His short address was listened to with marked

and earnest attention; and having received the congratulations of the assembly, he was invited to take a seat beside the Moderator. The general business of the Conference was then proceeded with until evening. Conference resumed its deliberations and discussions on the reports from the various committees, on Church Preaching, Polity, &c., &c., during the whole of the following day, Friday, when it began to be apparent that it was needful to use despatch, or the accumulation of reports, resolutions, &c., could not be attended to for some days to come.

During the later sittings at Conference, a deputation consisting of brethren Woodman of Sutton, and E. Noyes of Boston, Ms., was appointed to attend the next Annual Association of the General Baptists, to be held at Boston, in this country, and seven hundred dollars towards the expense was voted out of the printing office fund.

Business proceeded with order and rapidity until Saturday noon, when, after many expressions of brotherly love, on the part of the brethren who had been engaged in the discussions, prayer was offered by brother Burns, a hymn was sung, and the Moderator pronounced the benediction.

Numbers of the brethren stayed over the following Lord's-day. Mr. Goadby preached to a large congregation of ministers and brethren, in the morning, from Acts xi. 23, 'Who, when he came and had seen the grace of God was glad,' &c. This sermon has since been printed at the request of the brethren.

In closing our imperfect glance at the proceedings of this Conference, a variety of remarks offer themselves, but we cannot now indulge in them. Suffice it to say, that by our attendance at the Conference, our visits to the churches both before and after that lengthened and interesting meeting, and by our private intercourse with many of its people, we received the conviction that our F. W. Baptist

† A Ladies Society for the Mission was formed on the following day. And this Society made Mrs. Pike of Derby, the wives of the deputation, and two members of Dr. Burns' church, life members of this society. The promise of extended means for the general objects of the Mission is fair and encouraging through this new organization.

brethren are a decidedly evangelical, affectionate, and useful body of christians, and that the zeal they display in the cause of God, in the improvement of their rising ministry, and for

the spread of the gospel, promise that in future years they will greatly enlarge their borders, and that their efficiency and usefulness will abundantly increase.

THE NEW CONNEXION OF GENERAL BAPTISTS IN 1848.

OUR Connexion has now been formed upwards of seventy-seven years. In 1770, we had, I believe, eighteen churches, and about 1565 members. Several of those churches have become extinct; but in their place, we have now, according to our last Minutes, 132 churches, and 18,018 members in church fellowship. We have now an important Missionary Society, occupying, by its devoted labourers, the densely populated fields of India and China. We have also a seminary of biblical learning for training up young men for the ministry. We have several important Home Missionary stations, and a glorious number of Sabbath-schools for the religious education of the rising generation. Surely we have much reason to praise God for his past and present goodness, and also very many grounds for expecting future connexional prosperity.

Yet we feel there are many reasons for deep humiliation before God. Last year we had a positive decrease in our numbers. It is evident, too, that vital, fervent godliness is not flourishing in our churches. We fear, also, there is much worldliness and a great amount of formalism among our members. What do we really require to secure prosperity, and to make our denomination what its most ardent friends devoutly desire?

We want more of the spirit of *brotherly love and cordial unity*. With unfeigned charity towards all evangelical christians should we not evince a more hearty affection to one another? But we fear each church seeks her own, is absorbed with its own concerns, and that but little sym-

pathy or care is cherished for sister churches. The prevalence of envyings and bitterness in some cases is painfully manifest. Brethren, too, in the ministry seem to have little in common but our denominational name. We often see strifes and jealousies among those who should be ensamples to their flocks. Can we really flourish as a connexion unless brotherly love continue and abound? Our common name and creed and institutions will do next to nothing unless we have 'one heart and one way.'

We want a *greater respect and love for our Connexional Institutions*. Many of our churches do next to nothing for our Foreign Mission. Hence their want of feeling for the perishing heathen, or their sordid love of money, necessarily keeps them in the frigid zone, where spiritual fertility is impossible. Hoarding the means of religion and the bread of life, only produces corruption and worms in their own hearts, as it did of old, in the laid-up manna of the children of Israel. Our worst policy is to be selfish and unfeeling toward others; our best, to cherish an enlarged liberality in sending the word of life to the starving heathen. If we sow liberally, rely on it, that we shall also reap liberally. Our ministers are withering and dying; three have finished their course since the last Association, and yet how little we are doing to raise an efficient ministry in their place. We have only nine students in our very imperfect Academical Institution—we ought to have twenty and nine. But the present small number is with difficulty maintained. Shall this state of things con-

tinue, or will our churches take heartily hold of the Academy and resolve to raise it to the eminent position it ought to occupy, and furnish it with the means and men in proportion to the pressing claims of our connexion and times? A very moderate effort, if universally adopted, would provide ample funds for this important object.

We want a greater *interest to be taken in our own Periodical*. The printing press is the great auxiliary of the pulpit, and the church in our day cannot dispense with it. All orders and classes of men are aware of the potency of this engine, and never attempt any thing without it. Parliamentary reform, the destruction of the odious corn laws, were effected by this. The interests of civil and religious liberty can only be carried on by it. All denominations feel this truth, and earnestly act upon it. Surely we ought not to be less wise and zealous than others. We must encourage the spirit of reading, and provide amply and cheaply for it. Our Free Will Baptist brethren in America do nobly in this respect. At their last Conference they had between 3 and 4,000 dollars to appropriate from their printing press, to the various institutions of their body. Shall the New Connexion of General Baptists be greatly in the rear of all other denominations in this respect? I hope not. Let every brother and sister among us come to a resolution that our Periodical shall be vigorously maintained, and let each one feel that both the honour and prosperity of our Connexion are extensively involved in this question.

One word more. We require to *pay more deference to the decisions of our Association*. Strictly independent let us remain; but so far as we are associated for benevolent objects and mutual edification, let the resolutions of our annual meeting be respected and sustained. We meet yearly at a great expense to our churches and to individuals. Several days are occupied in discussing important subjects; resolutions are passed; but are not many of these entirely overlooked or disregarded by many of our churches? Surely this must tend to our weakness as a religious body; and it strikes me, that we had better become entirely isolated, than be united only in semblance, and to no really important practical end.

What shall be the character of our Connexion in future? We cannot tell, but means and ends are inseparably connected. Formal, envious, divided, irregular, or supine, we cannot prosper. Devoted to God by a holy living piety, united together by love unfeigned, zealous in the maintenance of scriptural order, and the support of our religious institutions, and active in the discharge of our various duties, we may expect the enriching blessing of God—the rapid increase of our number, and the true efficiency of our Connexion among the various evangelical denominations of our land. Brethren do not forget the claims of our Missionary Societies, the great importance of the Academy, the immense power of the printing press, and the necessity which exists for our being subject one to another in the Lord.

J. BURNS.

THE HAPPINESS OF RELIGION.

THE writer, in perusing 'The Devotional Letters and Sacramental Meditations,' of Dr. Doddridge, was particularly interested with his description of the happiness of religion. A few

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extracts, it is presumed, may be very interesting to the pious reader:

'My days begin, pass, and end in pleasure; and seem short because they are so delightful. It may seem

strange to say it, but really so it is : I hardly feel that I want anything. I often think of you [his absent wife] and pray for you, and bless God on your account, and please myself with the hope of many comfortable days, and weeks, and years with you; yet I am not at all anxious about your return, or indeed about anything else. And the reason, the grand and sufficient reason is, that I have more of the presence of God with me than I ever remember to have enjoyed in any one month of my life. He enables me to live for him and to live with him. When I awake in the morning, which is always before it is light, I address myself to him. I converse with him—speak to him while I am lighting my candle and putting on my clothes. I have often more delight before I come out of my chamber, though it be only a quarter of an hour after my waking, than I have enjoyed for whole days, or perhaps weeks of my life! He meets me in my study—in secret and in family devotions. It is pleasant to read; pleasant to compose; pleasant to converse with my friends at home; pleasant to visit those abroad—the poor, the sick; pleasant to write letters of necessary business by which any good can be done; pleasant to go out and preach the gospel to poor souls, of which some are thirsting for it, and others dying without it; pleasant in the week-day to think how near another Sabbath is. But O! much more pleasant to think how near eternity is, and how short the journey through this wilderness; and that it is but a step from earth to heaven.

‘I cannot forbear, in these circumstances, pausing a little, and considering whence this happy scene just at this time arises, and whither it tends. Whether God is about to bring upon me any peculiar trial for which this is to prepare me; whether he is shortly about to remove me from earth, and is giving me more sensible

prelibations of heaven, to prepare me for it; or whether he intends to do some peculiar service by me just at this time, which many other circumstances lead me sometimes to hope; or whether it be that, in answer to your prayers, [his wife’s] and in compassion to that distress which I must otherwise have felt in the absence and illness of her who has been so exceedingly dear to me, and was never more sensibly dear to me than now—he is pleased to favour me with this teaching experience; in consequence of which I freely own I am less afraid than ever of any event that can possibly arise, consistent with his nearness to my heart, and the tokens of his paternal and covenant love. I will muse no further on the cause. It is enough the effect is so blessed.’

‘My dearest, I was willing to give you the pleasure I know you will find in one line which tells you that I am, through the Divine goodness, perfectly well, and as full of joy and comfort as my heart can hold. God graciously condescends to visit me with such condescension and endearments of his love as often fill me with wonder as well as pleasure. Yet amidst them I forget not you, my dearest earthly friend; nay, then do I especially remember you; I so remember you that I cannot but think he hears me and visits you with his grace.

‘It was our sacrament day; and indeed it was a most comfortable one to me; my joy at that ordinance was so great that I could not well contain it. I had much ado telling all about me as well as I could, for it would have been but in a very imperfect manner, what a divine flame I felt in my soul, which indeed put me greatly in mind of Mr. Howe’s “full stream of rays.” Were it possible to carry such impressions through life it would give the soul a kind of independence far too high for a mortal existence. It was indeed in the most literal and proper sense, a “joy unspeakable, and

full of glory." I doubt not, my dearest earthly friend, that it was, in a considerable measure, in answer to your prayers. I had promised myself that we should then have been together, but God was pleased to give me so much that he left no room to complain of what he withheld. You may be assured, however, that I could not fail of remembering you on such a circumstance.'

In a postscript of a letter to the Rev. J. Wesley, in July 1746, Doddridge writes, 'Your caution has suggested a thought to me, whether it be modest to call ourselves humble? If the expression means a real readiness to serve in love in anything low, as in washing the feet of another, I hope I can say I am your humble servant; but if it mean one who is in all respects as humble as he could wish—God forbid that I should arrogate so proud a title. In what can I say I have already attained? only, in that I love my divine master, and would not have a thought in my heart that He should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford; and which I really think would make me happier in a dungeon, than ten thousand worlds could render me without it; and therefore I love every creature on earth that bears His image, and I do not except those who through ignorance, rashness, or prejudice, have greatly injured me.'

In the 'Sacramental Meditations,' are similar sentiments of 'joy in God through our Lord Jesus Christ, by whom we have received the atonement.' 'In pouring out the wine, I spoke particularly of resolution for Christ, and that we should look around in our various circumstances to find opportunities of serving him. And just before I received, I had such views of approaching glory as I have seldom known; so that, I even longed to lay down my head in the bosom of Christ and to die there. I

record it, admiring the riches of divine grace therein to so vile a creature. God has lately owned my ministry to the conversion of several souls; and now he meets me in ordinances, and gives me more than ordinary communion with him. The Lord grant that I may not be high-minded, but fear; and may quietly wait for the salvation of God. I am sure if I ever performed any action of my life with a full consent of my soul, it was that by which I this day gave up my soul unto the Lord; and which I now record my humble resolution in his strength, of being unvariably and eternally his. Amen.'—Sep. 2nd, 1733.

'This, like yesterday, has been a day of unmerited, unbounded goodness. I can hardly express the sweet communion with God, which I had in his house and at his table. I had been discoursing on communion with him, and through grace I have felt it. I must record this day as one of the most blessed of my life. God was pleased to meet me in my secret retirement in the morning, and poured into my soul such a flood of consolation in the exercise of faith and love, as I was hardly able to sustain. It would have been a relief to me to have been able even to have uttered strange cries of joy. Oh how did I then wish for a melodious voice, and how gladly could I have made earth and heaven re-echo with praise. Family devotion was unutterably sweet; and though the pleasure of my sermon was much interrupted by an accidental disorder in my throat, yet I bless God the sacramental attendance, and the evening services were all beyond expression sweet — my soul was full of God and of heaven. In the prayer I had much communion with God; in the sermon little or none; but so much in the sacrament that my heart was almost swallowed up. A variety of plain, solid, and natural thoughts sprung in upon my mind like water from a fountain.

and gave me unutterable pleasure. Many of them have vanished away—some few remain. And in the prospect of death and eternity this consolation was enjoyed. In Oct. 1782, he wrote,—‘I apprehended something of the beginning of a fever, and recollected it might be fatal; yet I cannot say that I thought of it with any terror, but rather found a sweet willingness to be dissolved, and to be with Christ, which is far better than the present life. I adore God for it as his own work. Behold, O Lord, I am in thine hands; I would be waiting for thy salvation, and doing thy commands. I see indeed no hope of recovery, yet my heart rejoiceth in my God and in my Saviour; and I can call him, under this failure of every thing else, its strength and everlasting portion. I must thank you for your heart-reviving letter to strengthen my faith, to comfort my soul, and assist me in swallowing up death in victory. God hath indeed been wonderfully good to me; but I

am less than the least of his mercies, less than the least hope of his children. Adored be grace for whatever it hath wrought by me; and blessed be you of the Lord for the strong consolations you have been the instrument of administering. May you long shine with your light, warmth, and influence, like a sun upon the earth, when there remains not any united particles of that poor, wasting, sinking frame which enables this immortal spirit to call itself your friend in everlasting bonds.’

P. DODDRIDGE.’

These extracts appear worthy of attentive consideration. It is written, ‘The joy of the Lord is your strength’—‘Rejoice in the Lord always, and again I say, Rejoice.’ O for more happiness in religion. O for more of the presence of Christ in the hearts of his people. May ‘the love of God be shed abroad in our hearts by the Holy Ghost given unto us.’

AN EVANGELIST.

HISTORICAL SKETCH OF THE FREE-WILL BAPTISTS OF AMERICA.—No. 1.

In the October of 1770, the very year that the first Association of the New Connexion of General Baptists was held, in the Church Lane Meeting-house, Whitechapel, London, Benjamin Randall, a native of Newcastle, New Hampshire, U. S., was brought to a saving knowledge of the truth as it is in Jesus. He was then in his twenty-second year; and he owed his conversion, under God, to that flying angel of mercy, George Whitfield. With many others, he was at first greatly prejudiced against the labours of that great and good man, and viewed his visit to America with feelings amounting to extreme disgust. On first hearing him, the prejudice still rankled in Randall’s bosom, and he describes the sermon as being ‘disgustful to him.’ He resolved to steel his heart against Whitfield’s powerful and overwhelming oratory; but he

was soon brought to acknowledge the wonderful effects produced on the hearers; and on Sabbath-day, Sep. 3rd, hearing that that modern apostle had died at Newbury Port, he experienced the most powerful impression, and exclaimed, ‘Whitfield is now in heaven, and I am on the road to hell! I shall hear his voice no more. He was a man of God, and I reviled him and spoke reproachfully of him. He has taught me the way to heaven, but I regarded it not. Oh that voice is now silent in death! I would sacrifice anything if I could but hear it again.’ His distress of spirit, which amounted almost to deep and constant horror, continued for about two weeks, but then entirely gave place to peace and joy through believing in the power and efficacy of Christ to save even the chief of sinners.

Mr. Randall now conversed with

those who belonged to the new class of religionists, who had become devoted and spiritually alive through Whitfield's labours. In the October of 1771, he married an excellent and godly woman, the daughter of Robert Kittering of Maine. He set up a family altar the first night they commenced house-keeping, and thus socially sought the blessing of God on the future circumstances of their life.

In 1772 he united with the congregational church at Newcastle, but soon discovered that the greatest disorder prevailed in the church, and that many of its members were of intemperate and corrupt habits, still retaining their standing and connection without interference or discipline. His soul became very anxious for the spiritual welfare of those around him; and he soon found out certain kindred minds, with whom he often conversed on religious subjects, and with whom he also often engaged in religious exercises on Sabbath and Thursday evenings. For some time these meetings were well attended and bade fair to promote a general revival, when the cry was raised that Randall evidently wanted to be a preacher, and he was afterwards exposed to severe trials and great coldness and neglect from his minister.

In the March of 1775, he heard a minister from England, whose sermon was greatly blessed to him, and led him to renewed consecration of himself to God; and also induced him to strive to hear the same messenger of comfort again. At the second sermon, one of the members of his own church entered the place, and with profane language abused the minister, and made such a disturbance that some of the people were obliged to carry him out.

Mr. Randall lodged a complaint with his minister against this wicked and disorderly member, but he evidently resolved to pay no attention to the case. He then determined to go to the offender and speak to him about his sin, when the man wept and thanked him for his kindness to his soul, promised to reform, and satisfactorily kept his resolution.

Shortly after this he felt it his duty to withdraw from the church; and other spiritually minded persons, con-

vinced of the great importance of scriptural order and discipline, did the same; and though but few in number, they kept up their meetings, and the Lord blessed and increased them.

At this time Benjamin Randall was often led to feel deeply for perishing sinners, and to mourn over those who were wandering from God and out of the way; and often the spirit of God impressed his mind with the importance of his warning them of their peril and misery. His mind now was led to a diligent and careful study of the holy Scriptures, and he became thoroughly convinced that believers only were the proper subjects of baptism, and that infant sprinkling was a tradition of men.

He shortly afterwards purposed to visit Dr. Samuel Shepherd, a baptist minister, to seek baptism at his hands; but he thought he would first advise with one of his brethren of the name of Trefethern on the subject. Going to this good brother's house, he met him on the way; and what was very surprising, his brother was coming to him to converse on the same theme. None but those who are believers can anticipate the emotions of their friendly hearts, their reciprocal congratulations, and mutual exultations, for their joy was unspeakable and full of glory. This interview confirmed them both in their duty, and greatly strengthened their faith. They now resolved to make an enquiry among their brethren with respect to this duty, and see how their minds stood affected concerning the same. They therefore attended the next private fast-meeting, and when Mr. Randall had cautiously introduced the subject, the question was put to each individual, and every one answered in the affirmative; namely, that they were all convinced of the propriety and necessity of believers' baptism. Here all were astonished at the wonderful works, and mysterious dealings of the invisible and only wise God: viz., that notwithstanding they had kept all their impressions and views hidden from each other, it evidently appeared that they had all been at one school, and were disciples of one master, and were all led by one spirit. Their little humble fast was

of course turned into a great and glorious feast; and there are no words that could better describe their feelings than the following, written by Mr. Randall himself, 'Oh how did our souls rejoice together. We leaped and praised God for his wonderful, mysterious ways, and for the increase of our union and fellowship.' It was their intention then to have sent for an administrator, and to have been all baptized: but before they had opportunity, Mr. W. Hooper, of Madbury, N. H., was ordained; and Mr. Randall and Mr. Trefethern attended the ordination, and they with two others were baptized by Mr. Hooper, immediately after the solemnities of the ordination were over.

Brother Randall still kept up his meetings for prayer, praise, and reading sermons. His own mind was still deeply led to feel the importance of preaching the gospel to sinners.

Greatly distressed as to the line of duty he should pursue in reference to the work of the ministry, he was at length led to make the following covenant with God, 'Dear Lord, here I am, I am thine, thou hast made me, and I have been the care of thy kind providence continually, though most unworthy. Lord, take me, and use me as seemeth good in thy sight. If it is thy will that I should preach the gospel, Lord, take me and send me where thou wilt, only go with me, and let me have the assistance of thy spirit; for thou knowest, Lord, and thy spirit hast made me know, that I am not able to do anything of myself, but through thee I can do all things. Lord, I do not count my life dear to myself, so that I may win souls to Jesus Christ. I will by thy grace wear out my life in thy cause; and my greatest happiness shall be to die a martyr for the gospel of Christ. Here, Lord, is also my dear wife and children, and I give them up to thee. I know not what will become of them, or how I shall provide for them; but O Lord thou knowest, and I cast them on thee. Now O Lord, accept of this hearty surrender, which I make for Christ's sake. Amen.' From this time he waxed bold in preaching Christ; and laboured every evening, and sometimes in the day, for several weeks together, at the same

time maintaining his family by hard labour.

His preaching was crowned with success, and many souls were converted to God. He was called to endure much reproach and persecution, and often narrowly escaped the violence of ungodly men. Elder Randall now began to travel in various parts, preaching the gospel of the kingdom. At length the brethren at New Durham invited him to settle among them. He did so, and on the 23rd of March, 1778, he reached the new sphere of his settled labours. The work of God at this time extended to Gilmanton, Canterbury, N. H., and other places. Up to this time he had laboured in union and love with the regular Baptists. Nothing had been said about Calvinism or Arminianism, but he had ever preached universal atonement, and gloried in the truth that Christ would have all men to be saved. He was shortly, however, called upon by one of the old brethren, to state why he did not preach 'Calvinian Election;' to which he replied, that he did not believe it. This declaration produced bitter controversies, and exposed him to severe trials. In July 1779, he was called upon to answer for his belief in a public assembly, in the meeting-house at Gilmanton; a debate ensued which lasted two days, when his angry disputing brother concluded by saying, 'I have no fellowship with brother Randall or his principles.' A similar scene was exhibited at the Madbury meeting-house. At length he applied to the church to which he had always belonged for his dismissal, but it was never granted.

About the beginning of 1779, a church was embodied in London and Canterbury, N. H., on Anti-Calvinistic principles; and in August the same year, the brethren at Barrington separated themselves from the Berwick church on the same grounds; and Elder Toser became a member of the Barrington church. And in March 1780, Elder Randall was received into the fellowship of the same church, and on the 5th of April, was publicly ordained at New Durham to the work of an evangelist. Elder Randall now began his holy and devoted career, and laid the foundation of the Free Will Baptist connexion, over a great part of North America.

Here then we have the origin of a new denomination of zealous and simple hearted disciples of Christ, who resolved to go forth with a full and free gospel for every creature. At this time the connexional stream could

have been stepped by an infant's foot; it will be our business, hereafter, to trace it in its deepening and widening course, and show how the hand of the Lord was manifestly with them, blessing and sending them prosperity.

POETRY.

THOUGHTS OF HEAVEN.

No sickness there—

No weary wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray.

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home [song;
Within the realm of ceaseless praise and
Its billows break away and melt in foam,
Far from the mansions of the spirit
throng!

The storms black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of
spring,
As some too tender flow'ret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which
fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud, celestial gardens know!
No scorching blast or fast descending shower
Scatters destruction, like a ruthless foe.

No battle word
Startles the sacred host with fear and dread!
The song of peace creation's morning heard,
Is rung wherever angel minstrels tread.

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded
heart
Shall bleed no more at sorrow's stern con-
trol!

With faith our guide,
White-robed and innocent to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

THE SLAVE'S DREAM.

BY LONGFELLOW.

Beside the ungathered rice he lay,
With sickle in his hand;
His breast was bare—his matted hair
Was buried in the sand.
Again, in the mist and shadow of sleep,
He saw his native land.

Wide through the landscape of his dreams
The lordly Niger flowed;
Beneath the palm trees on the plain
Once more a king he strode;
And heard the tinkling caravans
Descend the mountain-road.

He saw once more his dark-eyed queen
Among her children stand;
They clasped his neck, they kissed his cheek,
They held him by the hand!—
A tear burst from the sleeper's lids,
And fell upon the sand.

And then with a furious speed he rode
Along the Niger's bank;
His bridle-reins were golden chains,
And, with a martial clank,
At each leap he could feel his scabbard of steel
Smiting his horse's flank.

Before him, like a blood red flag,
The bright flamingoes flew;
From morn till night he followed their flight
O'er plains where the tamarind grew,
Till he saw the roofs of Caffre huts,
And the ocean rose to view.

At night he heard the lion's roar,
And the hyæna's scream;
And the river-horse, as he crushed the reeds
Beside some hidden stream:
And it passed, like a glorious roll of drums,
Through the triumph of his dream.

The forests, with their myriad tongues,
Shouted of liberty;
And the blast of the Desert cried aloud,
With a voice so wild and free,
That he started in his sleep and smiled
At their tempestuous glee.

He did not feel the driver's whip,
Nor the burning heat of day;
Death had illumined the Land of Sleep,
And his lifeless body lay
A worn out fetter, that the soul
Had broken and thrown away.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

THE SABBATH IS THE LAW OF NATURE.

To the weary man

'Tired nature's sweet restorer, balmy sleep,
—his ready visit pays.

Night, sable goddess, from her ebon throne,
In rayless majesty, now stretches forth
Her leaden sceptre o'er a slumbering world.
Silence how dread! and darkness how profound!

Nor eye, nor listening ear an object finds;
Creation sleeps. 'Tis as the general pulse
Of life stood still, and nature made a pause,
An awful pause, prophetic of her end.'

This law of rest must be obeyed. There is no muscular frame so powerful that it can be disregarded; there is no pursuit so attractive that it can long cease to act: there is no joy so intense that sleep can be always driven away, that we may taste the bliss uninterrupted; and there is no sorrow so keen, however long it may drive sleep from the eyes, that will not ultimately yield to it—either the calm sleep of night, or the calmer slumbers of the grave. The mighty mind, and the vigorous frame of Napoleon, once enabled him to pass four days and nights in the exciting scenes of an active campaign, without sleep, and then he fell asleep on his horse. The keenest torture which man has ever invented, has been a devise to drive sleep from the eyes, and to fix the body in such a position that it cannot find repose—and even this must fail, for the sufferer *will* find repose on the rack or in death.

The same law demanding rest exists also in relation to the mind, and is as imperious in regard to the intellectual and moral powers, in order to their permanent and healthful action, as to the muscles of the body. No man can long pursue an intellectual effort without repose. He who attempts to hold his mind long to one train of close thinking; he who pursues far an abstruse proposition; and he who is wrought up into a high state of excitement, *must* have relaxation and repose. If he does not yield to this law, his mind is unstrung; the mental faculties

are thrown from their balance; and the frenzied powers, perhaps yet mighty, move with tremendous but irregular force, like an engine without balance-wheel or 'governor,' and the man of high intellectual powers, like Lear, becomes a raving maniac. So with our moral feelings. The intensest zeal will not always be on fire; the keenest sorrow will find intermission; and even love does not always glow with the same ardour in the soul. This law, contemplating our welfare, cannot be violated without incurring a fearful penalty. If men will apply the powers of the body or the mind without relaxation; if they will deny themselves necessary rest, there is no recuperative or compensative power which nature has provided to remedy the evil. There is no constitution, however Herculean, that can bear up under the forced and unnatural effort. The most vigorous frame must yield; the most gigantic powers will find rest in the grave. I need not remind you how often this principle is illustrated in our colleges, and in each of the learned professions. How many a youth is cut down by disregarding the law that the body and mind *must* have rest, and by pushing his studies far into that time which nature has allotted to repose! Here many a youth finds an early grave by seeking that which no man should ever seek—the reputation of 'trimming the midnight lamp!' When will the world cease to mourn over the early fall of Henry Kirk White, a name redeemed from the imputation of folly only by the splendour of his genius, and the purity of his heart, and by that sweet piety which breathed in all that he ever wrote—the pure sparkling beauty of those gems for which he laid down his life? The name of the youthful Mason in our own land will be remembered as much with sorrow that he wore out his years by intense application to one pursuit, regardless of health and life, as for the splendour of that talent which promised to place him at the head of the noblest of the sciences, in this Western world. The law which

imposes on the generous and ardent nature of youth, the necessity of rest from toil; which would have taught Kirk White and Mason to pause and rest—honestly, *rest*, is a benevolent law. It can never be violated without more ultimate harm than good.

Rev. A. Barnes.

BRIGHTEST TOKEN OF THE AGE.

THE great principle begins to be recognized, that every church is, or ought to be, a Home and Foreign Missionary Society within itself, and every member of every church, in one way or other, a missionary. It begins to be felt that every christian is put in trust with the gospel for the benefit of the world, and that he is an unfaithful trustee, abusing his trust and incurring a dreadful responsibility, if he does nothing to spread christianity in the world. I look upon this spirit as the morning star of the millennial day; it is a revival of primitive christianity, and will not fail to bring on the latter-day glory. It is of more consequence than all the organizations of religious zeal, all the noble institutions of the day; for if these were by any means destroyed to-morrow, it would cause them to be rebuilt on a larger scale. The spirit is abroad which is to lead all nations to the fold of Christ; and and after making every deduction from the zeal of the present day, which is demanded on account of impure motive, there must be a vast mass of genuine piety in existence, to draw forth so much liberality and effort in extending the kingdom of Christ. There has been nothing like to it since the days of the apostles. God has shed upon us some of the choicest gifts and richest honours; may we not be insensible to our high distinction.—*J. A. James.*

AMBIGUOUS PREACHING.

ON coming out of Church, I asked Mr. P., a distinguished lawyer, how he liked the sermon of Dr. B. 'I think,' said he, 'that it comes under the *third head*.' 'How so?' said I. 'A certain French preacher,' he replied, 'after a pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. First, I shall tell you that

which I know, and you do not know. Secondly, I shall tell you about that which you know, and I do not know. And thirdly, and lastly, I shall tell you about that which neither you nor I know.'"

Alas! how much preaching comes under the third head! How often, when Paul supplies the text, has Tully, Plato, or Epictetus taught. If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning, or strife about words to no profit, we should see more faithful, consistent christians, and more done to advance the mild kingdom of peace.

THE EXCELLENCE OF CHRIST.

JESUS CHRIST is a God to whom we approach without pride, and before whom we are humbled without despair. Both Testaments refer to Jesus Christ; the former as its hope, the latter as its example, and both as their centre. The prophets had the gift of foretelling, but were never foretold themselves; the saints which followed were foretold, but had not the power of foretelling. Jesus Christ both prophesied and was prophesied of: Jesus Christ for all mankind, Moses for a single nation. The Jews were blessed in Abraham: 'I will bless them that bless thee;' but all nations are blessed in Abraham's seed: 'A light to lighten the Gentiles.' 'He has not done so to any nation,' says David, speaking of the law. He has done so to all nations, may we say, speaking of Jesus Christ.—*Pascal.*

FAMILY CIRCLE.

PICTURE OF THE IMAGININGS OF A CHILD.

THE following beautiful and faithful description of the flights of imagination in childhood, we take from Rev. Dr. Wayland's sermon on the Abuse of the Imagination.

'Infancy does not cease, before the restless workings of this faculty, [imagination,] are seen in all their mischievous development. Observe your own little girl in the nursery, surrounded by her toys and her dolls. Mark how her step, though tottering,

hath learnt the air of a mistress; and how that tongue yet lisping, hath caught the accent of command. Harken to her dialogue with her mute wooden companion, and see how she rejoices in her conscious superiority. When her mind has become enkindled with the visions of its own fancy, you may observe how she is dressing up some gay scene of future happiness, in which she is to act by far the most conspicuous part. And, O now were she a little older, or a little taller, or had one other dress, or one more beautiful toy, how lightly would she then carry herself, and how full would be the cup of her joy. And if she muse yet farther into futurity, she is thinking about houses and wealth, and domestics and equipages, and she is sagely conjecturing how she will act when all these things are her's. Thus is her soul just entering upon being, bewildered in its own vanity with the foolish fictions of an infantile imagination.

Or you may look upon your little boy, sauntering along in his errand, and gazing at every show window, and admiring every passing equipage, and wondering at every dwelling of opulence and splendour which he beholds, and which seems to him inhabited by beings with whom he would hardly dare to speak. What is it that occupies his thoughts and retards his steps, as he slowly moves on his appointed duty? Ah! he is thinking of what he would do, were he as strong as Samson, or were his arm as mighty as the giants of whom he has read in his story book. If this were the case, how fearlessly would he move through these streets by day; yes, and by night too, and how should all the men and the boys tremble at his frown. Or it may be, he is thinking what he would do if he were rich. If he should now find a purse of gold, or if in one of his rambles he should stumble, as some one of whom he has read, did once stumble upon a mine of silver or a heap of diamonds; how would he then put to shame all the magnificence which he here beholds about him. O, if this were once to happen, how much richer should be his house, how much more splendid his equipage, how much more numerous his retinue, and how he would

stupify all the boys and all the men of his acquaintance with the gorgeous exhibitions of incalculable wealth. Or if the sound of martial music fall upon his ear, and a military show passes before him, another form of power is added to the list of many accomplishments. He is thinking how he would order these men were he only their captain, and how promptly these thousands should move at his well pronounced word of uncontrollable command.

Thus early do we become the slaves of our own imaginations. So soon do we learn to forget the present and the actual, and to meditate only upon the doubtful and impossible. Instead of thinking of what he is, he is thinking of what he might be. O, if he were this, or if he were that; and thus are the intellects of the very infant bewildered and beclouded in the misty atmosphere of all-pervading '*ifs*.'

GENERAL WASHINGTON WITH HIS MOTHER FOR THE LAST TIME.

WHO that has parted with an aged mother and received her last blessing, as he was about to go forth into a land of strangers, to seek a home for himself, can read the following last interview between Washington and his mother, and suppress the rising tear that starts unbidden at the remembrance of such a scene. Time may dim the recollection of many of the incidents of youth, when we come in contact with the world, but there is magic in a mother's voice: her well remembered tone of admiration—her kindness and unceasing care will rise up before him who loved her, and follow him as a guardian angel in all the varied scenes of life. Happy the man who is blessed with such a mother, and loved her; happier he who, having such, forgets not her love, her kindness, and instructions.

Immediately after the organization of the present government, General Washington repaired to Fredricksburg, to pay his humble duty to his mother, preparatory to his departure for New York. An affecting scene ensued. The son feelingly marked the ravages a torturing disease had made on the aged frame of his mother, and thus addressed her:—

'The people have been pleased with

the most flattering unanimity, to elect me to the chief magistracy of the United States, but before I can assume the functions of that office, I have come to bid you an affectionate farewell. So soon as the public business, which must necessarily be encountered in arranging a new government, can be disposed of, I shall hasten to Virginia, and—' Here the matron interrupted him. 'You will see me no more. My great age, and the disease which is fast approaching my vitals, warn me that I shall not be long in this world. I trust in God I am somewhat prepared for a better. But go, George, fulfil the high destinies which heaven appears to assign you; go, my son, and may heaven's and your mother's blessing be with you always.'

The president was deeply affected. His head rested on the shoulder of his parent. That brow on which fame had wreathed the purest laurel virtue ever gave to created man, relaxed from its lofty bearing. That look which could have awed a Roman senate in its Fabian day, was bent in full tenderness upon the time-worn features of this venerable matron.

The great man wept. A thousand recollections crowded upon his mind, as memory, retracing scenes long past, carried him back to his paternal mansion, and the days of his youth; and there the centre of attraction was his mother, whose care, whose instruction and discipline, had prepared him to reach the topmost height of laudable ambition; yet how were his glories forgotten while he gazed upon her, from whom, wasted by time and malady, he must soon part to meet no more.

The matron's predictions were true. The disease which had so long preyed upon her frame, completed its triumph, and she expired at the age of eighty-five, confiding in the promise of immortality to the humble believer.

A DYING MOTHER'S LOVE.

THE plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease they could not cure. The whole family died. On the opposite

side of the way, lived the family of a poor labourer, who was absent during the whole week; only coming on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was much worse, and before night the plague spot showed itself. She thought of the terrible fate of her neighbours. She knew she must die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She therefore locked the children into the room, and snatched her bedclothes, lest they should keep the contagion behind her, and left the house; she even denied herself the sad pleasure of a last embrace.

Oh, think of the heroism that enabled her to conquer her feelings, and leave home, and all she loved, to die! Her eldest child saw her from the window. 'Good bye, mother,' said he with his tenderest tone, for he wondered why his mother left him so strangely. 'Good bye, mother,' repeated the youngest child, stretching his little hand out of the window. The mother pauses; her heart was drawn towards her children, and she was on the point of returning back; she struggled hard, while the tears rolled down her cheeks at the sight of her helpless babes. At length she turned from them, the children continuing to cry, 'Good bye, mother.' The sounds sent a thrill of anguish to her heart, but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

Oh, that mothers were as careful not to impart the worse contagion of sin to their children.

A TOUCHING SCENE.

A FRENCH paper says, Lucilla Romee a pretty little girl, with blue eyes and fair hair, poorly, but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy. 'Does any one claim you?' said the magistrate. 'Ah! my good sir,' she replied, 'I have no longer any friends; my father and mother are dead. I have only my brother James, but he is as young as I am. O, dear! what could

he do for me?" "The court must send you to the house of Correction." "Here I am, sister, here I am; do not fear," cried a childish voice from the other end of the court. And at the same instant, a little boy with a sparkling countenance started forth from amid the crowd, and stood before the magistrate. "Who are you?" said he, "James Romee, the brother of this poor little girl." "Your age?" "Thirteen." "And what do you want?" "I come to claim Lucilla." "But have you the means of providing for her?" "Yesterday I had not, but now I have. Don't be afraid, Lucilla." Lucilla: "O! how good you are, James!" Magistrate to James: "But let us see, my boy, the court is disposed to do all it can for your sister. However, you must give us some explanation." James: "About a fortnight ago my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artizan, and when I know a good trade I will support my sister. I went an apprentice to a brush maker. Every day I used to carry her half my dinner, and at night I took her secretly to my room, and she slept in my bed while I slept on the floor wrapped up in my blouse. But it appeared the poor little thing had not enough to eat, for one day she unfortunately begged on the boulevard. When I heard she was taken up, I said to myself, come, my boy, things cannot last so; you must find something better. I very much wished to become an artizan, but at last I decided to look for a place; and I have found a very good one, where I am lodged, fed, and clothed, and have twenty francs a month. I have also found a good woman, who for these twenty francs will take care of Lucilla, and teach her needlework. I claim my sister." Lucilla, clasping her hands, "O, how good you are, James!" Magistrate to James: "My boy, your conduct is very honourable. The court encourage you to persevere in this course, and you will prosper." The court then decided to render up Lucilla to James, and she was going from the bar to join her brother, when the magistrate, smiling, said: "You cannot be set at liberty till to-morrow." James said to the magistrate: "I may kiss her, may I not, sir?" He then threw himself into the arms of his sister, and both wept warm tears of affection.

SOMETHING FOR OUR YOUNG PEOPLE.

MISSIONARY STORY: SARAH ROBY.

LITTLE do our dear young readers know of the sufferings of the children in heathen lands. With their beautiful and happy homes, their kind fathers and mothers, their schools, and their innocent plays, they can hardly conceive how miserable their little mates far away over the seas are situated, or how cruel their parents are to them. The Bible, little friends, teaches our friends to love us, and the blessed gospel of Jesus has made them so wonderfully kind. Read now, how different it is where they have no Bibles, and where Jesus Christ has not been preached.

A missionary who lived in South Africa, saved several babes, whose mothers had thrown them away to be devoured by beasts. An African mother died, and left a little boy, about two years old. No one cared for the child, so they dug a grave for the mother, and threw the living child into it, with the body of his dead mother. The missionary snatched him from the grave and brought him up in his own family.

A woman was one day walking through a wood, and as she passed along, she thought she heard a cry. It was very faint and low, like the mewing of a kitten. She looked around her in every direction, but saw nothing. She called at the missionary's, and told him the circumstances, asking him if he had lost a kitten, for she had heard one in the woods. But no kitten was lost.

Soon another woman came in, and said she had heard that a mother had thrown her baby away. "Who knows," said the other woman, "but it was the little baby that I heard crying as I came along?"

"If it had been thrown away," said the missionary, "it would have been quickly eaten up," for in this country there are so many wild and savage beasts, that if a child strays away from its parents, it is soon destroyed by them. "But where did you hear the sound?" said he. The woman pointed out the spot, and he ran very hastily to it; he looked round, but could see nothing, and was just on the point of returning, when he happened to set his foot on a soft place on the ground. He thought

this was singular, so he stooped down to examine it; and then he thought he heard a very faint soft sound. This made him work very fast, throwing out with his hands the loose earth. When he got down about a foot and a half, he found a large flat stone, which the cruel mother had thrown in to kill her own baby. The stone being larger than the bottom of the pit, did not injure the child, and thus it escaped unhurt.

He lifted up the stone—there lay the dear little baby. He raised it up and gave it to his wife, who had followed him to the spot. She took very kind care of the little girl, who grew up, and eventually became of much assistance to her. The Africans called her Sagatisho, which means, 'pressed under a stone,' but the missionary named her Sarah Roby.

When she became a young woman, she had learned to speak three languages.—She went to England with her deliverer, and was there trained to be an infant school teacher; and then she went back to her own land to teach the little black girls to read in the Bible.

O, how much good was done by the missionary in saving that one heathen babe. Don't you want to send the missionaries and Bibles to these benighted lands, to save the lives of the children, to make their parents good and kind to them, to teach them all about the blessed Jesus and the way to heaven?

THE FORSAKEN CHILD.

THERE are a great number of wolves in Caffreland. These wolves are very bold and are fond of human flesh. They will often creep at night into a Caffre hut, and slyly steal the babe from beneath its mother's ox-skin cloak. Sometimes they are bolder still, and attack larger children even in the day time.

One evening, before the Caffres had lain down to sleep in their huts, a little girl, about eight years old, was lying near the door of her father's dwelling, when four wolves suddenly came upon her: one seized her by the head, another by the shoulder, and two others by her legs, and carried her off in a moment. The neighbours heard her screams, and ran after these cruel robbers. As soon as they overtook them, they forced the wolves to let go their hold and to scamper away; but they found the poor child dreadfully injured by the teeth of the hungry beasts.

The parents nursed the little sufferer in their hut, but could not heal her wounds. The heat and the flies soon made the child very offensive and loathsome to all around. As the parents thought the child must die, they were anxious to get her out of the hut before she expired, for the Caffres cannot bear to touch a dead body. So they said to her, 'Which shall we do to you; shall we call the young men to kill you with their spears, or shall we take you to the woods to die?' How hard are the hearts of the heathen.

If you had been in the place of the Caffre child, which would you have chosen? If she was taken to the woods, she might linger several days before hunger put an end to her life, or the wolves might come again and devour her. The spears would not give her so much pain as the jaws of the wolves, and they would kill her more quickly than hunger. But then, who could tell but that some kind person might find her in the woods, and take pity upon her!

The child replied, 'take me to the woods.' Her parents carried her to a great distance from her home, and laid her down among some thick trees, where no eye could see her, nor ear could hear her dying groans. They did not even stay to watch beside her; they left her all alone.

When the little girl was by herself, a thought came into her mind;—it was God who put it there. She remembered the missionary; she knew where he lived; she said, 'I will try to creep to his house; he is kind—he will not cast me out.' She found it very hard to drag her wounded limbs over the rough places, and to climb the steep sides of the green hills. After creeping along for several miles, she reached the missionary's dwelling.

The good man was touched with compassion, when he beheld the bleeding child. He counted the number of wounds made by the teeth of the cruel wolves; there were fourteen. The most dreadful was the wound in the head. The wolf had tried to cram it all into his jaws, and had torn open one cheek, and had rent away the flesh from the skull. The missionary laid the child upon a soft bed, washed her wounds, and dressed them with ointment, and bound them up with linen cloths,

then watched over her day by day, till at length the sore places began to heal. While he nursed her, he told her of that Saviour who had done more for her than he could; who delivered his lambs from the jaws of Satan, and who laid down his own life that they might not perish. The missionary did not know whether this little girl loved her Saviour, though he soon saw she loved him; for when she was quite well, and the marks were almost gone, he asked her whether she wished to go back to her parents; 'O no,' said she, 'they cast me out, but you took me in; I will stay with you.'

A little while afterwards, as the good man was walking at a short distance from his house, he heard a voice; it was the voice of a child; it was the voice of prayer; he looked, and saw the poor nursing among the tall weeds, praying most earnestly to her Father in heaven. Now he hoped that she was one of the lambs of Jesus. How much had she to thank God for! even for falling into the jaws of the wolves! for had she not been torn by beasts, she might never have listened to the missionary's words; she might have perished for ever.

A BIBLE CLASS PUPIL.

IN the city of New York lived a little boy, who appeared to take little or no interest in learning, so that he was pronounced by his teacher a very dull scholar. He learned to read but very slowly, and finally neglected the school, thinking he should never succeed. There was a Bible class organized, which he was induced to attend. And here he soon began to manifest an interest in the study of the scriptures. He learned to read well, which much astonished his father, who was a very wicked man. One Sabbath, his father took some nails and a hammer to nail up a fence, when he was reproved by his little son, who spoke about working on the Sabbath day, and invited him to attend public worship. The enraged father drove him from his presence, and threatened to punish him if he ever talked so again. The child went away sorrowful. Not long after this, as the little boy returned from public worship, he went and looked over his father's shoulder, and observed that he was reading Hume's History of England. He went into the

middle of the room, and said, 'Father, where do you expect to go when you die?' Such a question from such a boy could not be borne. 'Away,' said he, 'from my presence immediately, or I will whip you.' The child retired; but the father was troubled. He went out to take a walk, but still a load was pressing upon his agonized soul. He thought of attending public worship, for nothing else seemed so likely to soothe his troubled feelings. He entered while the minister was at prayer, and that day was the beginning of better days to him. He sought from God the forgiveness of his sins, and soon obtained the hope of eternal life.

A few years passed away, and the old man was on his dying bed. His son attended him, constantly ministering to his spiritual wants. To a christian minister the father said, 'I am dying, but I am going to heaven; and my son has been the instrument of saving my soul.' Soon his spirit was released, to be welcomed, as we have no reason to doubt, into the mansions of glory. Happy child! to be the instrument of saving his father from death. Happy parent! to be blessed with such a child.

A CHILD'S FAITH.

A BELOVED minister of the gospel was one day speaking of that active, lively faith which should at all times dwell in the heart of the sincere follower of Jesus, and related to me an illustration, that had just occurred in his own family.

He had gone into a cellar, which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down, all was *dark, dark*—and she called, 'are you down cellar, papa?'

'Yes, would you like to come, Mary?'

'It is dark. I *can't* come, papa.'

'Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself, I will catch you.'

'O! I shall fall, I can't see you, papa.'

'I know it,' he answered, 'but I am really here, and you shall not fall or hurt you. If you will jump, I will catch you safely.'

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, and then

advanced a little further; then summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

'Yes, my dear, in a minute,' he said, and he had just time to reach his arms toward her, when in her childish glee, she fell shouting into his arms, and clasping his neck, said, 'I *knew*, dear papa, I should not fall.'

And now my dear readers, the Lord Jesus is calling you to come to himself. Many of you, I trust, have already obeyed his call, and chosen him as your portion; but he is still saying, 'Suffer little children to come unto me and forbid them not,' and 'they that seek me early shall find me,' Though like little Mary, you cannot *see* him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he 'took little children in his arms, laid his hands on them and blessed them.'

LITERARY AND SCIENTIFIC FRAGMENTS.

RECENT DISCOVERIES IN ASTRONOMY.

From a Lecture by Professor Nichols of Glasgow.

THE professor commenced by stating, that, at the opening of their brief series, a series which, though brief, would yet, perhaps, be the means of overturning long cherished opinions, it would be advisable to give some outline of the history of our sidereal universe, and to trace the nature of the power of that gigantic instrument, the telescope. The principle on which the power of the telescope depends, is extremely simple. Let it be imagined that a star is seen in a certain position—from that star, rays of light dart out from its sides. The mass of light which it contains may be supposed to pass betwixt two lines, and the light becomes thinner in proportion to its distance from the star, or as we retire from the luminous light. The way in which light is perceived, is by a certain quantity entering the retina of the eye; and at a certain point, the light will be so small as to cease to become visible. How, then, seeing that the light becomes thinner as we retire,

are we to cause or condense the rays of light to fall upon the eye, when at a great distance from it? If a lens be so placed that it intercept the eye and the light, then an immediate change becomes visible. By the whole mass of light becoming condensed into this lens, the star becomes as bright as if it were actually perceived by the naked eye. The same effect would be produced by the interposition of a *reflector*. The larger the lens the stronger becomes its power. Such is the general theory of the telescope. And when we behold Galileo with a rude instrument and a rude glass effecting such wonderful discoveries as he did, what may not be expected from an instrument six feet in diameter? By knowing the size of the disc of a telescope, we are enabled to tell how far distant we can behold any particular object. If a telescope, for example, be nine inches in diameter, it is only necessary to ascertain the size of the disc, and then compare it with the pupil of the eye. By doing so, it can be exactly ascertained how far distant an object can be beheld. The naked eye could observe the star Sirius though twelve times further distant from us than it is; but by the power of the telescope, a star could be discovered though it were 2400 times further distant than Sirius. This, be it observed, is only in reference to a single star; a *group* could he observed much farther. It is not unlikely that in the construction of the telescope the utmost limits of perfection have been reached. There are physical obstructions in the way of using a telescope beyond certain dimensions. The speculum of Lord Rosse's telescope weighs nine tons; and when it is recollected that all this mass has to be turned round, the mechanical difficulties in the way of using a larger one must at once be perceived. The telescope of Lord Rosse has only a movement to the meridian, thus only discerning an object at the moment of passing the meridian, and thereby very much circumscribing its usefulness. But there is another reason for supposing that the limits of perfection, in regard to this instrument, have been reached. The object of a large telescope is to perceive an object at a great distance; but in consequence of those flickerings in the atmosphere, which are so numerous and deceptive,

it is impossible to make the magnifying power equal to the light-collecting power.

The stars which adorn our own galaxy are spread through the heavens in mighty groups, and not scattered separately: they are confined groups, with mighty intervening spaces. On looking at our galaxy, it is obvious that the groups assume some particular form; for towards the Milky Way, the stars seem to grow less and less. Now, if difference of distance may be assumed as affording proof of difference of magnitude, towards the sides the appearance seems to exhaust the stratum—towards the Milky Way it seems inexhaustible. Ours is a merely isolated group. It is clear that awful infinitude must stretch onward, infinitude in which our galaxy shrinks into a single point. The telescope soon discovered that our galaxy was not only a mere isolated group, but that the intermediate space or vacuity betwixt it and others commenced (according to Herschel) at the twelfth magnitude, and terminated at the fortieth. Small groups were seen at that distance, but small from their very remoteness. To afford proof of the superiority of Lord Rosse's telescope over any with which Herschel had ever an opportunity of inspecting the heavenly bodies, the lecturer presented to his audience a number of diagrams, as viewed with Herschel's telescope, and as with Lord Rosse's. What seemed a confused mass with the former, assumed a distinctness with the latter; and parts in the heavens, where neither star nor vestige of a star was visible, appeared studded with them as seen through the magnificent telescope of Lord Rosse.

It is impossible to say that those nebulae or clusters of stars which are perceived in the heavens, are exactly in reality what they seem to be. Speculation can only advert to the more general features. The grotesque forms which the nebulae assume, it is impossible to account for. It may, however, be in consequence of our ignorance of the history of the nebulae in past time. Still there are evidences of grouping. There are indications of change, and of breaking up into masses, under the influence of the law of gravitation. And the change incessantly going on in all their varied groups, may be somewhat similar to that in our own galaxy, evidencing the progress of a mighty process of evolution.

The lecture of the distinguished professor was throughout illustrated by diagrams, hence it is impossible to convey anything like an adequate idea of the interest with which it was sustained, or its happy adaptation to the comprehensions of the large assemblage.

PROGRESS OF CHEMISTRY IN MODERN TIMES.

ONLY sixty years ago was chemistry, like a grain of seed from a ripe fruit, separated from the other physical sciences. With Cavendish and Priestley its new era began. Medicine, pharmacy, and the artisan's workshop had prepared the soil upon which this seed was to germinate and to flourish. The foundation of the science is, as is well known, an apparently very simple theory of the phenomena of combustion. We have now experienced the great benefits and blessings which have sprung and been diffused from this view. Since the discovery of oxygen, the civilized world has undergone a revolution in manners and customs. The knowledge of the composition of the atmosphere, of the solid crust of the earth, and of water, and their influence upon the life of plants and animals, was linked with that discovery. The successful pursuit of innumerable trades and manufactures, the profitable separation of metals from their ores, also stand in the closest connexion therewith. It may well be said, that the material wealth of empires have increased many-fold since the time oxygen became known, and the fortunes of individuals have been augmented in proportion. Every discovery in chemistry has a tendency to bring forth similar fruits. Every application of its laws is capable of producing advantages to the state in some way or other, augmenting its power, or promoting its welfare.—*Liebig's Letters on Chemistry (Second Series)*.

MECHANISM OF THE HEART.

ON reviewing the mechanism of the heart, every reflecting mind must be struck with the admirable adaptation and suitableness of its several parts, and also the harmony of its operations. How important is the least portion of its complex machinery! If but a thread connected with the valves were broken, or one of its slightest membranes burst; if a single valve omitted to fall down be-

fore the retrograde current of blood, or became inverted, the vital functions could no longer be carried on; the vast machinery of the whole animal frame would be immediately deranged, and death necessarily ensue! Who could suppose that an apparatus so complex, so easily deranged, and which is thrown into action considerably more than a hundred thousand times a-day, should yet continue unimpaired for fifty, eighty, or a hundred years! How insignificant and imperfect must appear the most admirable piece of mechanism constructed by man, when compared to this. What piece of mechanism, exerting so much power, could bear such velocity for one year! Yet so perfect is this apparatus, and so well fitted are all its parts, that its rapid motions never, during health, disturb even the tender babe, in whose breast it beats perhaps a hundred and fifty thousand times a-day.

THE FATE OF MEN OF TALENT.

HOMER was a beggar; Plutus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades, and starved with them all; Tasso was often distressed for five shillings; Bentinoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the *Lusiad*, ended his days, it is said, in an alms-house, and at any rate was supported by a faithful black servant, who begged in the streets of Lisbon for the only man in Portugal on whom God had bestowed those talents which have a tendency to exalt the spirit of a downward age; and Fangelas left his body to the surgeons to pay his debts as far as it would go.

In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on a scaffold; Spenser, the charming Spenser, died forsaken and in want; the death of Collins was caused through neglect—it produced mental derangement:

'Each lovely scene shall thee restore,
For thee the tear be duly shed;
Beloved till life can charm no more,
And mourned though pity's self be dead!'

Milton sold his copyright of *Paradise Lost* for fourteen pounds, at three payments, and finished his life in ob-

scurity; Dryden lived in poverty and died in distress; Otway died prematurely and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with the bailiffs; the Vicar of Wakefield was sold for a trifle, to save Goldsmith from the gripe of the law; Fielding lies in a burying ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of eight pounds; Chatterton, the child of genius and misfortune, destroyed himself; John Keats died of a broken heart, occasioned, it is said, by the merciless manner in which his works were reviewed.

LAST HOURS OF CHARLOTTE ELIZABETH.

THE memoir of this lady contains the following account of her death-bed scene:—

'She arrived at Ramsgate at half-past six, and went to a hotel, as the apartments she was to occupy on the West Cliff were not yet ready. She was fatigued and exhausted, and immediately retired to rest; and her delight was great at finding that, as she lay on her pillow, she had a full view of the sea and entrance to the harbour. On the following morning a slight bleeding commenced, which soon became alarming, and a surgeon was immediately called in. He succeeded in stanching the hemorrhage, but not before much blood had been lost, as it was one of the larger blood-vessels that had now been invaded by the cancer. Mr. Ayres, the surgeon, made some remarks on her tranquillity and resignation, to which she replied, 'It is the love of Jesus that sustains me.' She now grew very faint, and Mr. Ayres' attention was unremitting. She then said, 'My flesh and my heart fail me, but Jesus does not fail me.' A little weak wine and water somewhat revived her, and she said to Mr. A., as he left the room, with some energy, 'Do you love the Lord Jesus?' and showed pleasure when he gave a sign of assent. She then bade those around her kneel and pray for pardon and acceptance; nothing more.

Her kind Jewish friends, Mr. and Mrs. Mayers, had heard of her arrival, and immediately came to see her. She was too feeble to speak much, but was just able to tell them that Jesus upheld her, that he was her only hope and refuge.

Towards the evening she rallied, and during the whole night was calm and cheerful, even to playfulness; but hardly an hour passed without the words, 'How very good He is to me!' When the midnight train had arrived from London she was a little disappointed at finding that Mr. Herin, her medical attendant—to whom a special messenger had been sent on the occurrence of the bleeding—could not arrive till the next day; and she remarked that she did not think she should live to see him.

Early on the morning of the 12th a marked change was apparent in her countenance—her breathing became oppressed, and at eleven o'clock she suddenly exclaimed 'It is death.' Mr. Ayers was immediately sent for, and confirmed the sad truth. She seemed to suffer no pain—no sigh or groan escaped her; her countenance was calm and happy, and she kept her eyes steadily fixed upon her husband, following his every motion and showing uneasiness if for a moment, he left her side. Life seemed slowly ebbing away. Once again her eyes brightened—her husband was leaning over her, and throwing her arms round his neck, and pressing his lips to hers, she exclaimed with intense emphasis, 'I love you!'

All thought that these were her last words; but it soon became evident that she was gathering her remaining strength for a mighty effort; and then, with death in every look and tone—gasping between her words, but with a loud, clear and distinct voice, she uttered these words:—'Tell them,' naming some dear Jewish friends—'tell—that Jesus—is the Messiah—and tell'—

Her hand had forgot its cunning; her tongue was cleaving to the roof of her mouth—but Charlotte Elizabeth had not forgotten Jerusalem.

The breathings now grew fainter and fainter—her brow was slightly convulsed—and at twenty minutes past two she fell asleep in Jesus.

She had charged her husband, two months before her death, never to lay her in a vault, but in a simple earth-dug grave, and in a perishable coffin, disliking all attempts to avert the almighty decree, 'Dust thou art and unto dust thou shalt return.' On visiting the lake Mullinger, in 1837, where her beloved brother had been drowned, she brought from its banks a simple plant, which

she preserved in her various gardens, and latterly in a flower-pot. This she charged him to plant on her grave, over which no stone was to be laid, but the spot to be marked by a plain head stone, dictating the epitaph, which, with the addition of the date, has been thus inscribed:—

Here lie the remains of

CHARLOTTE ELIZABETH,

The beloved wife of Lewis Hypolytus

Joseph Tonna, who died on the

12th of July 1846,

'LOOKING UNTO JESUS.'

LADIES' LEVEE IN HONOUR OF THE
ENGLISH GENERAL BAPTIST DEPU-
TATION.

*From the 'Christian Reflector,' a Boston
Baptist paper.*

It was our privilege and pleasure to be present, on Friday evening, at the spacious hall, over the Boylston Market, occupied as a place of worship by the Free Will Baptist Society of this city, under the pastoral care of Rev. E. Noyes. The occasion convened a large number, who came together to hear and give a parting salutation to Rev. Dr. Burns, and Rev. Mr. Goadby, the deputation of the General Baptists in England, who have now been about three months in America, and who took passages for Liverpool, in the *Cambrria*, on Monday.

Rev. Mr. Noyes presided at the entertainment, which was arranged in all its parts, not of course omitting the tasteful and excellent provisions of the table, in a very perfect manner. After prayer, by Rev. M. Moore, of the 'Boston Recorder,' and interesting opening remarks by Rev. Mr. Lovejoy, of Cambridge, the company were addressed at length, by our English brethren. Mr. Goadby, who, we were happy to learn, is a brother of Rev. John Goadby, of Burnt Hills, New York, first spoke, and in a very *naive*, happy manner. In the course of his remarks, he uttered a strong testimony against slavery. If, said he, the whole North would but speak one voice on this subject, it would be to the slaves in their chains what the shaking of the prison was to Peter. I pray, said he, that the moral indig-

nation of the whole church of this country may be aroused against oppression, and that thus the judgments of God may be saved from visiting the land.

Rev. Dr. Burns, of London, next spoke ably and eloquently. He followed Mr. G. in paying a high compliment to American genius, industry, enterprise, and intelligence. He had never seen such magnificent scenery as here, and never looked upon scenery of such hues, and so beautifully tinted, as he had witnessed in Vermont, within the last fortnight. Drunkenness, said Dr. B., is the slavery of England. It is the leprous spot of the whole land. It absorbs fifty-three million pounds annually. He blushed to say that the church, ministers, and deacons were nearly all involved in moderate drinking; and that at the late great meetings in London, wine, to an immense amount, was drunk. He hoped that we should not cease to bear our continued testimony against this crying sin of England, and that this would be especially true of the deputations, and others who visit that country.

Dr. B. thought, from his observations, that we have more sacrificing ministers and christians here than in England, a sounder religion, and more general morality. But having said so much by way of favourable comparison on the side of America, he must be allowed to speak of what had affected him unpleasantly. I have, said he, seen and heard a great deal more of the war spirit than has been agreeable to me. For more pleasant would it have been, had other topics fallen upon my ear.

But more than this the *pro-slavery* feeling of the country had pained him. A doctor of divinity in New York, and others in Baltimore, had endeavoured to change his principles and soften his feelings in reference to slavery. 'I believe,' said Dr. B., 'that the American churches form the bulwark of this institution.' Many of these are *pro-slavery*, openly vindicate and maintain slavery as a Bible institution. Others utter evasive pleas and extenuations — give '*an uncertain sound*.' It is questionable, said he, whether their influence is not more strongly enlisted against the slave than that of the class already named.

Then the number, he thought comparatively small, who speak out openly and with emphasis against the slave system. Let all the churches utter *one* voice and lift up together *one* testimony, and slavery could not live a year. Like ice before a summer meridian sun, it would melt away. In the matter of a testimony against American slavery, he felt that the church should soar above politicians, and as the light of the world, go beyond them. He spoke of an interview with a *pro-slavery* Methodist in Baltimore, in which the controversy on this subject waxing warm, Dr. B. closed by quoting Dr. Adam Clark, who declared slavery to be '*curst at both ends, and blasted in the middle*.' A united public sentiment on this subject, Dr. B. believed, would usher in an era of general freedom. He spoke of the unchristian prejudice against colour, and urged all present never to cease in their efforts until the leprosy of oppression is purged out from the land. With other remarks, exhorting to mutual love and prayer, he closed.

A blessing was then invoked upon the entertainment, of which the large company partook, by Rev. Dr. Sharp.

During the evening Rev. W. B. Tappan entertained the audience with the reading of an original printed hymn, addressed to Rev. Messrs. Burns and Goadby.

The entire occasion was one of great interest, and will be long remembered. The faithful, and yet kind testimony, borne by our brethren against Southern slavery, will not soon be forgotten. It has given us great pleasure to form their excellent acquaintance, too short, alas! but we hope to continue it, and to be made on behalf of our readers the recipients at their hand of valued favour.

The Morning Star, the F. W. Baptist Paper, has a much more extended account of the meeting and addresses, and mentions as being present:—The Revs. Moore, Olmstead, Sharp, Colver, Chapin, Tappan, Dexter, King, Edmonds, Lovejoy, S. Curtis, J. M. Durgin, I. J. Wetherby, D. M. Graham, Dr. W. Channing, (brother of the late W. E. Channing, D. D.), D. M. Grant, and several others.

LINES TO THE REVDS. MESSRS. BURNS AND GOADBY,

DELEGATES FROM ENGLAND.

(Read at the Ladies' Levee, at Boston, U. S., Oct. 20th, 1847.)

YE'VE sought our western shore
 In friendliness,—on kind embassy bound.
 The Christian fellowship you hither bore,
 With us sojourning, you have freely found.

Ye've trodden the rich soil
 Once wet with patriot blood; where the green graves
 Of the old warriors are;—Men, not of spoil,
 Not fearing death—who feared to live as slaves.

Ye've seen from Plymouth Rock
 High influence spread—wide as the nation spreads;
 And still in person, family, and flock,
 Quickening the ray which the pure Gospel sheds.

The arena of the last
 Great conflict ye have seen, and where shall dwell
 In centuries of bliss, the church, when past
 Her warfare and when bound the prince of hell.

New England's pleasant dales,
 And lands beyond the Alleghanny, ye
 Have visited. Our noble prairies—vales
 And rivers seen;—Fit region of the Free!

“Fit region?”—ye have seen
 The black man cowering to the dreadful whip,
 Where Slavery turns the fruitful ground to lean.
 Ye've heard the curse the heart sent to the lip!

Ye've marked on fields of fame
 The heaving dome;—seen Commerce urge his wheel
 Where ruin dwelt: and where the battle's flame
 Swept our fair towns, bright Peace her Star reveal!

“Bright Peace?”—and how we send
 Our volunteers, ambassadors of woe,
 To butcher women; babes and dwellings blend
 In one infernal doom—tells Mexico!

Return with tears for such
 Monstrous perversion of the gifts of God!—
 With deep conviction that our nation much
 May fear, and speedily—his righteous rod!

Return with faith and hope
 That our fair land from idols may return,
 And on her altars through the Atlantic Slope
 And sunny South and, West, pure holocausts will burn!

Return with songs!—delights
 Of sacred home shall win once more your smiles;
 We will rejoice that a new bond unites
 Our own dear country with the British Isles.

And as again ye tread
 Your sea-girt lovely Albion, and review
 The hours that pleasantly among us fled—
 Think!—with us linger thoughts and prayers for you.

W. B. TAPPAN.

CORRESPONDENCE.

THE GENERAL BAPTIST MISSIONARY SOCIETY, THE AMERICAN AND FOREIGN BIBLE SOCIETY, AND THE AMERICAN TRACT SOCIETY.

[In our last number we inserted the letter from the G. B. Missionary Committee to the American and Foreign Bible Society, which was forwarded by the Deputation from the last Association, and duly presented by them in New York, in September last.

A similar letter was addressed to the American Tract Society, and presented by the deputation,

We now give the official replies of those Societies to those communications. The letter from the American and Foreign Bible Society will be deemed satisfactory; but that of the American Tract Society has called forth some remarks from the secretary of our Missionary Society, which we subjoin.]

To the Committee of the General Baptist Missionary Society, from the Board of the American and Foreign Bible Society.

New York, Nov. 3rd, 1847.

DEARLY BELOVED BRETHREN, — Your communication, under date of July 22nd, 1847, was duly delivered to us by the hands of your worthy representatives, our highly-esteemed brethren Jabez Burns and Joseph Goadby. Accept our thanks for the expressions of kindness and christian regard with which it abounds, and our assurances that the sentiments thus manifested towards us are most cordially reciprocated.

In a personal conference with brethren Burns and Goadby, our corresponding secretary, with other members of this Board, replied to the interrogations proposed in your letter, and their replies were understood at the time to be perfectly satisfactory to your representatives.

With strong confidence that the same result will be attained with your whole Committee, the substance of those replies is here repeated.

The American and Foreign Bible Society was organized for a single purpose, — to extend the circulation of the pure word of God. In the prosecution of this purpose, the Board of Managers have never allowed their attention to be directed to other objects, whatever may have been their character.

They have never designed, nor are they conscious of ever having done, aught to

abet the system or practice of slavery. On the other hand, they have never adopted any measures for its abolition further than may be embraced in the purpose named, the circulation of God's word.

They have never withheld the Bible from the slave. On the contrary, in their domestic operations they have always cheerfully embraced every opportunity presented in Providence, of disseminating the sacred Scriptures among the coloured race, whether bond or free, as being a portion of our population peculiarly destitute, and therefore specially entitled to attention. And it is their happiness to state, that such opportunities are not of unfrequent occurrence; and that such a share of the books, which they gratuitously send to those parts of the country where slavery exists, is distributed, so far as a probable estimate can be reached by the intelligence of this Board, to the coloured race, both bond and free, as at least equals their proportion of the population.

With regard to the books sold, they cannot speak with the same degree of intelligence, as such, upon sale, pass completely from their control. But even of these they have reason to believe that coloured people receive a large proportion, as some of the societies at the south that purchase of us, are actively engaged in the supply of the destitute, without limitation in respect to colour or freedom; and one of the largest, the Virginia and Foreign Baptist Bible Society, has passed a resolution to furnish every slave in the State, who can read, with a copy of the sacred Scriptures.

Upon the subject of contributions, we pursue the course which we believe to be authorized by Scripture: for the erection of the tabernacle and the building of the temple all were permitted to offer who were of a willing mind; no restriction was placed upon those who cast their contributions into the treasury for the repair of God's house. We find no injunction laid upon the priests to examine the money, and to ascertain how it was earned or acquired by each contributor. In our affairs such an investigation would be impracticable.

This Society has ever manifested a disposition to contribute according to its means, in aid of the Bible operations conducted by your missionaries. We have lately received applications for assistance from the brethren in Orissa and at Ningpo.

Should Providence grant us the requisite ability, we hope soon to send a favourable reply to these applications.

J. H. CONE, *President.*

W. H. WYCKOFF, *Cor. Sec.*

From the American Tract Society, to Rev. J. G. Pike.

New York, Oct. 12th, 1847.

RESPECTED AND DEAR BROTHER IN THE LORD.—The Committee of the American Tract Society have the pleasure gratefully to acknowledge the receipt of the fraternal epistle bearing the signatures of the Chairman and Treasurer, with your own, in behalf of our beloved brethren of the General Baptist Connexion, whom we have long known and loved for their work's sake, especially in the cause of foreign missions. The brethren here cordially respond to all the kind christian sentiments in yours, and desire to bid you God speed in the great and blessed work of making known Christ and him crucified to perishing men. We have been happy to co-operate in your good work in Orissa by the grant of 8,300 dollars in small sums from year to year, to aid the tract operations of that mission, and have had great pleasure in the intelligent and cheering correspondence of brother Sutton, as well as in his visit to this country, when he took a very active part in our various anniversary meetings, and greatly endeared himself to all. Your two esteemed missionaries in China, brethren Hudson and Jarrom, have also written us recently a full letter, and we hope to remit to them some encouragement in their tract labours, as God shall prosper this Society, in our current year ending in April.

We have had the high pleasure of a fraternal interview with your respected and esteemed delegates, Rev. Mr. Goadby, and Rev. Dr. Burns, whose visit is welcomed joyfully to this country, and whose stay here will enable them so fully to report the state of religion in our land as to render it both unnecessary and unbecoming that we should weary you with details.

We have great occasion to bless God for what he is enabling us to do for the destitute of our own boundless, and we fear too rapidly extending territories. We have now more than two hundred Colporteurs in commission, every one of whom we believe to be a praying, devout man of God, having a spirit to labour and make sacrifices to bring sinners to Christ under the awakening and sanctifying influences of the Holy Spirit. These men are planted where the way is open, in the most destitute portions of the land, north, south, east, and west, and seek the salvation of all to whom they have access, without distinction of

sect, colour, or condition. We are happy to state that we believe the inference, quoted in yours, from the greater proportion of Colporteurs having been, a while since, in the more northern parts of the country, had no foundation in fact. The proportion now labouring in the southern or slave-holding States is much greater than then, though on account of the climate and various other reasons, it is hard to find men fully to supply the wants of those large portions of the country with a comparatively scattered population.

Our hearts bleed over evils here, as we suppose yours do over evils in the mother country, which we would gladly remedy or remove at once, were it in our power, and did we know how to do it. Such evils are slavery here, and, as it seems to us, the union of church and state, monarchy, and the law of entail, with you—depressing the millions that the few may enjoy rank and privilege. It seems to me that were we in Britain we would demolish all these abominations in a day. Not that we suppose such a thing possible; much less that we would blame you for not effecting it at once. I give it only as an illustration that we must not judge one another rashly. We believe, with you, that the Bible, and the preached and printed gospel, through the influences of the Holy Spirit, is the one grand remedy. This remedy we are labouring everywhere to apply, though in weakness, and with remains of sin in our hearts, marring all our endeavours. Thank God the time shall come when every fetter of the body and the soul shall be broken, and our fallen race be made free in the glorious, reigning Redeemer.

We join our prayers with yours, that God will guide and bless all our efforts, and hasten his kingdom and glory; and are, with every sentiment of respect and esteem, your brethren and fellow-labourers. In behalf of the Committee,

WM. A. HALLOCK, *Cor. Sec.*

[Friendly as is the preceding letter, and satisfactory as are its statements generally, there is one paragraph in it too objectionable to be passed over without notice. The estimable writer seems to insinuate that the law of entail in Britain, and some other evils mentioned, may be compared with the atrocious system of wholesale robbery, lewdness, and murder, that are combined in slavery. Every man possessed of common sense and humane, not to say christian feeling, should reject such a position as too contemptible to merit a serious reply. He also seems to insinuate that our missionary Committee addressed them as if they were able in a day to put down the enormities that blacken America with the

darkest infamy. But this is far from being correct. The intimation was not that they could put the dreadful system down; but that they ought not to acknowledge as christian brethren the ministers, and deacons, and church members that palliate, support, and even practise the horrible abomination. This they could do *in a day*, and this they could do *any day*; and this they ought to do. The cry should be rung in the ears of the churches of America, until they cease to partake of other men's sins, or until the last trumpet sounds, 'Your cruel apathy to the wrongs of Africa; your guilty connivance at the crimes of myriads of oppressors; your wicked friendship and communion with slave-holding, slave-buying, slave-selling, and slave-murdering American professors, are the chief bulwarks of the cruel system.' You cannot put down this system in a day, but you can any day declare, We will have no communion as brethren with robbers whose life is one act of robbery, in which they steal, not a few paltry pence only, but the man, and all he is, and all he has. What pirates, what robbers can vie in guilt with them?—J. G. P.]

HINTS AS TO THE CHOICE OF
A PASTOR.

[The following notes are inserted by request.—Ed.]

*Stubbing House, Hebden Bridge,
Nov. 1, 1847.*

Copy of a Letter sent to the Rev. R. Ingham, and to the General Baptist church at Bradford.

MY DEAR SIR,—You must have expected a reply to yours ere now. I feel it very important to recommend to the church at Bradford any individual, as the consequences may be serious to the church, and painful to me. There is no want of respect either to the church or you. The contrary is the case in respect to both; and if I can

do any thing to promote your welfare and usefulness, and the prosperity of the church, it will be a great comfort to me. I do not know of a minister who is at liberty, that I can recommend to the church at Bradford. I cannot approve of churches being disturbed by an unjustifiable mode of application to their ministers. If it will not be considered too great a liberty, you may read to the church the following suggestions. With the kindest regards to you and Mrs. I.,
I remain, yours truly,
Jas. Hodgson.

To the General Baptist church, meeting in Bradford, through the favour of the Rev. R. Ingham.

MY DEAR CHRISTIAN FRIENDS,—I am very sorry that the pastor of your church, who has been so useful amongst you, is intending to remove. As he feels anxious for a suitable successor, he has written to inquire, that he may inform you.

1. Before you move at all in this, appoint a day for fasting and prayer.

2. After you have attended to this, appoint a committee of intelligent and zealous men to make inquiry respecting those ministers who are at liberty, and may suit you.

3. Let all letters of application be read to the church, and likewise all replies.

4. If the person to whom you apply be the pastor of a church, write to the church by the same post by which you give him an invitation, that no just charge may be brought against you for clandestine and dishonourable conduct.

5. If difficulties arise, ask advice of pious, wise, and experienced men.

6. Look out for a healthy, devoted man, of sound learning and knowledge, and of good pulpit talent; a person of good report for piety, prudence, love to Christ and the souls of men, of uniform zeal in prosecuting the duties of his office, &c.

Pardon the liberty I have taken, and believe me to be

Your very affectionate brother,
JAMES HODGSON.

OBITUARY.

Mrs. SUSANNAH INGHAM, of Broad Stone, near Heptonstall Slack, Yorkshire, died on the 5th of January, 1847, in the sixty-third year of her age; relict of the late Mr. W. Ingham, (whose obituary appeared in the Repository for 1826, page 178.) and daughter of the late Mr. Abraham Gibson, of Green-woodlee. The parents of Mrs Ingham were accustomed to attend the established church,

still they were far from being bigoted in their religious views. The General Baptist cause being commenced in 1806 at Heptonstall Slack, a place about midway betwixt the residence of Mr. Gibson, and the church which he habitually attended, most of the younger members of his family became regular in their attendance at that place.

In the year 1807, the subject of this me-

moir was united in marriage to Mr. W. Ingham, a member of the church at Heptonstall Slack; and on the 24th of April, 1810, she was baptized by Mr. Taylor, the revered pastor of the church, afterwards pastor of the church at Hinckley; for whom she ever cherished the highest esteem. In the same year her husband was promoted to the office of deacon. Conjugal duties were discharged with great fidelity and affection, till the 13th of Feb. 1826, when the spirit of her honoured husband exchanged its clay tenement for 'a building of God, a house not made with hands, eternal in the heavens.' Parental piety, discretion, and affection, she was, through a gracious providence, permitted longer to exemplify, and her three children all survive to mourn their loss, but thankfully to remember their past mercies.

Some of the most prominent traits in her character were fortitude and calmness, activity and benevolence. The losses in business a few years before the death of Mr. Ingham, afforded ample scope for an exhibition of all the above traits. Her situation for some time was such as to evince whether in patience she possessed her soul; but her power over her spirit was strikingly manifest; and her uniform calmness and resignation made on all around a strong and abiding impression. Inured to activity from early youth, she shrunk not in special circumstances from what many would not attempt, and very few could accomplish.

Her latter years were interestingly retired and comfortable. The rupture of a blood-vessel on the 1st of Jan., 1835, seriously threatened her removal: she was for some time confined to her bed; but, when visited by her pastor, was found resting on the Rock of ages, and enjoying that peace which the world cannot give. Although from this weakness she never completely recovered, she was restored to moderate health, and was able to attend regularly the house of God, a practice to which she encouraged her neighbours by the union of recommendation and example. A rupture, similar to the one in 1835, took place on the 1st of Jan. 1847, which in a few days effected the dismissal of the spirit to a better country, that is, an heavenly. On the evening of the day when the second rupture of a vessel took place, she exclaimed, with her habitual serenity and cheerfulness, 'Shall we receive good at the hand of God, and shall we not receive evil?' 'Though he slay me, yet will I trust in him.' On the following day, she became so weak, that conversation was to a great extent avoided. She, however, repeated as expressive of her calm and believing resignation:—

'Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
Thy life, and health, and peace.'

She also quoted with considerable emphasis, the words, 'the Lord liveth, and blessed be my rock, and let the God of my salvation be exalted.' Her death was appropriately improved by Mr. Butler, on Lord's-day, Jan. 10th, from John ix, 4.

Her grand-daughter, Hannah Ingham, on a visit from Bradford for her health's sake, after many expressions of love to God, expired at the same place, on the 28th of May, 1847, aged five years and four months. The mortal remains of both are in the same grave at Heptonstall Slack, awaiting the period when the Lord himself shall descend, . . . and the dead in Christ shall rise first. Let me die the death of the righteous.

R. I.

MRS. MARY ANN SHAW. This estimable woman was the only daughter of Mr. and Mrs. Brown of old Leuton, near Nottingham. Her father died when she was quite a child. Her excellent mother, however—who was a member of the Wesleyan society, and like Lydia of old, not only hospitably entertained the servants of God, but also opened her house frequently for public worship—paid every attention to the spiritual welfare of her daughter. But although she had so bright an example before her, and was so frequently brought into contact with other pious persons, Mary Ann delayed giving her heart to God until the age of twenty-one. Previous to this, like many other young persons, she was fond of dress, and amusements of a worldly kind. When she was about twenty-one years of age, Mr. Shaw, to whom she was afterwards united, but who was then a local preacher among the Wesleyans, preached at the place of which her mother was a member. The word spoken proved quick and powerful. Impressions were made upon the mind of Miss Brown which ended in her saving conversion to God. The change effected, developed itself in various unmistakable ways: in her dress—in the choice of companions—the subjects of conversation—her punctual attendance on the means of grace—in her holy walk—in the interest she took and the services she rendered in the Sabbath school—tract distribution—missionary operations, and in the visitation of the sick. By the zeal and perseverance with which she attended to these departments of christian labour, she proved that her heart was in the work, and that she was sincere in her profession.

About three years after her conversion she was united in marriage to Mr. Shaw; and during his connection with the Wesleyan body as an itinerant, she accompanied him to different stations to which he was appointed, and by her frugality, industry, and self denial, proved herself a help-mate indeed.

In the course of divine providence Mr. Shaw was directed to Sheffield, where he settled over a little band who had been formed into a church by the eccentric but devoted R. Aitken. While connected with this cause, Mr. S. visited Liverpool, and met with a Mr. Matthews, at one time a clergyman of the establishment, but at the time referred to, among other things, a baptist. After several interviews with this gentleman, and considerable conversation on the subject of baptism, Mr. Shaw was convinced of the unscripturalness of sprinkling and of infant baptism, and of the scripturalness of immersion and believers' baptism; and acting out his convictions, before he left Liverpool was baptized by Mr. Matthews in the open sea.

Having returned to Sheffield he soon made his wife and friends acquainted with the change in his views on the subjects and mode of baptism, and assigned his reasons for that change, urging the consideration of them upon others. The consequence was that Mrs. Shaw and eleven others were soon convinced that immersion is the only proper mode, and that believers are the only proper subjects for baptism; and not long after, all the twelve were immersed by Mr. Shaw at Portmaon chapel. They then offered themselves, and were united to our new cause in that town by Mr. Hudson.

Soon after this, Mr. Shaw having received an invitation from the church in Union Place, he removed with his family to Longford. Here Mrs. Shaw, although surrounded by a large family, exerted herself in a commendable manner for the advancement of the cause of Christ; sometimes assisting in the prayer-meetings, at others, visiting from house to house. By her deep-toned piety, her kind disposition, and consistency of conduct, she endeared herself not only to the members of the church with which she stood connected, but also to all who knew her.

In about three years, however, the hand of God touched her. She appears to have received a slight injury in her breast. Indications of cancer soon made their appearance. To remove this, various remedies were applied, and the best medical help afforded, but all to no purpose, it was too deeply seated and widely spread to be eradicated; and for more than a year did this excellent woman labour under this malignant disease. The state of her mind during this painful season was various. Knowing the influence which the body exerts upon the mind, as well as the mind upon the body, this is not to be wondered at. As however she approached the dark valley, her confidence in the Saviour increased, and her fears were dispersed. A few nights before she died she requested her husband

to explain to her the parable of the marriage feast and wedding garment, which he did; she remarked, 'I know all was right with me before I was afflicted, and I hope it is so now.' She was assured that the Lord would not take advantage of her affliction, for 'as a father pitieth his children, so the Lord pitieth them that fear him.' She then expressed her conviction that all was well.

On the Monday following, March 29th, 1847, she fell asleep in Jesus, at the age of forty years and ten months. Her funeral took place on the Sabbath afternoon following. She was interred by the writer, in the burying ground connected with the Union Place chapel. The scene was peculiarly mournful and affecting. On the same evening the death of the deceased was improved by Dr. Styles, from the passage, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Rough as was part of her passage through this world, now that she has done with earth

'Her spirit finds pleasure and rest;
With ecstasy basks in the smiles of her God,
Partaking the joys of the blest.'

Longford.

W. CHAPMAN.

RICHARD SNASHALL, the subject of this brief memoir, was born at Yalding, Feb. 7th, 1816. By the instructions of his pious and judicious mother, his mind became early imbued with those simple moral principles which were the means of preserving him amidst the scenes and temptations to which the young are more especially exposed. He possessed a very amiable disposition, but evinced no serious concern for the salvation of his soul until he had attained the years of manhood. The God of all grace saw fit to arrest his attention, and soften his heart by severe bodily affliction, which seemed to threaten his life; this trial brought him seriously to reflect on his condition as a lost sinner in the sight of God. Shortly after his recovery, whilst sitting under the ministry of the Rev. T. Rofe, of Smarden, the rays of the Sun of Righteousness shone so into his heart as to fill him with joy unspeakable. This circumstance took place about nine years before his death, and to it he could never refer without tears of joy and gratitude. He was baptized and united to the church at Smarden, Aug. 21st, 1842; from that time he maintained a consistent walk until the close of life. His residence being several miles from Smarden, he could not enjoy the privilege of worshipping with his brethren in Christ so often as he desired, and would gladly have done. Seasons of social prayer were highly valued by him; he could truly say, It was good to be present. He had an abiding impression some months before he felt any bodily indisposition, that

his time in this world would be short. And that life was hastily drawing to a close. His last affliction was of short duration, during which he manifested unshaken confidence in God, and a perfect resignation to his will. On the Sabbath evening previous to his death, being taken much worse, and noticing a very dear friend in tears, he said, 'Don't weep, I am only going a little before; you will soon follow after; and though I expect every minute to be my last, it does not move me; I feel all is well.' He continued in this happy state, with the exception of some intervals of delirium, until the following Sabbath evening, (March 28, 1847,) when about eleven o'clock he sweetly fell asleep in Jesus, without a struggle or a groan. His remains were interred in the burying ground attached to the chapel in the place. The Rev. W. Bradstock gave an address at the grave, and improved the event on the following Sabbath evening, to a large and attentive audience. On the next Sabbath, the event was improved by his esteemed pastor, from the words chosen by himself, 'Weep not for me.'

MRS. DERRY.—Died at Barrow-upon-Soar, March 13, 1847, Elizabeth, the beloved wife of Joshua Derry. Our departed friend sustained an honourable connection with the church at Quorndon, &c, nearly twenty-nine years. About the year 1817 our friends introduced the gospel into this large and populous village, and it was not long before our late friend attended. The Divine word came with power to her mind, and she was led anxiously to enquire, 'What must I do to be saved?' For some considerable time she experienced the deepest sorrow, often exclaiming, 'O that I could find him whom my soul loveth.' After a sermon by our late excellent friend, Mr. Pywell, from 'Seek the Lord while he may be found,' &c, she was brought into the glorious liberty of the children of God. Never was a change more visible; she rejoiced 'with joy unspeakable and full of glory.' She immediately told her friends and neighbours what God had done for her. True happiness was now depicted on her countenance, and it was obvious to all her friends that she had found the pearl of great price. She offered herself to the church for baptism and fellowship, and, with several others, was immersed in the canal at Barrow, in the summer of 1818. This was a day never to be forgotten by our beloved friend, and she always regarded it as one of the happiest she had spent on earth.

In every situation in life she adorned the christian character: as a wife, a mother, a friend, she was faithful, affectionate and kind. For many years she filled the responsible situation of matron in the Barrow-upon-Soar Union House; and while faithful in the

discharge of the onerous duties of her station, she has caused many a widow's heart to rejoice, and many an orphan to be glad; and the blessing of those that were ready to perish came upon her. The writer has heard those who shared in her sympathies, speak of her kindness with deepest emotions of gratitude. She was constitutionally kind; she had a heart to weep with those who wept, and to rejoice with those who rejoiced. She had been labouring under considerable debility for some time, but the event of her departure was rather unexpected. Her last illness was not long but severe, which she bore with the most exemplary patience and resignation. She was conscious of her approaching dissolution, and requested her pastor to say but little about her when improving her death. About an hour or two before her death she said to him, 'Tell the friends that I die happy, resting upon the Lord Jesus Christ. Tell them that I die in the full and certain hope of being for ever with the Saviour.'

All of her that was earthly was committed to the grave in the burying ground attached to the General Baptist Chapel, Barrow, and the event of her death was improved to an overflowing and deeply-affected congregation, from the appropriate words, 'A mother in Israel.'
J. S., Q.

MR. GEORGE HALLAM, the subject of this brief notice, was born, June 4th, 1771, at Cromford, Derbyshire, and was a member of the General Baptist church at Macclesfield upwards of twelve years. For the last three years of his life he was prevented by affliction from attending public worship, but he was resigned. At length his release came, and on the 20th of March, 1847, he departed this life for a better. On Lord's-day, April 4th, the solemn event was improved by the Rev. G. Maddeys, from Rev. xiv. 13. Our deceased friend was a person of warm temperament, and sometimes, perhaps, his zeal was not sufficiently controlled by prudence. But his house and his purse were always open to support the cause of his Saviour. He has left a wife and five children.

J. O.

Mrs. BOOTH, the subject of this brief memoir was the beloved wife of Mr. Thomas Booth, the worthy superintendent of the General Baptist Sabbath-school, Burnley, Lancashire. When about three or four years of age she lost her father, and was taken under the fostering care of an uncle, a member of the Society of Friends. When about sixteen years of age she left her uncle and came to reside with her mother's brothers and sisters, in Lancashire. In a few years she was led to unite herself with the New Connexion of Methodists, who were then trying to establish an interest in Burnley;

but, being obliged to give up the attempt, she was invited by a neighbour to attend the General Baptist chapel Burnley Lane, and here she found a settled rest. She attended the chapel twelve or thirteen years previous to uniting herself to God's people; but ultimately became anxious to acknowledge the Saviour publicly, and was baptized Sep. 15th 1839, by Mr. Gill, now of Melbourne. For several years, through affliction she was almost entirely deprived of the public means of grace, but amidst these deprivations she found comfort and consolation. Her love to the Saviour burned with an undiminished flame, and her faith in him was strong, vigorous, and uniform. She took great interest in the Sabbath-school, and was delighted with her children being engaged as teachers, and did every thing in her power on Sunday mornings to enable them to be at the school in time. The nearer she approached to the close of life the more did she rejoice in the Lord; her homely yet emphatic expression was, 'I will stick to Christ

to the last.' Although suffering great bodily pain, during the last two or three days of her life she appeared calm and resigned, expressing unshaken confidence in God her Saviour. The day on which she died, her medical attendant called upon her, when Mr. Booth retired for a short time, wishing to be called in should any change take place. In about three quarters of an hour he was sent for in haste, but when he arrived her happy spirit had left its feeble tenement. She died April 1st, 1847, aged forty-nine years. May the bereaved partner, her children, and all who read this memoir, be cheered with the consolations of the gospel, and hear constantly that still small voice falling in pleasing accents upon their ears, 'Be not slothful, but followers of them who through faith and patience are now inheriting the promises.'

'On Jordan's banks whene'er we come,
And hear the swelling waters roar—
Jesus, convey us safely home,
To saints not lost, but gone before.'

INTELLIGENCE.

THE CHESHIRE AND LANCASHIRE CONFERENCE met at Stoke upon Trent, Nov. 16th, 1847. The morning service was opened with reading and prayer, by Mr. Maddeys of Macclesfield; and Mr. Shore of Tarporley preached, from 2 Cor. iv. 7.

The Conference met for business at two o'clock in the afternoon. Mr. Minshall, as the chief supply of the pulpit, was called to preside; after which verbal and written reports from the churches were received.

At Audlam four have been added to the church by baptism, but still things wear a gloomy aspect, as their congregations are very much diminished.

The Macclesfield friends state that their pastor continues to labour with zeal and acceptance, followed by considerable success; their congregations improve, and undisturbed peace continues amongst them; four have been baptized since last conference. They express their thanks for past pecuniary aid; and, according to their request a further grant of £4. was voted to assist them the next six months.

Manchester.—After a lengthened conversation respecting the two churches in this place, it was resolved that brethren Maddeys, Shore, and Sutcliffe, visit them as a deputation from this Conference; and recommend them to unite, and continue with this Conference.

Since the last Conference the friends at Staley Bridge have been favoured with peace and a little prosperity; nine have been bap-

tized, the congregations on the Lord's day are generally good, and they have some in their experience meetings of whom they hope well.

At Stockport, at the suggestion of the friends who were appointed at the last Conference to visit them, they separated from those who differed from them both in name and sentiment, and would if possible have annihilated the name of General Baptist. Their separation took place on the 19th of August. Since that time they have been meeting in a room for which they pay a small rental; they are twenty-one in number, and they think their prospects are much brighter than they have been for some time past.

The Stoke friends are still requiring aid; and the sum of £3. was granted. They were formed into a church on the 14th of November, 1841. The number then joined in church fellowship was ten, all of whom, with the exception of one who has been dismissed to a Baptist church in Lancashire, remain united. They have baptized three since last Conference. Present number of members, thirty-four.

At Tarporley they are in a much better state; the chapel is well filled, and eight have been baptized since last Conference. They have commenced a day school, and Mr. Shore, their pastor, has also opened a night school for adults, who are admitted free.

The Wheelock friends are in a better state; their congregations are improved; since last

Conference one has been baptized, and they have several inquirers.

No report from Congleton, but the sum of £5. was granted to that station.

A vote of thanks was unanimously given to brother Shore for his excellent sermon; and he was requested to send it to the Repository to be inserted for the benefit of others.

The next Conference to be held at Tarporley, on Good Friday, 1848. Brother Maddeys to preach.

Resolved, that this Conference return to the trustees of the New Connexion chapel their sincere thanks, for the use of their place of worship and school room on the above occasion.

W. SUTCLIFFE, Sec.

BAPTISMS.

MELBOURNE.—Six young persons, four males and two females, were baptized on Lord's day, Nov. 7th, 1847. The Lord's supper in the evening was numerously attended, when the newly-baptized were received into the church.

TARPORLEY.—The ordinance of christian baptism was again administered in this place on Lord's day, Nov. 7th, 1847. Our congregations and Sabbath-school continue to improve.

LONDON, *Commercial road*.—On Sabbath evening, Oct. 31st, eight persons, three young men and five females, put on Christ by baptism.

STALEY BRIDGE.—On Sabbath, Oct. 10th, five persons, one male and four females, were baptized by our pastor, in the Particular Baptist chapel, kindly lent for the occasion. In the evening the church assembled to celebrate the dying love of the Redeemer. Our esteemed pastor gave an affectionate address to the newly-baptized, and received them into the church. It was good to be there.

BURNLEY.—On Lord's day morning, Dec. 5th, fifteen persons, six males and nine females, were buried with Christ by baptism, after a sermon preached by our minister from John xiii. 13.

ANNIVERSARIES.

LONDON, *Commercial road*.—The anniversary services in connection with our Sunday-school were held on the 26th and 28th September. On Sunday, the 26th, the Rev. J. G. Wilson, (Wesleyan) preached in the morning; the Rev. H. Seaborne, (Independent) in the afternoon; and our pastor in the evening. On the Tuesday following, we held our annual tea-meeting, when interesting addresses were delivered, by the Rev. Clement Dukes, M.A.; the Rev. Dr. Hewlett, (a deputation from the Sunday school Union,) and other friends. It was stated in the report, that

during the past year a Sabbath school Institute for mental improvement had been formed, that 100 additional children had been added to the Sunday-school, that several from the senior classes had joined the church, and that two others are now candidates for fellowship. The services were very interesting; and the proceeds of the anniversary exceeded those of several years past.

S. H.

LEEDS.—On Lord's-day, Nov. 14th, two sermons were preached by the Rev. R. Horsfield, our pastor, and Rev. H. Dowson, of Bradford; and on the following Thursday evening another sermon was preached by Rev. G. B. Macdonald, of Huddersfield. The congregations at these services were very encouraging. On the intervening Monday, the annual tea meeting was held. The attendance was unusually good. After tea, the chair was taken by our pastor, and the meeting addressed by Revs. R. Brewer, and J. Foster, Baptists; W. Hudswell and J. Brown, Independents; and C. Taylor, and — Collins, Wesleyans. The meeting was of a very interesting description: both speakers and hearers separated highly delighted. Notwithstanding the depression of the times, the proceeds were about £20.

ÆNON CHAPEL, ST. MARY LE-BONE.—On Lord's-day, Nov. 21st, three sermons were preached to large and interesting congregations; in the morning and evening by our respected pastor, and in the afternoon by the Rev. R. Thompson, Wesleyan. On Monday following, the anniversary tea meeting was held, which was more numerously attended than on any former occasion, in consequence of its being not only the time specified for holding the anniversary services, but also a time of rejoicing on account of the return of our beloved pastor from America. After tea, a public meeting was held, when the chapel was densely thronged. Rev. J. Stevenson, A.M., opened the meeting with prayer, after which Mr. G. East was called to preside. On the platform we observed many of our ministerial brethren. But as the crowded audience were anxiously waiting to hear from our pastor an account of his proceedings during his absence, the principal part of the evening was occupied by the statements he then made—of the various places he had visited; the cordial reception he received; the present position of the religious community, &c. During the services several original pieces composed for the occasion were sung by the children and congregation. On visiting the Sabbath school, Dr. Burns was affectionately received by the teachers and children. On his entering the girl's school, they simultaneously rose and sung an hymn expressive of their joyful feelings; and on his retiring, a copy of the General Baptist Flynn Book, bound up with the

small collection, with silver clasp and inscription-plate, was presented to him by the superintendent, from two of the junior teachers of the girl's school. J. G.

BURNLEY.—Two sermons were preached by our pastor, Nov. 14th, 1847, for the liquidation of the chapel debt. The congregations were good, and the collections quite equal to the expectations of our friends at this time of great depression in trade. J. B.

MISCELLANEOUS.

THE ACADEMY.—At a committee meeting of this Institution, held on the premises, Spa Place, Leicester, on Thursday, Dec. 16, 1847, two of the students on probation were confirmed in their stay on the Institution; and the decision on the case of the other two was deferred, that more opportunity might be given for the exercise of their talents in preaching. An application was made for admission into the Institution. The treasurer reported the present state of his accounts, from which it appears that the arrears are considerable. The present students are

Messrs. S. C. Sargeant,*	T. Barras,
S. Ashby,†	I. Preston,
T. Stanion,	H. Wilson,
T. W. Deacon,‡	W. Gray,
J. Lawton,	D. Burns.
G. Needham,	

LEICESTER, Dover-street. Services on the Return of the Rev. J. Goadby.—Mr. G. arrived in Leicester on Tuesday, Nov. 16th, 1847, and on the following evening the ordinary service was converted into a thanksgiving meeting, to acknowledge the kind Providence which had preserved his life, and in some good measure restored him from dangerous indisposition. On the following Lord's-day morning Mr. G. gave some account of the religious aspect of the United States and of the Free-will Baptists, so far as it had fallen under his observation; and on the following evening a tea-meeting was held to give him a general welcome. A large number of friends were present. Rev. J. Wallis presided; and Rev. S. Wigg, Mr. Winks, and others, gave addresses. The chief part of the evening was occupied by Mr. G. giving a description of American scenery, cities, people, climate, &c. Resolutions were passed expressive of gratitude to God for his providential care over their minister and pastor, and also of christian obligation and regard to the brethren and friends in the United States, especially to Rev. J. B. Davis, of Providence, Rhode Is-

* Mr. Sargeant is pursuing his studies at a Scottish university.

† Mr. Ashby's name was omitted through an oversight in the last Academy report.

‡ Mr. Deacon is away from the Institution through ill health.

land, and his worthy partner; and to Rev. Eli Noyes, and wife, of Boston, Mass., for their extreme kindness to our pastor during his affliction in America.

THE DEPUTATION TO AMERICA held meetings at Nottingham, Derby, Loughborough, and Leicester, during the last week in November. The meeting at Nottingham was held in Stoney-street chapel, which was well filled. J. Heard, Esq., mayor, presided. At this meeting the Deputation gave lengthened addresses descriptive of their visit to America, their observations, impressions, attendance at the Conference in Vermont, preachings, travellings, &c. The attention was well sustained to the last, and a collection was made to clear the expenses. A similar course was pursued at the other places, and resolutions were passed expressive of the satisfaction the meetings experienced at the result of the deputation.

HUGGLESCOTE.—The church in this place having resolved upon pewing, painting, and repairing their place of worship, commenced a spirited canvass for the purpose of raising the necessary funds, when the sum of £41. 17s. 6d. having been promised, we commenced the work with the determination of clearing off the remaining sum at the reopening services. On Lord's-day, Oct. 24th two sermons were preached by Rev. W. Chapman of Longford, after which £10. 10s. was collected. On the following day a tea meeting was held, trays gratuitously provided, when suitable addresses were delivered by the chairman, R. Sale, Esq., (Wesleyan,) the Revds. J. Cotton, D. Abell, (Independent,) W. Chapman, T. Yates, and the minister of the place. Proceeds of the tea, &c., £14. 15s. 6d. After singing the doxology, we retired glad at heart, in having accomplished our object. We are sincerely grateful to those friends who have so liberally assisted us in this our time of need. H. S. C.

COLKORTON.—On Lord's-day, Oct. 17th six scholars were dismissed from the Baptist Sabbath school in this place, with a copy of the holy scriptures. May they, by a right improvement of them, become wise unto salvation.

LEWIS, SUSSEX. *Is there a G. B. chapel there?*—Having lately seen a history of the own of Lewis, in Essex, by the late Rev. T. Horsfield, Unitarian minister, I find a description of a General Baptist chapel erected there in 1741, which is said to be conveniently fitted up, and having a commodious burying-ground attached, but as I have never heard of any interest of our body in that town, perhaps you, or some of your correspondents who know more of the Connexion may be able to explain. S.--B.

POETRY.

HYMN OF THE UNIVERSE.

(Paraphrased from Göthe.)

Roll on, thou Sun, for ever roll,
 Thou giant rushing through the heaven;
 Creation's wonder, nature's soul!
 Thy golden wheels by angels driven;
 The planets die without thy blaze,
 And cherubim with star-dropp'd wing
 Float in thy diamond sparkling rays,
 Thou brightest emblem of their King.

Roll, lovely earth, and still roll on,
 With ocean's azure beauty bound,
 While one sweet star, the pearly moon,
 Pursues thee through the blue profound;
 And angels, with delighted eyes,
 Behold thy tints of mount and stream,
 From the high walls of Paradise,
 Swift-wheeling like a glorious dream.

Roll, planets, on your dazzling road,
 For ever sweeping round the sun;
 What eye beheld when first ye glow'd?
 What eye shall see your courses done?
 Roll in your solemn majesty,
 Ye deathless splendours of the skies!
 High altars, from which angels see
 The incense of creation rise!

Roll, comets! and ye countless stars!
 Ye that through boundless nature roam;
 Ye monarchs on your flame-wing'd cars,
 Tells us in what more glorious dome—
 What orb to which your pomps are dim;
 What kingdom but by angels trod?
 Tells us where swells the eternal hymn
 Around his throne—where dwells your
 God?

HYMN OF THANKSGIVING

*Composed and sung on the return of Dr.
 Burns from America, in A'non chapel,
 Nov. 21st 1847.*

Our souls a grateful tribute bring,
 Of praise to our Immortal king;
 Join every voice to swell the lay,
 And gladly hail this happy day!

The Lord has known our anxious cares,
 The Lord has answer'd all our prayers,
 From distant lands, o'er ocean's foam,
 His hand has led our pastor home.

How do our thankful hearts rejoice,
 Again to meet and hear his voice;
 To see his face, his words to share,
 And join with him in fervent prayer.

Once more to hear his lips proclaim
 The wonders of a Saviour's name;

To meet him in this hallow'd place,
 And bless, with him, preserving grace.

Lord, we ascribe all praise to thee;
 Thy power has ruled the mighty sea;
 Our pastor, shielded by thy hand,
 Has safely reach'd his native land.

We welcome him with love sincere,
 We hail with joy his presence here;
 Our hearts with pious praises burn;
 Hail, happy day! hail safe return!

C. L. B.

LINES BY W. HONE.

Written on the fly leaf of his Bible.

The proudest heart that ever beat
 Hath been subdued in me,
 The wildest will that ever rose,
 To scorn thy cause and aid thy foes,
 Is quell'd, my God, by thee.

Thy will and not my will be done;
 My heart be ever thine,
 Confessing Thee, the mighty word;
 I hail thee, Christ, my God, my Lord,
 And make thy name my sign.

A PRAYER.

O THOU at whose command arose
 This fair and smiling earth;
 Thou who canst save us from the woes,
 To which our sins give birth.

Thou who canst still the wrestling wind,
 And calm the troubled sea;
 O soothe the tumults of my mind,
 And point it up to thee.

Thou who dost chase the gloom of night,
 With thy bright sun, away,
 Into my darken'd soul pour light,
 And kindle virtue's ray.

Thou who art present everywhere,
 All-powerful and all-wise,
 Guard me through life from every snare,
 That in my path may rise.

And when at last, life's journey done,
 I sink in death's dark sea;
 Serene as a cloudless setting sun,
 May my last moments be.

Then may my spirit, which now clings
 To earth, arise to thee,
 And wave before thy throne her wings
 Of immortality!

ENDYMION.

MISSIONARY OBSERVER.

FOREIGN MISSIONARY COMMITTEE MEETING.

The following resolutions were passed at a committee-meeting held at Loughborough, on Wednesday, Dec. 8th, 1847, and are inserted at the request of the committee.

Agreed, That the very cordial thanks of this meeting be presented to the ladies, who conducted the Nottingham bazaar—a bazaar so well conducted, and successful in raising so handsome a contribution to the mission.

The wants of the mission are so pressing, that the committee would be much gratified, and the society benefited, by ladies in other places where the Association may be held, imitating the example of those at Nottingham.

That the very cordial thanks of this committee be presented to our brethren Goadby and Burns, for the very efficient and honourable manner in which they discharged the commission intrusted to them by this committee.

The committee are much gratified by learning that Mr. J. Brooks, feels so much penitence for his former deficiencies as a missionary, and for his treatment of the committee, which he freely confesses. At the same time the committee cannot give any hope at present of being able to employ him again in India. And were there an opening for employing a missionary, with a large family, which has always been deemed objectional, they think nothing could be done in this case, except at an annual committee meeting, when brethren are present from all parts of the connexion. Though the committee form this opinion, they desire his welfare, and would be happy to hear of his being usefully and comfortably employed in the cause of Christ in his native land.

CHINA.

CHINESE PLACARDS HOSTILE TO THE GOSPEL.

When Mr. Hudson's teacher, who is a candidate for baptism, refused at the usual time to worship his ancestors, and to contribute to the expense of the offerings, he became immediately the sub-

ject of reproach, and of those acts of petty persecution which can be practised under a tolerant government. The attacks made on him caused him to feel keenly. Many base charges were brought against him, and he was branded with want of respect to his ancestors. When it was known that he had positively refused to give anything to the ancestral table, much indignation was excited, and in a few days two papers, containing scurrilous language, and evidently written by a literary man, were posted upon the great door of Mr. Hudson's yard. They show the hostility of the carnal mind, which in every land is substantially the same, against the truth of God. The following is a translation of them:—

The 1st Month, the 8th Day,

(According with our)

Feb. 22nd, 1847.

'They who are men's sons ought to use the utmost diligence in managing their affairs, that they may shed lustre on the glory of their ancestors, and provide protection to their descendants. The rascal,* Le Ching-tung,† has disregarded the repose of his ancestors, and the kindness and benevolence of his father and mother, by personally remaining at the foreign dog's house, and receiving the foreign dog's money. In Ningpo there are a hundred ways by which you may be able to obtain all the necessaries of life. Moreover, you have good abilities, and are a correct writer—how is it necessary to have a reproach upon this generation? If compared to a bootie, you are more degraded. Besides, the foreigner's wealth is also that which China bestows. The foreigners without the riches of China are unable to live alone; China, without the commodities of foreigners would return to the possession of prosperity and glory. Now the consequences of the disorders occasioned by these foreigners, render the circumstances of Ningpo much worse than they were formerly, all of which is entirely owing to the great clemency of the men of Ningpo, who allow the foreigners

* *Tsui-tsze*. These words literally mean 'a robber;' but used as a term of abuse, they are equivalent to 'You thief.'—'You rascal,' and as such are frequently used in these papers.

† Le Ching-tung is the name of our teacher.

to remain here, and disregard their own personal strength.

'Chingtung, you are a brute! Now supposing you read books, you may know the affair of the two men E and Tse†—(of ancient times); may you not? Your ancestors know you; and by your receiving the customs of the foreigners, how is it possible for them not to have great distress and extreme indignation in the earth below!§ If you do not repent of your previous faults, then in coming existence, with what shame will you mutually recognize your remote ancestors, and immediate progenitors in the earth below. Writing, I have not exhausted reproach, that you may very speedily repent.'

The 1st Month of the 10th Day,

(According with our)

Feb. 24th, 1847,

'The day before yesterday passing, the rascal's door, I saw a man's writing posted upon the top of the door.¶ As there existed a reason for the insult, I now also reprove you, one turn. Barbarians! how can they know the laws of China? Thus these disorderly fellows, because of the mistaken generosity of the Chinese, on arriving at Ningpo establish merchants' halls. Moreover, they have charity-schools, and these also are tolerated by the clemency of the Ningpo men. If you say the barbarians wish to trade; at Kwangtung, (Canton) they may obtain trade to the utmost extent. Why come to Ningpo? On account of these barbarians, having from the commencement, traded for a name, the real extent of their intentions are incomprehensible: hence on arriving at Canton, the good people were roused to anger and beat the barbarians; in consequence of this, the barbarians, unable to obtain a quiet residence, came to Ningpo. The men of Ningpo certainly knew of these circumstances, yet they thought the residence of foreigners in Ningpo might possibly be beneficial to the community. Now after a residence of several years, calamities have gradually increased, until they

† E and Tse were two brothers, distinguished for their filial and fraternal devotion; and one represented by Chinese authors as perishing for want rather than violate the principles of filial obedience and fraternal respect.

§ *Te-hea*, literally, 'the earth below.' Perhaps a vague expression for *Hades*, about which they know nothing.

¶ The writer of the second paper wishes to intimate that the first was written by another person; but it is more than probable that both were written by the same man. We imagine we know him and have seen him. We have talked with him, and have given him christian books. Poor man! he knows nothing of christian truth, or of the real design of christian missionaries. May he be enlightened and blessed!

have succeeded in establishing a sect, persuading the Ningpo men to embrace religion, forming charity schools, exhorting the Ningpo people to enter these schools. To enter these schools and to embrace this religion will bring indelible disgrace upon the Ningpo people. What advantages can persons have who embrace religion? And they who receive instruction, returning, will inflict (upon society) a bad reputation. If poor persons without money wish to study books, what necessity is there to enter the schools of the foreigners. At the *Keun-tse-ying* there is a charity school of the *Jung-jin-tang*, (the hall of mutual benevolence,) and at *Hoo-tung keuen*, there is also one. Both in the city and out of the city, and everywhere, there are charity schools. How indeed can these require cash? (payment.)¶ They who embrace the foreigners' religion, or enter their schools, will be injured. In referring to (what was reported) last year, there were those who had poison put in their tea, who had the pupils of their eyes torn out, and who had their heart and lungs taken away. These injuries are not shallow (superficial.) Moreover, subsequently to them were the paper men and paper houses, exceedingly numerous, causing disorder and confusion among the people. Fortunately, from the *Ching-Tang*, (orthodox temple) was issued a proclamation containing instructions what to do to subject these demons; and there was also an assembly of the Great Ruler, supporting the people's united efforts and oneness of heart, to expel these fraudulent depravities. Then Ningpo obtained tranquility, of which the good people are perfectly aware.* If those who embrace religion

¶ These remarks about charity schools are a mere boast. True there are many schools in China, but the poor are much neglected, and charity in China is scarce. Dr. Morrison says, 'There are no public schools, or private charity schools for poor children.' (See his Dictionary, Vol. I., page 748.) This language may be too strong, but in the main it is correct. I have only heard of one in Ningpo, excepting those which are connected with missionaries. If there be schools, as this writer states, I am afraid they are either without cash, or if they have it, they are too selfish to use it for such gracious purposes. Paganism is not usually very kind and benevolent: nor is it in this land of boasted 'wisdom,' excessive 'propriety,' and extreme 'virtue.' *The Chinese charitable!!!*

* These remarks in reference to the reports of last year are very amusing. I did not suppose even a Chinaman would in writing seriously refer to such absurd and superstitious rumours. I gave you an account about these things at the time. The poor people were frightened to death, and viewed us with great distrust. We hope they will know that we are the messengers of saving health and universal peace. It seems we are superhuman beings, and have power over demons and departed spirits; and that by a series of prayers and incantations, we can call

covet wealth, it is detestable! Riches indeed are not obtained by the schemes of men. Manage your affairs with a correct disposition, and remember fidelity, filial piety, chastity, and equity: for by propriety, justice, economy, and modesty, wealth may be obtained. Moreover, whether men have little or much property has already been fixed; how can you, a Ningpo man, obtain much by desiring the property of the barbarians without shame? Those who embrace christianity do not consider that their property will soon be coveted by the barbarians and taken away. Perhaps you are not aware of this. Behold our present circumstances are much worse than they were formerly. How lamentable! how vexatious! If the Ningpo people were a little excited to anger, then they would decapitate the barbarians; even the small remnants would not return (home.)

'The rascal, Le Chingtung! On a previous day a man insulting you, was referred to E and Tse, the two men who in their day were eminently good; I now compare you to beggars—still you are more degraded; I compare you to brutes—again you are inferior to them. There are the beggars before the Keun Temple, and at the head of the bridge across the river; inquire of them concerning the period of their parents' birth and death, and they will not know; yet they are excusable, because their parents failed to instruct them in youth. Though they may forget these things, and neglect that which was done by their parents, yet for them there is a day of repentance, as they have not eaten the red-haired man's rice.+ You puppy! you have read the books of the sages and worthies, and must have a considerable knowledge of the affairs of ancient men, how can you be so pertinaciously stupid? Certainly parents in bringing up their children have great difficulty. They should teach them also to observe what their fathers did. The father sacrifices to his ancestors, and the children sacrifice to their father. This is a self-evident principle. When the parents die, then you must exhort the children by fidelity, filial piety, and uprightness, ever to continue the line of succession to their father's posterity. This is so notorious that every body has heard it! What necessity is

them from their abodes, and employ them for the most destructive purposes. As they know we have prayer in the evening, they said this was the time when we performed our operations, and sent out our spiritual agents in the form of 'paper-men,' &c., to inflict injuries upon the people. By proclamations, processions of the gods, and the united energies of the people, the demons were subjected, their noxious disorders were expelled, and tranquillity was restored. Since then we have been tolerably quiet.

+ 'Hung Maou hing,' 'red-haired men'—ageneral term for foreigners.

there for teaching children that the affairs of sacrificing and worshipping are required?† What necessity to teach the children to do what the father does in the presence of his children? How can the children be ignorant of these affairs? If the children, after all, forget that which their fathers did, are they not more degraded than beggars? Certainly among beggars there exists a parent's heart, and there are children who do not forget the great benefits of parental anxiety and trial! The parents of beggars are not capable of giving instruction; and those who would act the part of parents must themselves regret these defects in the earth below. Your parents, however, did not fail to teach you. They taught you that by fidelity and filial piety, and by the attainment of literary rank and a high reputation, you might attain the rewards of imperial favour, enjoy the protection of remote ancestors and immediate progenitors, and obtain a shady bower for your posterity. Now your father, remaining in the nine springs below,§ knows you eat the red haired man's rice, and must have excessive indignation and sighing in the earth below. Is it not true that compared to beggars you are more degraded?

'Now the Ningpo men desire to *gnaw* your *flesh*, yet your flesh compared to animals is without taste. Cocks have the merit of announcing the time of the morning; sheep have a filial disposition, and in eating them there is a pleasant relish. Cows, horses, and dogs have great merit, therefore it is not proper to use them for food. Cows are used for cultivating the fields; horses have the ability of preserving life; and dogs also have similar merit, therefore they are called "faithful dogs." Now how is it that man is so much inferior to a brute?

'Moreover, Chingtung, the brute, compared to cows and horses is much inferior.

† The word *Tse*, which is used here, means 'to carry affairs before the gods,' 'to offer flesh,' 'to sacrifice with victims.' *Tse Te-en* is 'to sacrifice to heaven.' I am not aware that human victims are ever used; but they offer sacrifices of fish, fowls, swine, sheep, and goats to their divinities and the *manes* of deceased relatives. Wine and fruits are also presented. They have gods many, and lords many whom they adore; and, to complete the wickedness, a Chinaman worships himself and his fellow-man. Lord, what is man?

§ The writer must be a Confucianist, as his language is so exceedingly vague in reference to the future. I have given a literal translation of several of his words, as I could not do otherwise. They are not the words frequently used for *hades*, and what he really does mean by 'the nine springs,' 'the regions below,' and 'the earth below,' it is difficult to say. I suppose it is some favoured region where the departed spirits are imagined to exist. Alas! the Chinese know nothing about the future. Where, how, and in what condition they will live for ever, are questions which they cannot answer. Death finds them in the dark.

Ningpo men refuse to *eat your flesh*; but wish to take your flesh and flog you until you become a margled mass of fleshy mire. Now!—speedily! You must immediately repent, or your efforts will exterminate the sepulchres of your ancestors, extending to your remote kindred and near relations; and hereafter the Ningpo men, once raising their hands, necessarily will, by their violence ruin your native place, and exterminate every vestige of your paternal home.

'The paper is short; reproofs are numerous; and I have not exhausted the subject. Remaining with the good people, I may again insult you.

'Those who remove this accusation, let them have a pig's life and a dog's nourishment.'||

LETTERS FROM THE REV. W. JARROM.

[WE have before us several interesting letters from this estimable brother, bearing dates from June to August. As it will be impracticable to insert the whole of them, we will select a number of the most important passages.—Ed.]

June 27th, 1847, Mr. J. writes,—

'Since I last wrote, Mrs. Jarrom and myself have been a short voyage, particularly with a view to improve Mrs. J.'s health, at the same time having regard to our great object as missionaries. Though nothing of peculiar interest came under my observation, yet as so little is known, (especially among our churches,) of China, (and as one place which we visited, Poo-too, is a place of considerable celebrity in this country, a few notes of our little excursion may not be unacceptable. We embarked on board a commodious Ningpo boat, on the first of this month, four in number, Mrs. J. and myself and two young ladies, one English and the other Chinese, part of Miss Aldersey's establishment.

A pleasant sail of two or three hours down this noble river, brought us to Chinhae, a walled city situated at the river's mouth, at the distance of twelve miles from Ningpo. Here we anchored all night, and early the next morning I went ashore, taking with me a few tracts. No obstruction was made to my entering into the city; and as I was desirous of seeing within the gates, I hesitated not to enter. It appeared to me to be

|| Joseph, myself, and teacher were so irreligious as to take away these insulting papers. We have hitherto escaped the threatened consequences, and hope we shall not have either 'a pig's life,' or 'a dog's nourishment.' May the man live to praise God!

scarcely half the size of Ningpo. I went into a shop within the city, where was fixed on the wall, high up towards the ceiling, a neat shrine, containing, as I was told on inquiry, an image of the god of wealth. In answer to my questions, the shopman told me that he worshipped it on the second and sixteenth day of every month; that he begged of him to prosper him in his business, to enrich him with wealth, &c. I exposed, so far as my limited knowledge of the language allowed of it, the folly and sinfulness of such conduct, reminding him that the idol could not hear or speak, &c., that it was a mere earthen image, and that it could do neither good nor harm, &c. I then made known the true God, what he had done in Jesus Christ for the salvation of the world, and the happy and eternal benefits of worshipping him, and receiving his Son whom he had sent. A large number of people had assembled before I had concluded my observations. As is usual, they assented to the excellency of the sentiments I had advanced. I requested them to ponder what they had heard, and leaving a few tracts, departed. It was now known and spread abroad that I was a missionary, and as I walked along I received more applications for tracts than I could grant. Having spoken in another place in the city, and distributed all my books, I turned my steps towards the boat. Immediately after I got on board we weighed anchor, and about noon the same day, June 2nd, arrived at Lih-kong. This is a small island in the Chusan group, containing a population of from two to three thousand souls.

I went on shore at Lih-kong in the course of the day, and at a small temple had some conversation with an old Buddhist priest and a literary man whom I found there. Before I had made known to them what I could of Jesus Christ and him crucified, they said they had not before heard of the gospel. They inquired many things about the Saviour, the christians in England, &c.; how many missionaries there were at Ningpo; how many Ningpo people believed, &c. They said they were sure that all the Chinese wanted to bear, and would be glad to hear and receive such a religion; that they themselves should like to be taught, and to become christian disciples. They asked, if they came to Ningpo, who would take them in? I said I and brother Hudson would be glad to receive and instruct them. They inquired if we should give them rice to eat and clothes to wear? I held out to them no encouragement to expect this, at least at first. I told them, everywhere there were true and false believers; that to be sincere was of the first importance; that if they imposed upon me, and were hypocrites, they would displease God, and aggravate their condemnation. They pretended to assent to

all—to say it was all very good, and they wanted to be true disciples. I gave them a few tracts of various kinds, promising if they came to my boat I would give them more. They came not, nor have I heard of them since. Alas! poor people!

'We reached Poo-too on the 4th, about noon. It is nearly fifty miles from Ningpo. There is a small, beautiful island of six or eight miles in circumference, a narrow strait separating it from the eastern end of the great Chusan island. It is literally an island of Buddhist temples and priests, to which the religious come from far and near, to worship and present their offerings. Two of the monasteries are on the largest scale, occupying several acres of ground. The plan of building is similar in all the monasteries I have yet seen. There is a central range of buildings, consisting of one, two, or three spacious halls, one behind another, and separated from one another by paved court-yards. The middle part of these halls is always occupied by two, three, or four colossal figures, representing some of their false deities; the three Budhas of immense size generally occupy some such site; sometimes the goddess Koon-she-ing, another. There are mostly smaller idols placed in different parts of the large halls. These central buildings are flanked by small temples, priest-rooms, kitchens, refectories, &c., separated by court-yards. Smaller temples abound all over the island. So far from any good resulting to men from this trait of idolatry, it was a true remark of a previous visitor to this place, that, 'Human science and human happiness would not be in the least diminished if the whole island of Poo-too, with its gaudy temples and lazy priests, were blotted out from the face of the creation.'

'I visited while at Poo-too, most of the temples—conversed with many of the priests—distributed several tracts—and neglected no opportunity that offered of making known the Lord Jesus to these deluded men.

'We left Poo-too on the 7th, and went to Chusan. I went into the city, distributed books, and spoke to the people. Everywhere the desire for books remains unabated. We reached Ningpo on the 10th, and I think all were better for the excursion. We are very highly favoured here as missionaries, in having the opportunity to go into the country for a change of air. It is not so at Shanghai, much less is it so at Canton.

'I am now proceeding as usual in my studies and mission work. Every Lord's day I am employed in speaking; still, however, desiring the day when I shall be able to declare to the people the whole counsel of God, and keep nothing back that shall be profitable to men.

July 6th, Mr. J. says:—

'The weather for the last week has been

very hot; the thermometer rose yesterday in the shade to 96°, to day it is 93°. Six months since it was impossible to keep warm, unless one had the opportunity of sitting in a close room, with a good fire, and not a small quantity of clothes on, which I had not; now it is impossible to keep cool; one's body is as if bathed in warm water, so profuse is the perspiration, and this with no exertion greater than the effort of writing these few lines. We expect hotter weather yet; the thermometer it is likely will rise to 100° at least.

There are now stationed at Ningpo eighteen missionaries, including females; the first missionary was here before the war was ended; and every year since has brought fresh arrivals, and all who have hitherto come, remain. The last accession to our missionary circle was made by the recent arrival of Mr. and Mrs. Lord, from the Northern Board of the American Baptists. There came out with them for Shanghai two other missionaries and their wives, belonging to the Seventh-day Baptists, existing as a small body in the United States.

'Last Lord's-day, after our Chinese labours, we united in celebrating, at brother Hudson's, the dying love of our adorable Saviour in the ordinance of the last supper. The interest of the service was enhanced by our dear young friend, Jos. Hudson, sitting down for the first time with us. He is a youth, I trust, of considerable promise. May his life be preserved—his piety maintained; may he be an humble, faithful, useful missionary! The service was rendered interesting too, by the presence, as spectators, of several Chinese, three of whom, there is reason to hope, have had their minds enlightened by the word and Spirit of God. Two of these are connected with the American Baptist Mission here, to whom Dr. MacGowan has been made useful; the other is connected with us, being the teacher of brother Hudson, who I trust I may say, has been rendered by the Almighty the happy instrument of his conversion.

July 29th, 1847, Mr. J. writes from Poo-too:—

'Invariably is it found that the superior priests can both read and write readily, and have the appearance of being respectable men. Of the ordinary priests, but few, if any, can be said to read or write at all well; some know a few common characters, but the majority cannot read or write at all, in the sense in which we usually employ those terms. And this is the case with large numbers of the working classes in those parts of this country that I have hitherto seen, notwithstanding so much has been said about the education of the Chinese. Hence schools in connection with missionary establishments would be appreciated, as many cannot afford to send their sons to schools; and would, it

is likely, be very useful, if the children were under the entire control of the missionaries. A girl's school is an institution not known in this celestial empire, except as in connexion with missionaries; not one woman in a thousand can read or write scarcely a character.

During the last few days, brother Hudson has been here with his son and teacher, with whom I have been to several different temples. Le Chingtung, Mr. Hudson's teacher, whose mind, we hope, is truly enlightened by the grace of God, has spoken to several fearlessly and fully; and I trust that the intercourse of the Lord's people with these poor, miserable priests, and others, will not be in vain. Many books have been received by them.

I was talking with a priest some few days ago, who said he remembered very well Dr. Medhurst coming to Poo-too in an English vessel, and distributing many books. I inquired what had become of those books? He said he did not know; but supposed they were laid aside, or hid in the cupboards, and holes and corners of the temples. I asked if he thought the priests read them? He said, Very few. What we want in China is, good talkers, constant talkers; active men, who shall be much among the people—visiting them at their houses, iterating and reiterating in the ears of the people the same great truths; giving them line upon line, precept upon precept, &c. To the people who can read, after they have been thus orally instructed, or during this repeated oral instruction, are our books principally to be given. I am thankful to be able to say we have one dear youth, the son of my devoted colleague, likely to be a very ready talker. May his health and life be preserved! May he be a good, useful man!

(To be continued.)

INDIA.

APPEAL FOR TOOLS FOR SARTI.

THE last report of our missionary society contained a very interesting account of the conversion, sufferings, and christian firmness of Sarti Maharun, a recent convert at Berhampore. By desire of the brethren, Mr. Bailey has furnished the following appeal for a little help for this interesting young man.

Donations of tools, or of money to purchase some, will be thankfully received, and may be forwarded to the Rev. H. Wilkinson, Keyworth, who will

take them with him when he returns to India; or to the secretary of the society, Derby.

DEARLY BELOVED BRETHREN,—I could have wished that the task which has somehow or other fallen upon me, had been consigned to some one else; however I have no wish to shrink from the performance of duty. As servants of the society, but more especially as servants of the cross, we would ever remember that our great work is to preach the gospel to the heathen; but we cannot close our eyes to the fact, that some concern is necessary for the bodies as well as for the souls of the people; and unless some concern is manifested by the missionaries, our dear native christians must suffer. When parties relinquish all connection with idolatry, and cast in their lot with us, for the most part they are compelled to forsake all that they have in the present life; and surely under such circumstances it would be inhuman not to feel deeply interested in their temporal welfare. Those who under the blessing of God have been gathered from the heathen in this land, look up to the missionaries as children look to a father. I have often said that a missionary should know everything: certainly a general knowledge of things is of great importance, for you have not only to be their spiritual guide, but you have to instruct them in everything. If their head aches they come to you for medicine—if their heart, they come and tell you their sorrow; if differences arise they come to you to have those differences settled; in fact you have to superintend all their affairs.

It will not be needful for me to inform you, that our native christians live entirely apart from the heathen; it would be almost impossible for a native christian to maintain his integrity in the bazaar. I may also state that when the boys and girls in the asylums arrive at a proper age, they are married, and located in the christian villages, but for the most part in some way or other they look to us for employment; and while the mission is in its infancy, from this source the mind of the missionary is usually filled with anxiety. When we look upon the children in our schools, the thought arises in our minds, what trade is John to be, and what trade is Thomas to be? We cannot send them out as apprentices, the heathen tradesman would not take them, and even if they would take them, they would so far corrupt the morals of the children, that we dare not entrust them to their care, unless we could have both parties on the mission premises. But we are not disposed to mourn over our present prospects, or to look with dark forebodings on the future; that God whom we serve will

certainly open a way in the wilderness. 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.'

We have now in Christian Gram, two trades; we have a blacksmith and eight weavers; four of them weave coarse clothes, and the other four fine cloths.

Probably you will remember that about a year ago, Sarti Maharun broke caste and united with the church at Berhampore. In consequence of his renunciation of the religion of his forefathers, his friends would not allow him to bring anything away save a few tools, which were scarcely worth carriage; we therefore built him a small blacksmith's shop in the village, and gave him a small sum of money to enable him to purchase some tools, by which he might gain an honest livelihood.

Our friend Sarti is exceedingly clever; I believe he is the best workman in this part of the country; he can do all kinds of work, either as a goldsmith, or whitemith, or tinman and brazier, or gun-smith, or blacksmith; he could make you an excellent crowbar, or he could make you a beautiful gold brooch. But he has very few tools; you might carry them all away in a man's hat, and the very best of them are most miserable things. You have no conception how slow the blacksmiths are in this country; and it cannot be otherwise while they have such tools to work with. Were the blacksmiths in India to be paid after the same rate as the blacksmiths in England, I imagine that none of them would obtain more than two shillings and six pence a week. Sometime ago I said to our friend Sarti, How many screws can a man make in one day? He said twenty small ones would be a good day's work. I have told our dear brother that I am writing to England for his benefit, and he appeared highly delighted. Our beloved friends at home may rest assured, that if any article be sent they will be duly appreciated by our highly valued brother. It will be needful for me to state what things would be most useful. A pair of vice, not very large, also a pair of hand vice, two or three sizes of hammers, a large pair of scissors for cutting iron and tin, an iron saw, various sized files, a few fine ones would be very useful, a few drills of various sizes, a small anvil, about half the size of the anvil commonly used in England, a few moulds for making screws and nails, a few small taps for making nuts, two or three small screw-plates and dies for making screws—now I am at a loss, there is another article which would be of great service but I have forgotten the name of it, however I will try to tell you what I mean, though I shall go round about it; the blacksmiths in England

have knives, (if they be knives,) by which they cut pieces of iron through—a few of these would be very useful. I am sure it will not be needful for me to use one argument to enforce this appeal upon the sympathies of beloved friends in England, you are too deeply interested in the welfare of our converts to allow the above to pass unnoticed. The christians in India, yea, I would say the General Baptists in India, will ever feel grateful for the various acts of kindness shown them by their brethren, the General Baptists in England. Our friends here cannot repay you, unless it be with gratitude, but you shall be recompensed at the resurrection of the just.

Yours faithfully,

W. BAILEY.

P. S. Since I wrote the above, brother Stubbins has suggested, that a few sizes of punches would be of service, also a large and small pair of pinchers, and a large and small pair of compasses.

A MISSIONARY'S INTERRUPTIONS.

BY MR. STUBBINS.

Berhampore, Sep. 15th, 1847.

I FEAR, my ever-beloved parents, you will begin with some other dear friends to set me down as 'a bad correspondent.' Now I would fain plead, 'Not guilty,' to any such charge; but perhaps if I did I should not escape, so I will try to offer the best excuse I can.

My time has been, and is still, much taken up in labours in the bazaar, and among our christian community, which during the year has considerably increased. When any one comes out from among the heathen, I generally have a good deal to engross my attention in their temporal as well as in their spiritual affairs. Sometimes their friends are awkward, and will let them bring little or nothing away with them. At other times we are obliged to provide them the means of obtaining an honest living. When they come, they want a house to live in, and it is just possible there is not one ready, and then we are obliged to jumble and tumble things together, inside and out, and sometimes a little of both, to make room for them in some out-house or other, till we can knock up a shed for them. And then, perhaps, some half dozen or more come in for medicine: one has fever; another has a pain in the bowels; another has an attack of dysentery; another is suffering from diarrhœa; another from rheumatism; another complains of indigestion. One is distracted with the headache; another with the toothache; another has a violent pain in the ear; another has sore eyes; another has a cough which forbids the approach of sleep all night;

another runs for something to apply to a child that has just burnt itself; another complains of some unhappy difference that has been caused by the merest fraction of a trifle; another comes to propose some new scheme, or to know what is to be done in such a case, or with such a person. Then perhaps some people from the bazaars or villages come for books, or to make a host of inquiries about our religion. Then come a lot of work people, wanting you to go out in the blazing sun to give directions about some work going on, and if you do not go, the work stands still, and it may be work that is required as soon as possible. Then perhaps you are summoned to have worship with the children, or to investigate some of their differences, and reprove or punish the offender. Then, perhaps, a hawker calls, and you ask him what he has got? If he knows a smattering of English, he will be sure to say, 'Yivry ting, I got, Sir.' You look, and find that instead of his having got *everything*, or 'Yivry ting,' as he calls it, he has got *nothing*, at least nothing that you require. And then in comes the postman, like a person of considerable consequence, with a letter that requires your attention, and an immediate reply.

Well, but I think this is enough to give you a little idea of our interruptions, although the half has not been told. I have spent a good deal of my leisure time this year in revising for another edition, a tract of twenty-four pages, on idolatry, which I composed before going home. It is now printed, so that I have done with that. Since then I have been translating and preparing for the press an interesting little work called the 'Peep of Day.' This I am now looking over and correcting, and then my work will be done with that, except examining the proofs as they go through the press. But by the time that is all done, the cold season will be here, when I must take my canvas-house and wander from village to village, and from town to town, proclaiming to dying sinners the dying love of Jesus, the Friend of sinners. Now I think I have not given a bad excuse, at all events not a short one, for not writing more, so that if after all I must be condemned, I hope these extenuating circumstances will be taken into account, and that they will have an influence upon the sentence to be passed. I could have told you of daily visits to the bazaars or villages; of markets and festivals attended; and a great many other things; but forbear. And now a fine, stout young man has just come in, and is giving a smiling look of evident approbation at a long cigar which I have put into his hand. I have told him to whom I am writing, and he says, 'Tell them that a Khound is talking with you, and sends many, many salaams,' and he has again

charged me not to forget. He says, 'He is one of the people who are like wild beasts in the wood,' &c. He comes from a village not far distant. I have known him almost ever since I came to Berhampore, and lately I asked him to come and live with me, and I would pay him good wages. He at length consented to come; not that I required his services, but he works in the garden part of the day, and is learning to read during the other part. He understands Oreah better than most of that people; and should it please the Lord to open his eyes, no one can tell the amount of good he may be instrumental in doing among the wild tribes of his fellow Khunds. God has often accomplished the greatest results from means quite as unobtrusive as this. His companions, who live in the neighbourhood, but have never dared to come near a sahib's house, will gain confidence, and be induced to come to see and hear; indeed, some have been already, and our affectionate courteous treatment surprizes and pleases them not a little. But I am weary, and it is past bed-time, so will now say, peaceful slumbers be to you, and bid you and yours a very good night, in the hope of resuming my pen to-morrow.

Yours very affectionately,
I. STUBBINS.

DEATH OF SOMNATH.

By MR. SUTTON.

WITH deep and sorrowful feelings I have to communicate the death of our beloved and promising young native preacher, Somnath. This sad event occurred at Pooree, during the late Rut Jatra, July 16th, 1847. You will probably hear more of his decease from other quarters, but as he was my assistant preacher, and it became my melancholy task to stand with him in the fatal field where he fought and died, and then attend him to the silent grave, it seems to devolve on me to furnish some account of his last hours. A more detailed account may be subsequently furnished. In Somnath I had more than a common interest, for it was in the school under my charge he first took refuge from heathenism: with us his interesting young bride also found an asylum. He was much under my care as a student, and much as a preacher, so that I may well be excused if in him I claim a special interest. Somnath was born in a small village called Kokala, on the east side of the Pooree road, about four *koss* from Cuttack. He was of the Brahminical race. When about eighteen years of age, on occasion of visiting Cuttack, he first heard the gospel, it is supposed from the lips of Gunga Dhor. By means of tract distribution seve-

ral of our publications found their way to his village, and excited considerable commotion. Himself and another young Brahmin were favourably impressed, but constrained to hide their convictions. At length they agreed to escape to Calcutta, hearing there were many christians there, and supposing they should thus avoid the storm the profession of christianity in their own neighbourhood would excite. Accordingly they concerted measures and started for Calcutta. Whether it was that the other young Brahmin was insincere in his profession, or repented of the step he had taken, does not appear, but after they had travelled nearly thirty miles on their route, he suddenly decamped, taking with him most of Somnath's clothes and money. Thus abandoned, Somnath returned to Cuttack, and on Sabbath-day, June 19th, 1840, found his way to our school premises. For a detailed account of these circumstances, of the struggle he had to endure with his uncle and father, of the obtaining of his betrothed wife, and his being subsequently placed under my charge as a student, I refer you to the first report of the Orissa mission, in the accounts furnished of the asylum.

After labouring some time in Cuttack and the neighbourhood, his first appointment from home was to labour in connexion with brother Stubbins, at Midnapore. When brother S. left for England, he was transferred to Jellasure. In course of time he returned to Cuttack, and has spent the last two years under my direction as a native preacher. Had he lived till next Conference, he would probably have been ordained, as was determined on at a previous Conference.

The Rut Jatra this year fell rather later than usual, and was not in consequence expected to be numerously attended. Still, of course, there are vast crowds attend at the smallest Jatra, many thousands more than we can preach to. And as I expected to leave before another festival came round, I was desirous of attending on this occasion. Accordingly Somnath, accompanied by three of the oldest students and my christian bearer, set off on Saturday preceeding the Jatra. I followed on Monday night, and on Wednesday evening we all met on the great road, and began our work. All were well and in good spirits. Somnath was very earnest in his addresses, and we all kept preaching and talking till dark. It was the evening for Juggernaut to leave the temple, and ascend his car, preparatory to his annual ride; and as we knew that most of the pilgrims would only wait to obtain a sight of the idols, and start back at early morning for their home, we agreed to take our stand at the old place, near the Utarnala bridge, and distribute our books to the re-

turning crowd. We walked together as far as the house of Chimuner, one of our old pupils, where they had taken up their abode, and I then proceeded on my way to Mr. Hough's, where I was staying. He talked pleasantly, and apparently in perfect health all the way; though the native brethren have since thought, that after he got home he was somewhat unusually pensive and appeared to wish to be alone.

We met according to appointment at early morn. There had been a slight shower, and the ground was somewhat wet, otherwise the weather had been remarkably fine during our stay at Pooree. We were all fully engaged till near nine o'clock. Somnath was remarked to be specially in earnest, scarcely giving away a book, but continually talking to fresh groups of people as they went out. He could scarcely have been more zealous had he known it was his last opportunity. At near nine I observed to him, that as the people were going out fast, and the weather was so favourable, he and Kamboo had better go home and eat while I would leave Tame and Shunoo to carry on the war.* I would myself stay a little longer, and then hasten home for my breakfast and return. This arrangement was adopted. I returned about eleven o'clock, and soon after Kamboo came. On asking for Somnath, he replied that he had been suddenly taken ill on his way home, and therefore he had thought best to remain in the house. Soon after my bearer came and said Somnath had lain down and was now asleep very comfortable. I however felt anxious, and immediately dispatched Tame and Shunoo with a strict injunction to let me know if he should appear in any way worse. Soon after I returned home, Tame came and said he was again taken worse; I therefore instantly sent him the usual mixture of laudanum and brandy, and followed as soon as the horse could be got ready. He threw up the medicine, which was the only time he vomited, but retained another dose, substituting peppermint for brandy. I stayed with him some time, and he seemed doing very well.† At about two I returned home, and was soon followed by a message that he was worse. The European doctor promptly attended, and said, as the native doctor, it was dyspepsia. While he was sitting, however, there were spasmodic symptoms, and we instantly applied hot fomentation first, and then mustard plasters to his legs and abdomen. We

* I had applied to Mr. Lacey for one of the old preachers, and Rame offered to go. But he declined letting me have one, on the ground that he was sending them elsewhere.

† A native doctor from the hospital came while I was there, and said it was a case of indigestion merely.

stayed till five o'clock, (Mr. and Mrs. Hough postponing dinner till dark for me,) by that time the spasmodic symptoms left him, and he had no further motion or vomit. I returned with Mr. Hough after dinner, and remained till late at night. And still he seemed doing well. I left the native doctor with him, who stayed till twelve o'clock. He continued taking ammonia during the night at intervals, and when I saw him at day-break, he still seemed doing well. The doctor prescribed for him a small dose of castor oil, and there was all fair promise of recovery. As the christians had been up all night, and had not eaten, I had Somnath put in my palanquin and carried gently over the sand to a bungalow, close to Mr. Hough's and the doctor's, where we thought we could nurse him better than elsewhere; and indeed Mr. and Mrs. Hough furnished every thing needed most kindly. After making him comfortable I went home to prepare some sago, which I sent by a christian lad, leaving my christian bearer and another person sitting by him. I had scarcely bathed and sat down to breakfast, when, while talking with Mr. Hough about the best way of removing Somnath to Cut-tack, the bearer came running and saying he had suddenly changed for the worse. I hastened to him instantly, and saw him breath two or three times, and yield up his spirit without a word or struggle. Thus suddenly were our hopes all crushed, and the worst come upon us. It is not wise in such cases to dwell upon proximate causes, but to refer them to Divine disposal; but no doubt the immediate cause of the change, was his having, during the night twice rushed out into the verandah in the cool air. Otherwise his cholera symptoms were of the slightest kind, and checked immediately.

He said but little during his illness, but once or twice he referred anxiously to his wife and child. He also several times quoted the first lines of a hymn, 'O sinful soul;' and referring to Christ as the Saviour. He also joined me in speaking of him as the physician of both body and soul. Of his safety no one entertains a doubt; while his affable and affectionate demeanour, his pleasant countenance and promising talents, secured for him universal respect. All loved him as an own brother, and mourn for him with unfeigned sorrow. For myself I feel that I have lost a friend and brother in the gospel, and the mission one of its brightest ornaments.

Somnath died like a good soldier of the cross, in the very high places of the field, with his armour on. While we are dropping the tear of unavailing regret over his early fall in this warfare, doubtless the great Captain of our salvation has bestowed upon him his approving commendation. From what evil to come he may have been taken away,

or whether more in judgment than mercy, it is not for us to say; but of this we are certain, that could we see as Infinite Wisdom and love sees, nothing but hallelujahs would escape from our lips.

Christ has a right to all he has redeemed, and he possesses the keys of death and hades. It is enough that where he is his servants shall be; that whenever the hour he sees proper to call them to his blessed abode, we may well be thankful it is for him to decide.

On the following Sabbath I endeavoured to improve this bereavement to the young people, from I. Thess. iv. 13, 14, 'Ye mourn not even as others which have no hope,' &c., and brother Lacey in the afternoon to the general congregation, from Matt. xxiv. 44, 'Therefore be ye also ready,' &c. The afflicted young widow and her child is now with me in the asylum.

Yours affectionately,
A. SUTTON.

MISSIONARY ANNIVERSARIES.

STALEY BRIDGE.—On Sabbath-day, Oct. 3rd, 1847, our missionary services were held in 'the Hall.' Rev. H. Wilkinson preached in the afternoon; and in the evening gave a lecture to the children, which excited considerable interest. The collections and subscriptions for the year, amounted to the sum of £23. 4s. 3½d.

WOODHOUSE AND KIRKBY.—On Lord's-day, Dec. 12th, 1847, two sermons were preached in behalf of the Foreign Mission, by our highly-esteemed brother, Rev. H. Wilkinson; in the afternoon at Woodhouse, and in the evening at Kirkby. On Monday, Dec. 13th, the annual missionary meeting was held, when Revds. H. Wilkinson, J. Wood, of Mansfield, C. Wilson, (Indep.) and C. Nott, (P. B.) of Sutton Ashfield, addressed the meeting. The scholars in the Sabbath-school at Kirkby collected, during the last three months, £1. 15s. 8d., and presented it to the meeting, making the collections and subscriptions, the sum of £5. 15s. 6d. The services were exceedingly interesting. Brother Wilkinson was constrained to say that he enjoyed himself greatly. W. M.

BURNLEY.—Rev. H. Wilkinson preached an excellent sermon on behalf of Foreign Missions, from Psa. lxxiv. 20. On the following evening, Sep. 27th, we held our missionary meeting. The attendance was large. W. Lomas, Esq., presided, and the meeting was addressed by our minister, Revds. W. Robertshaw, Abrams, (Indep.) Penrose, (Primitive Methodist) Fisher, (P. B.), Evans, (P. B.) and Mr. Wilkinson. The collections, &c., amounted to £16. 11s. Upwards of £8. of this was collected by our Sabbath school.

J. B.

THE
GENERAL BAPTIST REPOSITORY,

AND

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[NEW SERIES.

MEMOIR OF THE REV. FINLATOR CAMERON.

BY THE REV. J. KIDDALL.

(Continued from page 4.)

PRIOR to Mr. Cameron's leaving the Academy, he had an invitation to become assistant minister in the G. B. church at Barton, in Leicestershire, then under the pastoral oversight of the Rev. S. Deacon; but with the wishes of his friends at this place, he did not see his way clear to comply. The church at Louth, now in its infancy, was much under the ministerial care and instruction of Revds. Robert Smith, of Nottingham, and William Taylor, of Boston, who not unfrequently preached, and administered the ordinances here; and it was also supplied in rotation by students from the Academy, the first of whom, who visited Louth, was the late Rev. Jos. Jarrom, of Wisbech. Very shortly after Mr. Cameron had completed his studies at London, he, by the advice of his late tutor, Rev. Dan Taylor, and at the request of the Louth church, came to serve it on probation. He reached this town on Saturday,

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Nov. 26th, 1803. Mr. C. walked the latter part of his journey, the fatigue of which was increased by a circumstance that in subsequent years supplied him with matter for many a cheerful recital. At Spilsby he enquired the way to Louth. The directions, however, were not clearly given, and in consequence he, after ten miles journeying, walked into Alford, supposing it was Louth. On entering the town he inquired for the residence of the friend with respect to whom he had been previously instructed. The reply was to the effect,—'There is no such person here; but there is at Louth.' In surprize, Mr. Cameron asked, 'Am I not *at* Louth?' 'No, you are at Alford,' was the astounding answer. He found that by this mishap he had extended his walk about four miles, and to his dismay, that he had now thirteen more to travel, no trifling affair at this season of the year, and especially over

G

roads so bad as those of Lincolnshire then were. He took a little refreshment, walked onwards, and sang as he walked,—

'Begone, unbelief! my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.
Tho' dark be my way, since he is my guide,
'Tis mine to obey—'tis his to provide:
Tho' cisterns be broken, and creatures all fail,
The word he has spoken shall surely prevail.'

At length Mr. C. found both Louth and the friends whom he sought. The day after his arrival, being Lord's-day, he preached twice; in the morning from 'But if our gospel be hid,' &c., 2 Cor. iv. 3, 4; and in the evening from, 'Now then we are ambassadors for Christ,' &c., 2 Cor. v. 20. The church then consisted of about thirty members, of whom only six survive our friend. These not only remain in this lower world, but through grace they continue members of the church. They have witnessed its changes and its fluctuations, and now see it increased more than five-fold. The present number of members is one hundred and sixty. On July 4th, 1805, Mr. Cameron was ordained; on which occasion the venerated Mr. Burgess, of Fleet, Mr. W. Taylor, of Boston, and Mr. Dan Taylor, of London, preached. The last-mentioned delivered the charge to this young minister. These brethren, whose praise was in all the churches, 'have fallen asleep;' but their spirits, with the spirits of countless myriads of the departed, once dwelling in earthly tabernacles below, are now before the throne of God and the Lamb! They are of those who through faith and patience inherit the promises, whom to follow, as they followed Christ, is our duty, interest, and honour. The ministry of the gospel, with reference both to preachers and hearers, is invested with attributes of eternal

importance. How affecting is inspired testimony on this subject. 'We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other, the savour of life unto life.' What a fearful amount of responsibility have the untiring labours, and the faithful, affectionate, and energetic preaching of a Cameron, devolved upon many. Should this paper meet the eye of any of those of his hearers who, despite the calls of God by his instrumentality, yet live in the rejection of the gospel; let them be admonished by his death, and by this memorial of him whom they will see no more until they meet face to face, before the judgment seat of Christ,—now to repent and believe. Mr. Cameron's labours at Louth have been productive of much good. When he first commenced preaching here, the chapel in which he ministered would seat only one hundred and eighty persons. In 1808 the increase of hearers made it necessary to erect a gallery, by which ninety sittings were added. In 1827, the old chapel was taken entirely down, and a new and much larger one was built; and in 1840, this was of necessity enlarged, by the erection of three additional galleries, making it capable of seating rather more than six hundred and fifty persons. It is due to the friends of the Redeemer in this neighbourhood to say, that many of them, those who were hearers only, as well as members of the church, made noble exertions to meet the expenses incurred by this increased accommodation for the public worship of God; and it is also only just to Mr. Cameron's memory to add, that while his own contributions for this purpose were munificent—through his influence important aid was derived from others, who were neither hearers nor members, but whose kindness and liberality ought ever to be gratefully remembered. And it is worthy of

record that the first Sunday-school with which Louth was ever blessed, was that which Mr. C. and his friends established, now about forty years since. For some years, in the early part of our excellent friend's ministry, even his stated labours were not confined to Louth. Except on the day on which the Lord's-supper was administered, he preached alternately at Maltby and Ludford, besides morning and evening at Louth. At the former of these places great numbers were attracted by his ministry, and it is believed much good was effected. In 1810, through a lack of that cordiality and unanimity, which had hitherto characterized the church and congregation, Mr. Cameron resigned his office as pastor, but resumed it again in 1822. During this interval, and more especially the latter years of it, he not unfrequently preached to his old friends, but for about ten years of it statedly at Coningsby. His preaching at Coningsby, as he still resided at Louth, and the two places being more than twenty miles apart, involved great labour. His ministry there was crowned with considerable success, and he secured the most affectionate regards of the Coningsby friends. From 1810 to 1815, Mr. Joseph Stevenson, who had been the minister at Coningsby, was pastor of the church at Louth. For a season the cause prospered, but ultimately it sustained great injury, and its ruin appeared almost inevitable. Mr. Stevenson resigned, and Mr. Jones, now of March, after a probationary visit, came to Louth, as Mr. S.'s successor. His labours were made a blessing to many. In a short time his ordination took place, and the cause continued, during his ministry, to wear upon the whole a promising aspect; but for reasons better known to himself than to the writer, Mr. Jones resigned his office in 1822. With reference to this esteemed friend we have pleasure in bearing testimony to the fact, that in the recollection of

his piety as a christian, his faithfulness as a pastor, and his talents as a minister, feelings of high regard are cherished towards him at Louth. When Mr. Jones resigned, the church looked afresh to its old pastor, and unanimously invited him to resume his office. His assent filled the hearts of many with joy. Thus, at the time of his death Mr. Cameron had preached statedly or occasionally to the G. B. church and congregation at Louth upwards of forty-three years, more than thirty of which he honourably and efficiently sustained the pastoral office. As expressive of their high esteem, at the close of about thirty years labours among them, the people of Mr. Cameron's charge presented to him an elegant piece of plate, bearing a suitable inscription. While Mr. C. was so devoted to the ministry, his own hands, (with the exception of what a comparatively small salary for preaching supplied) ministered to his necessities. From the year 1810 to the day of his departure, he was engaged in the Louth branch of the Boston bank, now of the firm of Messrs Garfit, Claypons, and Garfits. Without fear of successful contradiction he might therefore indeed adopt the language of the Apostle Paul, and say to his friends: 'I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said: It is more blessed to give than receive.' Mr. Cameron was twice married; first in the spring of 1811. The union then formed was dissolved by the death of Mrs. C., after a season of affliction of the most painful character, on August 14th, 1812. This dispensation of Providence our good friend very severely felt. Writing to inform a brother-minister of it, he designates the intelligence, 'the

most melancholy tidings I ever had to communicate.' The fruit of this marriage is a daughter, who with her esteemed husband, is keeping the ordinances as they were delivered. Mr. C.'s second marriage took place in the summer of 1826. This happy union is now also severed, by which painful event Mrs. Cameron* was bereaved of a kind and beloved husband. How applicable the metaphor of holy writ, 'Howl, fir tree, for the cedar is fallen.' But how cheering are the facts, that he whom we loved in life, and lamented in death, is now enjoying the reward of grace; and that enduring unto the end, all the faithful shall be taken to partake of his joys. They shall meet to part no more for ever!

We would not presume to offer a critique on Mr. Cameron: our duty is, in a mere outline, with reference to his leading characteristics, to pourtray only. In this work we have to look at one who in many respects was no ordinary man. His conversational powers were very considerable. As circumstances demanded, he could employ either the pungent or the playful, and was remarkable for quick repartee. In his sallies of pleasantry there was never the most distant approach to levity, and his most severe rebukes were characterized by studied politeness. To a very remarkable extent he had the power of preserving himself from the rude attacks of any who might be disposed to make them. Even his most intimate friends were taught to feel that they could not take undue liberties with him. This attribute of character in Mr. C. might perhaps appear rather too prominently. The timid were in some instances afraid to speak in his presence. In matters of

business, and in church affairs, his course was marked by extreme caution, and this was combined with great firmness in procedure. He possessed so much influence in the church that its members would seldom if ever decide in opposition to his views.

As a preacher our invaluable friend had distinguished excellencies. Of these, exposition was one of the greatest. His appeals to the heart and to the conscience were often very powerful. Argument and illustration, based on inspired truth, were in constant use. Flights of fancy, wild speculation, mere supposition, and flowery language, were amongst the things which he despised. His style was remarkably plain, very correct, and rather diffuse. He never clothed the gospel either in mean or in tawdry attire. In order that he might make himself well understood, it was thought that he sometimes employed too many words. On some topics, he would become exceedingly animated, and at all times his delivery was clear and distinct. On popular occasions, out of his own place, Mr. C. was not equal to what he was on ordinary occasions and at home. For the pulpit he prepared very carefully, yet his notes were not long. In prayer he was remarkable for fulness and variety. Supplied with a good library, he read to a considerable extent. His reading related principally to theology. Few were better acquainted with the Bible than he. It was his practice to study in order to promote mutual instruction and edification, and more with a view to conversation and discussion amongst his friends in the social circle than for the pulpit, the import of difficult parts of holy writ. He delighted, when a few friends met together, to introduce as a topic of discourse some passage of scripture, or some leading doctrine or ordinance. We have often esteemed it our privilege to hear on these occasions his luminous expositions.

* Yesterday morning, Dec. 29th, Mrs. C. rose as well as usual, but before she had finished dressing, she was seized with paralysis; and at half-past three, p.m. she died. Mrs. C.'s health lately has been quite as good as usual. How admonitory are these dispensations!

Mr. C. wrote but little. In former years he occasionally contributed to the pages of the General Baptist Repository; and to a late period of life would for that publication write the memoir of a friend. His reply to Mr. R. S. Bayley, on infant baptism, was, we believe, the only book he ever published. This little work is esteemed a very masterly defence of our distinguishing views as baptists. In the course of his ministry Mr. C. was earnestly solicited by his hearers to publish some of his sermons, but could not be persuaded to comply.

In religious sentiment Mr. C. was for conscience' sake and for the gospel's sake, decidedly and consistently a dissenter, a baptist, a General Baptist; and he was always ready, when proper, to defend what he believed and practised.

For many years our departed friend, upon the whole, enjoyed a good state of health, and was capable of enduring considerable labour; but occasionally he would be so affected with hoarseness, arising from cold, as to be incapacitated from preaching for several weeks together; and sometimes he had very severe attacks of lumbago. Full two years prior to his death, his health began fearfully to decline. After much persuasion he, in the autumn of 1846, tried Scarborough for a few weeks, but returned without deriving any benefit. His sufferings from this time to that of his death, were very great. Pain appeared to increase as strength failed. During the last year of his life, Mr. Cameron did not preach more than four or five times; but whenever it was possible, he filled up his place as a hearer of that gospel which for nearly half a century he had loved, believed, and preached. On each of the two Lord's-supper days preceding his death Mr. Cameron assisted, by delivering on each occasion a short address—in the first instance, on the

'joy of faith;' and in the second, 'till he come.' Immediately after the latter of these services, Mr. C.'s afflictions so altered as to inspire in us the painful idea that the time of his departure was nearly at hand. He languished, however, nearly all the time in bed, until that day three weeks. The complaint of which he suffered and died was scirrhus.

In this visitation, distressing as it was, we have to record our joys as well as our sorrows; and we have abundant occasion to offer our tribute of praise to God for all his dealings with this his honoured servant. Throughout his afflictions, with the exception of a few short intervals, Mr. C. not only retained his reason, but possessed it in all its strength and vigour. But his nervous system was so shaken that he could neither hear nor speak of old friends or of incidents, either painful or pleasing, without weeping; nor could he read the holy scriptures, especially those parts which relate to the sufferings of Christ and his people, without being almost overpowered. During the whole season of this affliction his faith was steadfast, his hopes were bright, and his consolations abundant. Doubt, fear, and perplexity did not appear to have a place in his mind. He would sometimes not only express his willingness to die and be at rest, but would 'desire to depart and be with Christ.' A few hours before death did its office, our dear friend was deprived of speech, but from certain indications, we think not of reason. The last words we heard him say, and they were whispered with great difficulty, were, 'O that the purposes of God may be accomplished in me; but I desire to wait, until he sees good to remove me.' On the afternoon of Lord's-day, August 29th, 1847, his immortal spirit took its flight, and entered upon that Sabbath which shall never end.

HISTORY OF THE ENGLISH TRANSLATIONS OF THE BIBLE AND THEIR EFFECTS ON BRITISH SOCIETY.

THE history of the Bible is the first subject claiming our attention in examining its claims to a divine origin; the effects which it has produced upon the character of those by whom it has been understood and believed, are not a fallacious test of the justness of those claims. 'Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'

The good work of translating the Scriptures into our vernacular language, obstructed by prejudice, persecution, and ignorance of the art of printing, was many years in operation before it imparted its blessings to the masses of our population. The history of the English Bible includes a period of more than nine hundred years—from before the time of the Venerable Bede, to James I. It may be divided into three periods: I. From Adhelm to Wickliffe; or the Saxon Heptarchy to Richard II.—The 2nd. From the time of Wickliffe to that of Tindal; or Richard II. to Henry VIII. The 3rd.—From Tindal to the publication of our present authorized translation; or Henry VIII. to James I. Our present article will be confined to the first of these periods—from the time of Adhelm, bishop of Sherborne, living during the Saxon Heptarchy, to that of Wickliffe, who died in the reign of Richard II.

Some, whose opinions are worthy of respect, have thought that soon after christianity was first planted in this country, the scriptures were translated into the language of its inhabitants, and that for several successive centuries they possessed at least a part of God's word in their vernacular tongue. According to Home, to whom the writer is indebted for many of the

facts of this history, the first version of which there is any account, is a translation of the Psalms into the Saxon tongue, by Adhelm, the first bishop of Sherborne, made about the year 706. Another of the four Gospels was made in the same language by Egbert, bishop of Lindisford, who died A.D. 721. A few years after, the Venerable Bede translated into Anglo-Saxon, according to some writers, the entire Bible; but according to others, only the Psalms and Gospels, finishing the last chapter of the latter as he expired. This renowned father was born near Durham, in a village now called Jarrow, near the mouth of the Tyne. Losing his parents at the age of seven, by the care of relatives he was placed in the monastery of Weremouth—there educated with much strictness, he seems from youth to have been devoted to the service of God. He was afterwards removed to the neighbouring monastery of Jarrow, where he ended his days about A.D. 735. Bede was regarded as the most learned and pious man of his times. He wrote on all the branches of knowledge then cultivated in Europe. Perhaps his Saxon translation of the Bible was intended for the benefit of ignorant presbyters, that they might more efficiently instruct the people. In a letter to Egbert, archbishop of York, he states this to have been his design in translating the creed and Lord's prayer. Nearly two hundred years after Bede, king Alfred executed a translation of the Psalms, either to supply the loss of Adhelm's, (supposed to have perished in the Danish wars) or to improve the plainness of Bede's version. It is also said that the whole Bible was translated into Anglo-Saxon by Alfred's order. Elfric, archbishop of Canterbury, A.D. 995, is said to have made a Saxon version of the

Pentateuch, Joshua, part of the books of Kings, Esther, and the apocryphal books of Judith and Maccabees. This good bishop in the year 1006 directed, in one of the canons published at a council in which he presided, that every parish priest should be obliged on Sundays, and other holidays, to explain the Lord's-prayer, creed, and gospel for the day, before the people in the English tongue. He was far in advance of most of his successors prior to the Reformation.

The three or four following centuries are almost a chasm in the history we are pursuing. The political events of this period were unfavourable to learning and religion in England. The devastations of piratical Danes, the Norman conquest, insurrections, crusades, increase of papal superstition, power, and tyranny, furnish the chief materials of this part of English history. The general reading of the Scriptures was prohibited by the papal see. Hence in Spain, James I., king of Arragon, who died 1276, passed a law, that whoever possessed any of the books of Scripture, in the Romance, or vulgar tongue, and did not bring them to the bishop of the place to be burned, should be considered as suspected of heresy. These condemned translations had probably been made by those early opponents of popery, the Vallenses, or Waldenses. This was a sect, strictly speaking, of Protestant Dissenters, existing perhaps as early as the rise of popery, and chiefly living in the valleys between the Alps and the Pyrenees, from which they took their name. These protestants were greatly revived and increased by the conversion and labours of Peter Waldo, a rich merchant of Lyons, who lived A.D. 1150, and with his learned friends translated the Scriptures into the French language. The Waldenses were mighty in the Scriptures: even their children, in many cases, could repeat from memory the greater part of the New Testament. They are said to have been at

this time scattered over all Europe, so that we may easily see how they might import the Scriptures into Spain, and lead the way for that celebrated man John Wickliffe, of whom we are about to speak. In 1274, the price of a Bible, with a commentary fairly written, was £30. The wages of a labouring man was three half pence per day; so that such a work would have cost him more than fifteen years labour; and the expence have been greater than the building of two arches of London Bridge, which in 1240 cost £25. Let christians of the 19th century be grateful for their superior privileges.

The first translation of the Bible into the English language, as spoken after the Conquest, was executed by some unknown individual, it is thought, about 1290; of this there are three manuscript copies preserved in the Bodleian library, and those of Christ church and Queen's Colleges, at Oxford. Also Richard Rolle, a hermit of Hampole, translated and wrote a gloss upon the Psalter, and a metrical paraphrase of Job. He died in 1349. About the year 1380, John Wickliffe translated the entire Bible from the Latin Vulgate into the English tongue as then spoken. The morning star of the Reformation, as Wickliffe is called, was born at Wickliffe, near Richmond, in Yorkshire, about A.D. 1324. He was first admitted as a commoner of Queen's College, Oxford, then newly founded by Robert Eggesfield, but was soon after removed to Merton-College, where he was first probationer and then fellow. In 1372, he was advanced to the professor's chair. Wickliffe seems to have distinguished himself first at Merton-College by his spirited exposure of the mendicant friars who had settled in Oxford about 1230, and had become very numerous and extremely offensive to the university. By lashing these locusts with great acuteness and acrimony, exposing their shameful corruptions and hypocritical pretences, he made known

his learning and talents, established his reputation, and became the beloved and admired champion of the university. His credit and interest were also much extended and strengthened, especially at court and in parliament, by the active part he took in supporting the independence of the crown against the pope's pretensions and menaces. Pope Urban claimed a tribute from Edward III. The clergy in general espoused the cause of his holiness; but Wickliffe published a masterly answer to the arguments produced in support of the demand. Hence, John of Gaunt, duke of Lancaster, son of Edward, (who at this time, says Hume, as his father was fast declining in life, governed the kingdom,) became Wickliffe's protector and patron. The rage of the mendicants and clergy burned fiercely against the Oxford champion, but it only inflamed him with greater zeal in exposing and denouncing the abominable tenets and proceedings of the mother of harlots. A storm of persecution having driven him from the university, he obtained by royal favour the valuable rectory of Lutterworth, Leicestershire, where he resided the remainder of his life. At Lutterworth he diligently discharged his pastoral duties, persevered in writing against popery, and executed his English translation of the Bible. The following is his own account of the method in which he proceeded in the last-named work. First, he, with several who assisted him, got together all the Latin Bibles they could, which they diligently collated and corrected, in order that they might have one Latin Bible near the truth. In the next place they collected the ordinary comments with which they studied the text, so as to make themselves masters of its sense and meaning. Lastly, they consulted the old grammarians and ancient divines respecting the hard words and sentences. After

all this was done Wickliffe set about the translation, which he resolved should not be a literal one, but so as to express the meaning as clearly as he could. This celebrated man died of palsy in the year 1387. In 1415, the council of Constance declared that Wickliffe had died an obstinate heretic, and ordered his bones to be dug up and thrown on a dunghill. Thirteen years after, orders were sent by pope Martin V. to R. Fleming, bishop of Lincoln and diocesan of Lutterworth, to execute this decree. The bishop's officers, therefore, took the bones out of the grave, where they had reposed forty-four years, burned them, and cast the remaining ashes into the river Swift. His works, consisting of several hundreds of volumes, were also burnt by order of the same ghostly haters of light.

As printing was not yet invented, transcripts of Wickliffe's translation of the Bible were obtained with great difficulty and expense. The price of one of his Testaments was four marks and forty pence, £2. 16s. 8d., equivalent to more than £40. of our present money. Popish hatred to the diffusion of gospel light was a still greater obstacle to the circulation of the Scriptures. A bill was brought into the house of Lords, 13 Richard II. A.D. 1390, for the purpose of suppressing Wickliffe's Bible, on which the duke of Lancaster, the king's uncle said,— 'We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language.' At the same time he declared that he would maintain our having the law in our own tongue, against those, whoever they should be, who first brought in the bill. The duke was supported, and the bill rejected. This success encouraged some of Wickliffe's followers to publish another more correct translation of the Bible.

(To be continued.)

CHURCH PROSPERITY.

IN the present languishing state of the church and increase of worldliness, the enquiry is often anxiously made, What is to be done? It is fit we should sigh and cry for the abominations done in the land, and fully adopt the sentiment of the prophet: 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' But in such a time there is danger of not rightly apprehending the spiritual malady, and making inadequate prescriptions. No slight healing will do. There must be a great, a radical change in the face of society or the highest interests of men are wrecked. In seeking for a remedy, so far as the nominal church is concerned, undue importance is attached to some things, which we do not deem essential to be sought first in the present state of affairs. These we will briefly notice.

1. *Union.* Some regard union as the grand *panacea* for all the evils that afflict the church and the world; hence all the efforts are in this direction. But desirable as union is under proper circumstances, it may be purchased at too dear a rate. Opposite moral elements cannot combine. 'What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?' The old prophets did not place so much stress on mere harmony and union; nor did Christ, nor Wickliffe, Luther, and Knox. Our Saviour said: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' While error exists, truth must oppose it. Wherever error obtains a lodgment, especially if in the sacred precincts of the church and the altar, thence it must be driven at any cost. True-hearted men cannot

speak smooth words of the workers of iniquity, or sacrifice principle for the sake of peace. Truth knows no compromise. Its demands are absolute; and there can be no peace but by the extirpation of error. Now error prevails in high places, under fair pretences, and the conflict must go on until it is completely dislodged. We want *no union with evil doers.* The only proper basis of union is truth, purity, love.

2. *Excitement.* Others rely on excitement as the all-potent spiritual engine. It can heal divisions, atone for gross offences, cover a multitude of sins, turn a very Bedlam into Paradise. We have no such faith in its magic. It often operates like stimulants in certain diseases, which apparently work well for a time, but leave the patient more feeble than before. There is no objection to excitement of the right kind, and under proper circumstances. If people are excited in view of their sins, to break them off by righteousness, very good. But excitement which affects only the animal feelings, results in no increase of holy living and doing, and no real reformation, whatever it may do, is worthless and pernicious.

3. *Increase of numbers.* Many are intent on this. While they can count their increasing thousands, all's well; nothing alarms them like diminution of numbers. It is surely gratifying to see the friends of true religion increasing. But numbers are not always an index of strength. At least Gideon thought so. In his estimation *the people were too many.* His myriads had to be reduced to three hundred, before he could encounter the hosts of Midian. It is God's prerogative to conquer by few as by many. Small, despised minorities have accomplished most that has been done by way of reform. While we may rejoice at every real accession to the company of the faithful, we

should never be so vain as to suppose that truth and right are to be determined by majority, and that the voice of the multitude is the voice of God.

The real strength and prosperity of a church depends very little on the points above specified, though the contrary is often assumed. It is one of the most unpropitious signs of the time that so much stress is laid upon them. A great deal of preaching and private labour, looks to them as the great end to be attained. No principle but must be sacrificed to secure harmony and union. No measure is to be disallowed that will produce excitement, and swell the numbers of the church. This is all bad, and has been productive of untold evils. God will try every work as by fire; therefore look well at the materials with which you build. Would you determine the strength and prosperity of a church or denomination, look not

at superficials. Is it based on immutable truth and righteousness? Are its members imbued with the spirit of the gospel? Are they the true followers of God? do they sympathize with the Infinite heart in the labour of extending light and love? Are they the representatives of Christ on the earth, in their uncompromising attachment to truth, their regard for the honour of the cause, their self-denying and earnest labours in his service? If so, though they be contemned by the wicked, they are strong. God may not speak through them by the whirlwind, earthquake, or fire, but he will by a voice, still and small though it be, that shall be mighty to the pulling down of strong holds. One shall chase a thousand, and two put ten thousand to flight. Few or many, victory shall crown their banners.—*Morning Star.*

THE VOICE OF CONSCIENCE.

CONSCIENCE is that attribute belonging to the mind of man, which his Creator has put within him for the purpose of making moral distinctions. It is sometimes called a 'moral power,' 'God's vicegerent,' 'the candle of the Lord.' It is a faculty essentially necessary to moral agency. It refers our actions to some standard of right and wrong. That standard is not the arbitrary will of the magistrate, or any merely arbitrary will of God; but a natural, moral, and eternal distinction between good and evil. With this moral and eternal distinction, the will of God is always and perfectly accordant. Moral evil is always the abominable thing which He hateth, and moral good that in which he delighteth.

This conscience in the unconverted may be in darkness, asleep, or seared. The conscience of every persecuting bigot, who like Saul of Tarsus, thinks it right to do wrong things is in dark-

ness. David's conscience was for a long time asleep, but was aroused by Nathan's 'Thou art the man.' When any one can approve of vile conduct, and glory in his shame, his conscience is seared as with a hot iron, and resembles the man who having stifled the remonstrances of his conscience, said, 'He thanked God he could now sin comfortably and enjoy it.'

Truly the soul of man is the subject of wondrous capacities. He can hold communion with his Maker, with his fellow-man, and with himself. With God, by speaking to him in prayer and pleadings with him, and in receiving instructions and divine influences from him. With man, by mutual interchange of thoughts and feelings. With himself, in self-examination and communings with his own heart. By the terms 'reins' and 'heart,' as they occur in the Bible, we are chiefly to understand, the af-

fections and the conscience. 'Beloved, if our heart condemn us not, then have we confidence towards God.'

Self-examination is a duty much neglected. When attended to, it is always productive of great good, and involving the fact that man is a very mysterious being. He can examine himself—talk to himself—commune with himself, as if he were two persons, and yet with the fullest consciousness that he is but one.

Suppose a case. 'Come, my conscience, have you been faithful to your office—your trust—to me?'

'Yes. I told you when you were doing wrong. I remonstrated; but you drowned my voice in clamours—you would not hear me. You listened to the siren voice of pleasure; to passion, my perpetual opponent; to mis-called expediency; to mistaken self-interest. But your real interest was to have listened to me. I have been faithful, and have kept a record of your actions. If you will now attend, I will produce an inventory, written in plain characters, in black letters, and in language too plain to be misunderstood. It is required in a steward that he be found faithful; just to the interest of his employers, and just to himself. I have no wish to be unnecessarily scrupulous or prudish; but there are three things of which I have to complain, as unjust and uncourteous. You sometimes ask me 'What is truth?' and like Pilate, having asked the question, wait not for my answer, but retire. My master speaks of righteousness, temperance, and judgment to come. I feel intensely, and therefore begin to speak forcibly, but am unjustly dismissed with "Go thy way for this time; when I have a more convenient season I will call for thee." But in vain do I wait for such 'convenient season;' it seldom or never comes. Sometimes I am treated still more rudely: I say, Son, go and work in my vineyard to-day, and you falsely

say, "I go, sir," and go not, or rudely answer, "I will not." You are convinced that my dictates are right and just, but I am treated in a manner at once unjustly and rudely. Now as I approve of the maxim of "the great moralist," as Dr. Johnson is sometimes called, "That one person has no more right to say an uncivil thing to another, than he has to knock him down," I complain of injustice. But not to imitate the conduct I condemn, I would not be uncivil or unfaithful. Allow me, then, ere we conclude this colloquy to remind you of my nature and my powers. I may be imprisoned in some dark dungeon, but I shall emerge into the light of day. I may be drugged with anodynes, but I shall awake. I may be seared as with a hot iron, and you may suppose me dead, but I shall rise again. I may be silenced now, but I *shall* speak, and be heard in tones of thunder. My nature is indestructible; my emblem, the never-dying worm; my chastisements are not those of whips, but inflicted with the stings of scorpions. My disposition, if not vindictive, is rigorously just. Many by wounding me have had their lives made intolerable, and have sought in vain through earth, and sea, and heaven, for some healer of the breach—some healing balm—until they have applied to "One Jesus," and I have been sprinkled with his blood. Upon mine enemies, in a day not far distant, I shall take ample revenge, when in obedience to my Lord, I make out the impenitent, unbelieving criminals' indictment, containing a full and particular account of all his sins classified and set in order before his eyes.

'And shall you then be satisfied and pacified?'

'No!'

'When then will you cease hostilities, and be at peace?'

'Never.'

Chatteris.

J. L.

HISTORICAL SKETCH OF THE FREE-WILL BAPTISTS OF AMERICA.—No. 2.

OUR last paper concluded with a brief account of the formation of the first Free-Will Baptist churches in London and Canterbury, in the year 1779. Elder Randall now drew up the following form of church covenant, in which he embodied what he deemed to be the grand essentials of christian practice :

‘We do now declare that we have given ourselves to God ; and do now agree to give ourselves to each other in love and fellowship ; and do also agree to take the scriptures of truth for the rule of our faith and practice, respecting our duty toward God, our neighbours, and ourselves.

‘We do promise to practice all the commands in the New Testament of our Lord and Saviour Jesus Christ, so far as they are now, or shall be, made known to us by the light of the Holy Spirit of truth, without which we are sensible we cannot attain to the true knowledge thereof.

‘We also promise to bear each other’s burdens, and so fulfil the law of love, which is the law of Christ. We do further agree to give liberty for the improvement of the gifts of the brethren, and to keep up the worship of God, and not to forsake the assembling of ourselves together, as the manner of some is. We do likewise further agree not to receive any person into fellowship except they give a satisfactory evidence of a change in life and heart ; and also promise to submit to the order of the gospel, as above. Amen.’

He also wrote a series of thirteen articles, which contain the leading particulars of his doctrinal and ecclesiastical views. These Articles, and the Covenant, were laid before the members on June 30th, 1780, when all of them, in a solemn manner, by prayer and supplication to the Lord, covenanted together in the fear of God, signed their names to that instrument.

After this, Elder Randall was much exercised in reference to various controverted subjects ; but through fervent prayer to God he was brought to see truth in all its beautiful and scriptural harmony, and he became more established in the doctrine of the universal work of redemption by Jesus

Christ. His labours after this were abundantly blessed in the conversion of many souls to Christ. This year he travelled east, and preached the gospel at Little Falls, (now called Hollis) and soon in that region a church of one hundred members was formed. He did not, however, proceed in his evangelical career without great opposition and dangerous persecution, and on some occasions God very strikingly interposed in delivering him from imminent peril.

In the year 1781, he established a church at Tamworth ; also another at Barrington ; and in both places the word of God spread in a glorious manner. During this period his biographer states :—‘The times were hard, money very scarce, the people poor, and he in indigent circumstances, having now a wife and five little children, and no salary, only what the people pleased to give him, which was very little. But he rose early, sat up late, and ate the bread of carefulness, working when he could for the maintenance of his family ; but making preaching his main business, he often went hungry himself for the sake of feeding others with the bread of life.’

He now paid his first visit to Kennebeck River, and he held his first meeting on Parker’s Island, where the power of the Lord was manifested among the people, resulting in a very blessed reformation. The next day he preached at Woolwich, State of Maine, where he found many christians longing for the revival of religion, and who rejoiced greatly in the gospel he declared unto them. The day following he preached again, when ‘hundreds attended, many of whom upon hearing the discourse were solemnly convinced of their duty, and being pricked to their hearts, began to do as every body should do—bow the knee to Jesus, and confess him to be Lord, to the glory of God the Father. The most carnal were struck, and cried to God for mercy, and the work spread with mighty power throughout the vicinity. At the close of this meeting, another new scene was presented : a number offered themselves for baptism, and he repair-

ed to the water and baptized five.' Elder Randall himself observes, 'Although there were about three hundred persons present, there were no more than three that ever before saw baptism administered by immersion.'

He was not allowed to proceed in his useful course without opposition from both the ministers and members of the churches already established in those parts. One specimen of this kind of opposition is worthy of being remembered. 'He was invited to preach in a certain meeting-house in the region, and attended at the time appointed. When he came to the place, a large congregation of people had gathered before the meeting-house, and the parson of the parish was among the rest, who stepped up to Randall and demanded of him to tell by what authority he did these things, namely, to go and appoint meetings in parishes which were not his own. Randall very readily informed him that he was called and authorized of God to go into all the world, and preach the gospel to every creature. The parson upon hearing this flew into a violent passion, and demanded him to work a miracle in confirmation of his work; and pointing to the whip which Randall held in his hand, lifted up his voice with a commanding tone, saying, "I demand of you, in the presence of this congregation, to turn that rod into a serpent." A gentleman of the town who was standing by, said, "I think if he was to, you would be the first man that would run from it." By this time the people were in an uproar. Some were for having Randall go into the meeting-house, and some were for keeping him out. Randall desired silence, and said, 'The Most High dwelleth not in temples made with hands;' and stopping upon a grave, said, 'I will have this grave for my pulpit, and the heavens for my sounding-board.' He then began to preach to the people, and although the parson and several others went away disgusted, yet many of those who tarried, found it to be a time of refreshing to their souls, and went away praising God for the glorious truths they had heard.'

During this visit, he formed churches in Georgetown and Edgecomb, travelled in thirty-seven days about four

hundred miles, and attended forty-seven meetings for Divine worship.

Elder Randall again visited Gorham and Scarborough, (in Maine) and the work of the Lord continued to prosper in his hands. During the first eighteen months of the Free-Will Baptist history, nine churches had been established, in each of which he set up a monthly meeting for religious advice and experience. Like the venerable and devoted Wesley, 'he laboured much to convince his brethren and sisters of the necessity of coming out from the superfluous spirit and practices of the world, in eating, drinking, and dressing, exhorting them to be transformed in the spirit of their minds, and comply as much as possible with the examples of Christ and his apostles in those things. He himself was an eminent example to the flock. I have heard him say that he made it his rule to eat, drink, and wear such things as he could in faith ask God for, and give thanks when he had received them. In his dress he was remarkably neat, but suitably plain. In eating and drinking he was very temperate, and in sleeping he was particularly so. I travelled with him a considerable part of the time for seven years, and his general rule was, to sleep about four hours in twenty-four; the rest of the time he spent either in praying, in reading, or in preaching the word; or in visiting the sick, or in church labours; or in working with his hands for the support of his family. He never, seemingly, spent a moment idle. He considered it an abomination for a professor of religion to be slovenly or sluttish. He often remarked, that "Holiness becomes God's house for ever;" and that, "No unclean thing can enter the kingdom of heaven." He also considered it a great sin for a brother or sister to mispend their time. He thought that a slothful or lazy man or woman, was as culpable as a covetous one, and as much deserved the censure of the church.'

In 1782, he experienced a great trial in the apostacy of many members of the London and Canterbury churches, who united with the Shakers; yet even this ultimately tended to the furtherance of the gospel; and the cause of primitive christianity now spread with great rapidity in the State of Maine.

In March, 1783, he was brought very low by a fever, but through Divine mercy was soon raised again to labour for the conversion of souls. In the autumn of that year he again visited the district of Maine, and proceeded to Newcastle, Bristol, and other places, where many were professedly converted to God.

On December 6th, 1783, the first Quarterly Meeting of the Free-Will Baptist Connexion was held at Little Falls. (Maine) when a mutual agreement was entered into, to hold regular quarterly meetings. Elder Randall,

'after mentioning some sore trials which he endured on account of some disorderly members in the church at New Durham that year, says, that many souls were added to the Lord in all parts of the Connexion; and to his unspeakable joy, he found the brethren much engaged, and great additions to the churches. It appears by his journal, that in 1784 he travelled over one thousand miles on journeys in the cause of truth, and attended above three hundred meetings of worship, besides many meetings of church business.'

LATEST DEVELOPMENTS NEAREST PERFECTION.

On reflection there seems to prevail a general law in the order of things to the effect, that whatever is latest developed is the most complete in itself, and exists on principles approaching the nearest to perfection. This principle is apparent in several instances of the progressive evolutions of histories and systems. Our limits allow us not to refer to the progress of the human intellect, in its gradual ascent, to the termination of earthly existence, nor to the colossal strides of general science, apparently stepping on the territory sacred to the Great Supreme. Passing by these inviting and extensive fields of contemplation, we shall confine our attention to three historical allusions for illustration.

The creation of the world seems to have been conducted with consistency to this general principle. At first the arrangements that were made contemplated, apparently, in an immediate view only the physical adaptation of inanimate substances to the different natures of each. Light was called into existence—land was divided from the ocean—the world received its direction. Next vegetable life is represented as appearing; this, evidently a measure of preparation, was succeeded by animal existence, which sprang forth in every modification of form and in every variety of beauty. Still on—a higher grade of operation sets in, and man, the declared image of God, is conferred upon creation to unfold the characteristics of mind. After these arrangements had been established, another comes forth still more ennobling,

in its tendency—man has been invested with mind; he has been elevated to the throne among his fellows in creation, and the next step must be a grade in the ascending scale. The Sabbath is instituted, and man is commanded to make communion with his God. The last and the fairest stroke of creation was the Sabbath—an institution which is obligatory upon all men through all ages of time; a season of repose and bliss to be exceeded only by the eternal Sabbath above. In this sketch, then, we have progression, a perpetual advancement, an unceasing projection onwards. Here there is a stream of time: its beginning is small, its latter end is great.

The history of society proclaims the same moral. Let us go back to its infancy. At first we have the savage state—wildness, predatory ferocity, perpetual migration. The interest of each one regarded—the interest of all unknown: society as a whole undreamt of. Then comes the pastoral state, a slight remove towards a stationary mode of life, a relinquishment of sanguinary habits, but yet an abode in the open air. Still on—we have the introduction of the principle of exchange, the construction of dwellings, the formation of domestic prejudices, a slight cultivation of social sympathy. Society now begins to find itself in a state of existence, though still crude, undigested, unarranged, struggling into some measure of subordination, and shaping the feelings of its members into a love of periodical observances.

At length the great scheme of government rises up, but for a long time its character is very imperfect. The few rule the many—the strong the weak; force, not reason, holds the throne; ancient dogmas, not rational principles, are consulted for the redress of grievances and the warding-off of danger. By slow and imperceptible degrees, light breaks in upon this mass of crudity and mystery, and as gradually exclusion, bigotry, and domination are discovered and execrated; the happiness of each and all are imagined possible, and believed to be harmonious. On goes the march: the dim twilight becomes the broad day-light; the idea of solitary interests, of singular rights, of monopoly—all are detected as false principles of society. Men begin to think of living together as a scheme for the general benefit, and societies for the common welfare are formed. The theory that the good of all is the good of every one, and that every one should seek the good of all is openly avowed; injustice, abstractly considered, is abandoned as unsafe and unbeneficial, while every succeeding principle that is discovered admits of more general application and sympathizes with a more numerous class of facts. As the journey waxes longer and longer, the horizon spreads wider and wider; as more is accomplished more is expected; in proportion as we leave the road behind the less we look back; the motive becomes more anticipatory, and the principle more prospective, as we accumulate the materials of the past. With all its manifest imperfections the state of society was never more elevated and commanding than it is at the present time. All the nations on the face of the earth regard themselves as so many parts of one common family, and their governments as great machines invented for the public weal. Look more particularly at the state of society in our own country. The stationary or retrograde antiquarian may turn with avidity to by-gone times, and if he chooses may point with exultation to 'the good old days of Queen Elizabeth,' as he terms them, but we will glory in the better days of Queen Victoria. In the whole history of England than now never had liberty a firmer throne, justice a better tribunal, and peace a more secure habitation. The penny postage, the penny train, the penny periodical literature, and the

penny school, aloud proclaim that the welfare of the million is being studied and promoted. The Jew as well as the Gentile is taking his place in Parliament, and every shade of opinion, both in religion and politics, is having its representative. Monopoly alike of the word of life and the bread of life is abolished; education is being generally diffused, and is becoming more highly appreciated; asylums for the poor and infirm are many and great, and notwithstanding the wide-spread depression of trade, never were the rights of property more highly respected, and never was the sacredness of human life more profoundly venerated. Thus in the history of society, as well as in the history of creation, there is weakness in the infancy and vigour in the maturity; the rawness is in the first stage, the ripeness in the last.

Another department in which we may trace the vestiges of this principle is, the history of true religion. The features which were to be seen upon the character of the first attempts at a communication between us and God, expressed a condition on our part, and worked upon principles in our nature greatly inferior to those which later dispensations have called into exercise. The offering of the fruits of the earth, the slaughter of an animal victim, the construction of a rude altar, and the simple prostrations observed, would seem to indicate that the reverence of God cherished by the first of our race, was founded in the conviction of his being, more particularly the Creator and Preserver of the world. If we may so speak, theirs was the reverence of Greatness and Goodness merely. How superior to this was the reverence of God under the Hebrew dispensation. The furnishing of those admirable rules of morality for the regulation of our conduct towards God and man, gave a distinct conception, one would imagine, of the truth, that Supreme power and goodness were operating in a way of supreme purity and holiness. This, all must allow, appeals to a higher principle in our nature than the mere consciousness of power and goodness. Instead of revealing God only or mainly as the great owner of the earth and the master of her productions, it intimates him as more concerned with the control of our moral nature, requiring 'Holiness unto the Lord.' The

other great step which is made in the disclosure, the next great movement which occurs in our condition as the subjects of the truth, calls for response upon a still higher and nobler attribute—God's unspeakable love. The removal of the primary obstacles which separate man from his Maker, by the atonement made for the evils of the fall in the death of Jesus Christ—God the Son; the free invitations of the gospel to a renewal of the intercourse forfeited by sin; the bestowment of the Holy Spirit to transform our nature into the Divine likeness, together with the free, unbought character of all these benign and sovereign overtures, announces itself at once to our understandings as most fitted to rouse to predominant action in our minds all those principles which impart a consciousness of sublimity to ourselves, and which sympathize with all that is great and good in the universe. 'In this was manifest the love of God toward us, because that God sent his only begotten Son into the world, that we might have life through him.' Here again is a rise, and what we contend for,

not only a rise, but an exemplification that, whatsoever comes out late in the review exists on principles of more perfection than those which were developed by the preceding events.

The practical uses to be made of this great principle, however imperfect its illustration are manifold. What a matter of thankfulness that we live in the present age, an age enriched with the discoveries and improvements of all time. How vast the amount of responsibility resting upon us who act under the present dispensation, which is the dispensation of the Spirit, as well as of the Messiah. And how well this principle befits the prospects of beings destined to an immeasurable eternity, as the scope of their future existence. As time is the great improver of all things, so to the renewed and sanctified mind, eternity will be a scene of perpetual, illimitable, and never-ending improvement in all knowledge, purity, and bliss. With this sublime prospect, surely we may say, 'Come, Lord Jesus.'

Measham.

G. S.

POETRY.

HYMN FOR WORSHIP.

BY W. B. TAPPAN.

HOLY be this, as was the place
 To him, of Padan-aram known,
 When Abraham's God reveal'd his face,
 And caught the pilgrim to the throne.
 Oh! how transporting was the glow
 That thrill'd his bosom, mix'd with fear,
 'Lo! the Eternal walks below—
 The Highest tabernacles here!'

Be ours, when faith and hope grow dim,
 The glories that the patriarch saw;
 And when we faint, may we, like him,
 Fresh vigour from the vision draw,
 Heaven's lightning hovered o'er his head,
 And flash'd new splendours on his view:—
 Break forth, thou Sun! and freely shed
 Glad rays upon our Bethel too.

'Tis ours to sojourn in a waste
 Barren and cold as Shinar's ground;
 No fruits of Eshcol charm the taste,
 No streams of Meribah are found;
 But Thou canst bid the desert bud
 With more than Sharon's rich display,
 And Thou canst bid the cooling flood
 Gush from the rock and cheer the way.

We tread the path thy people trod,
 Alternate sunshine, bitter tears;
 Go Thou before, and with thy rod
 Divide the Jordan of our fears.
 Be ours the song of triumph given,—
 Angelic themes to lips of clay,—
 And ours the holy harp of heaven,
 Whose strains dissolve the soul away.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

EARTH AND HEAVEN.

By the late Dr. Chalmers.

CONCEIVE a man to be standing on the margin of this green world; and that, when he looked towards it, he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society—conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you that he would bid a voluntary adieu to all the brightness and all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling-places, and become a solitary wanderer through the fields of nonentity? If space offered him nothing but a wilderness, would he for it abandon the home-bred scenes of life and of cheerfulness that lay so near, and exerted such a power of urgency to detain him? Would not he cling to the regions of sense, and of life, and of society? and shrink away from the desolation that was beyond it. Would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it?

But, if during the time of his contemplation, some happy island of the blest had floated by; and there had burst upon his senses the light of its surpassing glories, and its sounds of sweeter melody; and he clearly saw, that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there a peace, and a piety, and a benevolence, which

put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all. Could he further see that pain and mortality were there unknown; and above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not, that what was before the wilderness, would become the land of invitation; and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if another stood revealed to the prospect of man; then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it.

SPIRITUAL AND FORMAL RELIGION.

By the Rev. G. B. Cheever, D.D.

THERE are but two kinds of religion in the world; humility and faith on the one hand, pride and ceremony on the other. There is a religion of repentance, and a religion of penance; of self-mortification from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self-esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, anise, and cumin; and one of judgment, mercy, and faith. All ordinances, when you take away the soul of piety, the faith of the gospel, become superstitions; the watchwords and talismans of pride and spiritual despotism. There is a religion that worships God, and another that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion that brings every thought into subjection by love, and a religion that yokes the body to the car of Juggernaut; a religion of broad phy-

lacteries, and garment-borders, and Rabbis; a religion of gnat-straining, and camel-swallowing, and cleanings of the outside of the cup and platter, and garnishing of prophets' tombs, and of the fathers' sepulchres. There is a religion, whose justification and whose whole essence is faith, and a religion whose whole material, inward and external, is form; and it makes but little difference what the form may be. A man may drown himself in a puddle of mud if he pleases, as well as in the ocean. The *fetishes* and the hooks, and the amulets of dirt, and the crocodiles and lizards, and the sacred fires and rivers, of one vast class of devotees of this monstrous god of form and merit, are just as noble as the beads and scapularies, the altars and crosses, the dead bones and pilgrimages, the saints and virgins, the wafer and the water, the masses and absolutions, the anointings and enrobings, the enshrining of martyrs and the damning of heretics, that constitute and characterize the devotion of the other.

The mending of the fish's tail in the house of Dagon, was just as good a mark of religion, just as noble a work of piety, just as lofty an elevation of spirit, as the washing of pots and cups and brazen vessels in the temple. The primacy of the pope and the burning of heretics, is just as good as the assumption of the exclusive divine right of ordination, and the consecration of all dissenters to the uncovenanted mercies of God. So that, whether it be the spitting to the left when a dog meets you, or the crossing of your threshold with the right foot foremost, or saying 'God bless us' when a man sneezes, or the eating porridge in Lent, and fish on Friday; whether it be the exaltation of the altar, or the cross, or the church liturgy; whether it be the brazen serpent, or the blood of St. Januarius, or the water of baptism; whether you flagellate yourself according to St. Dominic, or fast and wear sackcloth with Dr. Pusey; whether you deify and adore the image of the virgin, or the sign of Christ's passion, or any tradition of the ritual, the Pope, the Cathedral, or the tremendous talisman of Popery and Prelacy, THE Church; if this be your trust for salvation, it is all one;

your God is an idol; your Saviour a figment of your own depravity, your religion is form without faith, and in opposition to it.

This formalism without faith is the religion of nature; it is the creature instead of the Creator; the altar instead of the altar's God. It is Paganism, and Judaism, and Mahomedanism, and Buddhism, and Popery and prelatical dominion. It is the natural movement of the fallen soul in search of some religion, but at enmity against religion and faith. This formalism itself appears in various modes of enshrinement, according to its own taste. There is a material formalism, and a spiritual formalism. The material formalism is for the grosser nature; the spiritual, for the higher and more refined. The spiritual formalism professes to adore its rites, because of their spiritual beauty; and it sees a spiritual beauty only in connexion with those rites. It professes to present the poetical side of religion to the soul; but it is merely the mint, anise, and cumin of poetry, as well as of the law; it cannot rise to the higher themes of inspiration. It is the poetry of that which is seen and temporal, not of that which is unseen and eternal; it is fast-and-feast-day poetry; the poetry, not of devotion, nor of feeling, but of superstition and of sense. It is just as if Raphael, instead of employing his genius on the subject of the transfiguration, had spent his life in illuminating missals and painting the dresses of the priests and friars.

PREACH CHRIST CRUCIFIED.

By Rev. Dr. Hamilton of Leeds.

PREACH Christ crucified! Turn not aside from this, under the temptation of meeting some question of the day, or some bearing of the public mind. There is much mystic verbiage which some esteem to be of transcendental depth. There is much pantheism, which some regard as original and sublime. Your versatility will often be urged to follow after these conceits. You will be told of their amazing influence. They really are nothing. They are bubbles of the hour. They cannot boast even a novelty. I conjure you, care little for them. Yours is not a discretionary theme. It is unchanging. Keep to it. Abide by

it. It is one, but it is an infinite one! It is the word of Christ, divinely great and true! Its rigidness can never hamper your thought. Its reiteration can never weary your inquiry. At no point can it restrict you. It is a large place. It is a boundless range. It is a mine of wealth. It is a firmament of power. Whither would ye go from it? It is the unwinding of all great principles! It is the expansion of all glorious thoughts. It is the capacity of all blessed emotions! O Calvary, we turn to thee! Our nature, a wreck, a chaos, only canst thou adjust! We have an aching void which only thou canst fill! We have pantings and longings which only thou canst satisfy! Be thou the strength and the charm of our inward life! Be thou the earnestness of our deepest interest! Be thou our inspiration, impulsion, divinity, and all! Our tears never relieved us until thou taughtest us to weep. Our smiles only mocked us, until thou badst us rejoice. We knew no way of peace, until we found our way to thee. Hope was banished from us, until its dove flew downwards from thee upon our heart. All was dormant, until thou didst stir; all was dull, until thou didst excite us. Our eyes are still lifted to thee, as to the hill from which cometh all our help! Our feet shall stand upon thee, O high mountain, and thou shalt make them beautiful, while we publish the glad tidings of 'Christ crucified!'

FAMILY CIRCLE.

THE HIGHLAND KITCHEN MAID.

MR. HECTOR M'PHAIL, in whose life the incident occurred, was on his way to Edinburgh to attend the General Assembly.

Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, the Bibles produced, and the group were waiting the commencement of the devotions, Mr. M'Phail looked around him and asked whether every inmate of the house were present. The landlord replied in the affirmative.

'All?' again inquired the minister.

'Yes,' answered the host, 'we are all here; there is a little lassie in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen.'

'Then call in the lassie,' said Mr. M'Phail laying down the Bible which he had opened, 'we will wait till she comes.'

The landlord apologised. The minister was peremptory. 'The scullery maid had a soul, and a very precious one;' he said, 'if she was not in the habit of being summoned to family worship, all the greater was her need of joining them now.' Not a word would he utter until she came. Let her, then, be called in.

The host at length consented—the kitchen girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, Mr. M'Phail called the little girl aside, and began to question her about her soul and its eternal interests. He found her in a state of the most deplorable ignorance.

'Who made you?' asked the minister, putting the usual introductory question to a child.

The girl did not know.

'Do you know that you have a soul?'

'No, I never heard that I had one. What is a soul?'

'Do you ever pray?'

'I don't know what you mean.'

'Well, I am going to Edinburgh, and I will bring you a little neckerchief if you promise to say a prayer that I will teach you; it is very short, there are only four words in it, '*Lord, show me myself*;' and if you repeat this night and morning, I will not forget to bring you what I have promised.'

The little kitchen-maid was delighted; a new piece of dress was a phenomenon she had rarely witnessed. The idea was enchanting, the condition was easy, the promise was given with all the energy of young expectancy; and Mr. M'Phail, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning resumed his journey.

A fortnight spent in the city, and Mr. M'Phail was again among the hills, on his homeward way, and again

he rested for the night at this same inn. Ere he would taste his supper, he summoned the household to the worship of God. Again, however, the little kitchen maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

'Indeed, sir,' replied the hostess to Mr. M'Phail's inquiry, 'she has been of little use since you were here; she has done nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed.'

'O my good woman, let me see the girl immediately,' exclaimed the minister, instantly divining the reason of her grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

'Well, my child,' said the amiable man, affectionately addressing her, 'here is the neckerchief I have brought you from Edinburgh; I hope you have done what you promised, and said the prayer that I taught you.'

'O no, sir, I can never take your present—a dear gift it has been to me; you taught me a prayer that God has answered in an awful way; *He has shown me myself*, and O what a sight that is! Minister, minister, what shall I do?'

After some further conversation, Mr. M'Phail opened up to the distressed girl the great gospel method of salvation, and closed the interview by recommending the use of another, and equally short and comprehensive prayer, '*Lord show me thyself*.' Next morning the minister was once again on his way to his distant home. But he had 'cast his bread upon the waters:' did he ever 'find it again after many days?'

Many years had passed since this memorable journey, and the vigorous and wiry minister, who could ride forty miles a-day for a week without intermission, was now become an old and feeble man, worn out in his Master's service, scarcely any longer 'spending,' because already 'spent' for Christ. One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman

was ushered into the study, carrying a large parcel in her hand.

'You will scarcely know me, Mr. M'Phail,' said the person, with a modest and deferential air.

The minister replied that he certainly did not recognise her.

'Do you remember a little scullery maid at — inn, in whose soul you once took a deep interest upon your journey to Edinburgh?'

Mr. M'Phail had a perfect recollection of the events.

'I was that little girl; you taught me two short but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold that Saviour himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life; and, although the mother of a numerous family, have travelled far to see your face, and to cheer you, by telling with my own lips the glorious things which, by your means, the Lord has been pleased to do for my soul.'

Before parting with Mr. M'Phail, she entreated his acceptance of the parcel she carried, which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character, but an eminently holy christian.

FOR WHAT IS A MOTHER RESPONSIBLE?

SHE is responsible for the nursing and rearing of her progeny; for their physical constitution and growth; their exercise and proper sustenance in early life. A child left to grow up deformed or meagre, is an object of maternal negligence. She is responsible for a child's habits, including cleanliness, order, conversation, eating, sleeping, and general propriety of behaviour. A child deficient, or untaught in these particulars, will prove a living monument of parental disregard—because, generally speaking, a mother can, if she will, greatly control children in these matters.

She is responsible for their deport-

ment—she can make them fearful and cringing; she can make them modest or impertinent, ingenuous or deceitful, mean or manly, clownish or polite. The germ of all these things is in childhood, and a mother can repress or bring them forth.

She is responsible for the principles which her children entertain in early life. For her it is to say, whether those who go forth from her fire side shall be imbued with sentiments of virtue, truth, honour, honesty, temperance, industry, benevolence and morality, or those of a contrary character—vice, fraud, drunkenness, idleness, covetousness. These will be found to be the most natural growth, but on her is devolved the daily, hourly task of weeding her little garden, of eradicating those odious productions, and planting the human heart with the lily, the rose, and amaranth, that fadeless flower, emblem of truth.

She is to a very considerable extent responsible for the temper and disposition of her children. Constitutionally they may be violent, irritable, or revengeful, but for the regulation or correction of these passions, a mother is responsible; she is responsible in a high degree for the intellectual acquirements of her children; that is, she is bound to do what she can for this object. Schools, Academies, and Colleges open their portals throughout the land; and every mother is under heavy responsibilities, to see that her sons and daughters have all the benefits which these afford, and which their circumstances will permit them to enjoy.

She is responsible for their religious education. The beginning of all wisdom is the fear of God, and this every mother is capable to a greater or less degree, of infusing into the minds of her offspring.

A THOUGHTLESS HUSBAND.

ONE of our pious neighbours, says a correspondent of the '*Tract Magazine*,' had a poor woman working at her house, with whom she took occasion to converse respecting the salvation of her soul. The woman appeared much interested in the conversation, but expressed her regret that she was not able to read. In the course of the day some portions of the New Testament were read to her. 'Dear!' said the woman, 'what a nice book that is! How I should like a copy of it for my husband; he can read, and

if you can procure me one, I will pay you a little at a time.' 'Very well,' said the friend, 'take this home with you.' In the evening she returned to her husband, and showed him the prize. 'What is this?' said the man. 'A New Testament.' 'Have you bought it?' 'Yes.'—'Ah I wish you had not; it is a waste of money. The book is not worth anything.' 'Quite the contrary,' replied the wife; 'there are good things in it; I have heard them myself, and if you will search for them you will find them—they are there.' The earnest persuasion of his wife prevailed. He opened the book, and providentially the first passage that caught his eye was, 'A certain blind man sat by the way-side begging; and hearing a multitude pass by, he asked what it meant; and they told him that Jesus of Nazareth passeth by; and he cried saying, Jesus, thou son of David, have mercy on me!' This was irresistible; the attraction fastened him to the book, and he continued reading for hours, and when he finished for the night he said, "Well, there are good things in it; indeed that book is above all price."

What a hint is this to pious young women, whose husbands are not religious! And what a rebuke does it furnish to many professors of the gospel who have poor, ignorant people working in their houses, or gardens, or shops, or factories, to whom they have never read a chapter, and to whom they have never spoken a word respecting the salvation of their souls! O, ye disciples of Christ, awake! awake from your lethargy. Put on the spirit of your Master, and live not unto yourselves, but to him. He marks the cold hearted indifference with which many treat his blessed service; and he sees with smiles of approbation the feeblest effort which is made to glorify his name.

SOMETHING FOR OUR YOUNG PEOPLE.

NO TIME TO STUDY.

WHAT a painful sight to behold a young man calmly and deliberately settled down into the conviction that he has no time to study. Bearing the image of Him who is all spirit, and exhibiting in himself every manifestation of that glorious essence which

constitutes the true man, and still willing that his better part should run to waste. With a field in his possession which, by proper cultivation, might produce a thousand beautiful flowers, whose fragrance, perhaps, might be wafted through the moral world for ages, he is satisfied to vegetate a bed of noxious and poisonous weeds, with here and there a sickly plant of higher worth, which becoming choked, withers and dies in a day.

It is an erroneous idea that we have no time to study. Not one in a hundred of those who make the assertion, tells the truth. The same individuals that cherish this notion, throw away time every day. A few fragments of a day will, in a short time, equal a whole one, and in that period, no inconsiderable amount of labour, mental or physical, may be accomplished.

No time to study! Why, Roger Sherman studied on his shoe-bench; there he fitted himself for a higher bench—a judge's. His name he afterwards had the honour—with the boldness—to record with the long list of worthies, who signed that noble instrument, which through all future time will give glory to the eighteenth century—the declaration of American Independence. Franklin found time to study when his business as printer pressed heaviest. Moments that might have been given to vain amusements or wasted in idleness, he devoted to reading and to thinking. Had he not so done, the gems of wisdom which now shine brightest in America's archives, would never have been bequeathed to it; some of the most beautiful fields of philosophy might still lie concealed from the admiring gaze of the lovers of science; and the lightnings of heaven still be darting through illimitable space, wholly unbridled, and bidding full defiance to human agency. Dr. Rush, of Philadelphia, found time to study in his carriage while making visits to his patients. By economizing time, and being diligent in the pursuit of useful knowledge, he has left behind him several volumes of sound and erudite disquisitions, some of them of the utmost importance to the medical student, and others of equal and paramount value to all classes. Baron Cuvier, the noted French naturalist, also employed his time in study while

passing in his carriage from place to place. By his untiring zeal after knowledge, and more particularly knowledge pertaining to natural history, he accomplished more perhaps for that branch of the physical sciences than any other man that has ever lived. As the father of Comparative Anatomy, his name has become inseparably blended with that of science, and its glory will never fade, till the light of science is extinguished.

But why multiply these illustrations which random thought so rapidly suggests? Enough that every great man—every truly, deservedly great man, has wrought his greatness for himself—wrought it through the aid of instruments obtainable by all—energy, perseverance, mental discipline, 'action, noble, godlike action!'

And who would not be a great man?—great in goodness, great in usefulness; great in all those qualities of mental and moral excellence which it is the prerogative of rational man alone to possess, and his highest glory to exhibit? He who has no desire for such distinction, has lost sight of his being's true purpose; he can make but few foot-prints on the shores of life which will retain their impression, or which, at least, surviving associates could wish to be permanent.

Oh! we were created for purposes high as heaven itself, and time is in the possession of every one sufficient to fit himself for their fulfilment. But let the young especially be frugal in the use of its fleeting moments. There are none to waste.

'Youth is not rich in time; it may be poor: Part with it as with money, sparing; pay No moment, but in purchase of its worth.'

So doing, you may find much time to study, much time for improvement in every respect, and, living or dead, be a blessing to the world of mankind.

THE WORLD'S OPINION OF DANCING CHRISTIANS.

By Rev. A. Barnes.

THE people of the world—the gay, the fashionable, the proud, the vain, the sober, and sedate—*will* form their opinions of professing christians; and will, as they have a right to do, express freely their sentiments. I blame them not for this. I commend them for it, and consider the fact that they *will* do it as

one of the best safe-guards of the purity of the church. I would, therefore, that every professing christian, indulging in the practice on which I am commenting, could hear the remarks made by the very community of worldliness which he seeks to please, and know the real estimate in which they hold him. It may be well to specify in a word or two the opinions which they form of such a professing christian. They are such as these:—

1. They do not regard you as a *serious* christian—as one imbued with the importance of eternal realities, and anxious mainly that you and your family should be prepared for heaven.

2. They do not regard you as a *consistent* christian. They profess to know what christianity requires, and they do not often judge much amiss. They see a marked inconsistency between the vows which you took when you became a member of the church and your present conduct; they cannot reconcile it with their views of consistency to sit down and partake of the body and blood of Christ, and then go and join in the dance with the thoughtless and the gay. They know that religion demands a different place; and though they profess to have no religion for themselves, they have a keen eye to mark the inconsistency of a professed christian life.

3. They never *speak* of you with respect for doing it. They speak of you as disregarding the solemn vows which you have made; as not understanding religion; as dishonouring the christian profession; and as having no claim to respect as a professor of christianity. You never heard a man of the world speaking respectfully of a christian in a theatre, in a ball-room, or in a gay and splendid party. They have no love for religion, but they know what *consistency* is; and as much as they hate religion, they will always speak more contemptuously of the inconsistencies of its professors than they will of religion itself. There is a way of commanding the respect of even a vain, giddy, frivolous, proud, and wicked world. It is by a consistent life; by a serious and meek deportment; by integrity of purpose; by deadness to the world; and by the seriousness, gentleness, tenderness, affection and love to which religion prompts.

4. They do not regard you as a christian *at all*. On this point I may ven-

ture to appeal to the world. There would be no hesitation in expressing their views, and no ambiguity were those views expressed. They may esteem you and love you on many accounts, but it is not because they regard you as a christian. They may admire you for your wit, or accomplishments; the elegance of your dress, or your manners; for your intelligence, or your beauty; but they never so far forget themselves as to regard you as a christian. They may value your society because it augments their happiness, or because you seem to keep them in countenance in their frivolity, but they never think of you as having any true love for the cross of Christ, or any just views of the nature of religion. Too well they understand the nature of religion to suppose that it will lead its votaries to such vanities and frivolity; and when they wish to refer to those who are true ornaments of the christian profession, and who resemble their Saviour, they never think of referring to you; it is to another and far different class—the meek, the gentle, the spiritually-minded—to those who are at home by the bedside of the suffering, not to those who mingle in the mazy dance; to those who love the place of prayer, not to those who aim to shine in the brilliant halls of fashion. And if, perchance, the same votaries of the gay world have occasion—as they often do—to refer to those in the christian ranks who are a scandal and an offence to the christian name—having the form of godliness but denying its power—it is to those who are willing to forget the solemnity of their own christian vows, and to mingle with those who profess no better things in the scenes of vanity and folly. Make the honest enquiry the world over, and there would be but one opinion on this subject. They never regard you as a christian. They never think of you as such. They may regard you as amiable, accomplished, fascinating, intelligent—but they have but one opinion on the question whether you are a christian, and among all the votaries of vanity all the world over, it is to be presumed that not one can be found who will speak of you as having any religion. Living, they regard you as a dishonor to the christian name, and they will have no other feeling in respect to you when you die. For themselves, they expect

if they ever become christians, for ever to abandon such scenes of vanity; nor does it recur to them that true religion and the scenes of the ball-room are compatible with each other.

RESPECT OLD AGE.

A YOUNG gentleman fresh from college, who had more knowledge of books than of men, was wending his way to the Rev. Dr. C—, of Connecticut. The Dr. was extensively known and respected for his energy of character, his learning and piety, and moral worth. But like the great apostle, he did not disdain to 'labour with his own hands.'

With a letter of introduction to the aged divine, whom he had known only by reputation, our genteel young friend was seeking the privilege of an acquaintance with him.

'Old daddy,' said he to an aged labourer in the field by the way-side, whose flapped hat and coarse looking over-coat—it was a lowering day—and dark complexion and coarse features, contrasted strongly with his own broad-cloth and kid gloves and fair person;—'Old daddy, tell me where the Rev. Dr. C— lives.' 'In the house you see yonder,' the old man modestly replied.

Without condescending to thank him for the information, the young man rode on, and soon found himself seated in the parlour of Dr. C.'s hospitable residence at the invitation of the lady of the house, awaiting the expected arrival of the doctor.

In due time the host appeared, having returned from the field, laid aside his wet garments, and adjusted his person. But to the surprise and confusion of the young guest, whom should he meet in the Rev. Doctor but the same old daddy he had so unceremoniously accosted on his way!

'It was very respectful in you,' said the venerable divine, with an arch look, and in a pleasant tone—for the aged parson was not wanting in wit and humour—'it was very respectful in you to call me old daddy; I always love to see young men show respect to old age.'

The confusion and mortification of the young man were indescribable. He could have sunk through the floor, and buried himself in the darkness of the cellar beneath him. With a countenance crimsoned with blushes, he began to stammer out an apology for his incivility.

'No apology,' said the doctor very pleasantly, 'no apology,—I always love to see respect shown to old age.' But the kindness and assiduity of the family could not relieve the unpleasantness of his situation; a sense of the mortifying blunder which he had committed, marred all his anticipated pleasure from the interview, and he was glad to take his leave as soon as he could do it with decency.

This item of his experience was, no doubt, a valuable lesson to him. And if our young readers will learn from this story, not to judge of a man's worth by the dress he has on, it will be a good lesson to them, and save them from many mistakes.

THE POWER OF GENTLENESS.

(An incident which took place in a gaol in the West of England many years ago.)

A DESPERATE criminal, condemned to death, had by some means possessed himself of a knife, and on the morning appointed for his execution, he placed his back to the dungeon wall, and defied the instruments of the law. It seemed certain death to many if the attempt were made to disarm him; and he stood firm—threatened blood and death to all who should approach him, even in the face of a file of soldiers with loaded muskets pointed at his head and breast. But there came to the place a white-headed old man, a minister of the gospel, in the Wesleyan connexion, and he said, 'Leave him to me, and we shall see if the lion will not become a lamb!' Many dissuaded him from the attempt, and some said, 'At least take arms into the cell with you,' at which the good man smiled; under almost any other circumstances he would have sternly reproved the suggestion. Others said, 'Let the soldiers remain with you,' but to this the minister added, 'Go all of you from the cell, close the door upon me, and lock it from without.' And they all left him, and did so. For a time, the strangely consorted pair stood looking at each other—the minister mildly contemplating the prisoner, the prisoner gazing wonderfully at his novel visitant, and gradually relaxing his guard. But when the old man, simply saying, 'You will give me the knife!' made a step in advance, the criminal, suddenly re-

suming his attitude of defiance, repeated his threats as before, affirming his deadly intention with a terrible oath. 'If you kill me,' said the minister, 'you will do a very wicked thing, for I do not come to do you any harm.' But the criminal said, 'Stand where thee bist then; for if thee tries to take the knife from I, I'll kill thee so help me God!' The latent humour, which seems inseparable from greatness of all kinds, played round the mouth of the good man, as he answered, 'So help you devil! my friend, God does not help to commit murder!' and then he added more quietly, 'I am not going to take the knife from you; if you give it me, it shall be of your own free will, or not at all.' And in this manner he came close to the criminal, and placing his hands upon his shoulders, spoke to him kindly and solemnly, until the eyes of the reprobate fell; and then he said, 'I knew you would not kill me, because I came for your good. Now give me the knife!' And the knife was given at the word. A little time; and when the door of the cell was re-opened, the soldiers were quickly removed, for the turnkey found the late desperate culprit on his knees, in tears—a woman, and in weakness—a child. Now this is undoubtedly what the lawyers call a strong case; but strong or weak in this individual instance, it is a simple fact based on a certain principle in human nature, and as universal as human nature itself is.

THE SABBATH SCHOOL.

A WORD IN SEASON; OR, AN EXAMPLE FOR LITTLE GIRLS.

SOME nine months ago, a little girl, about six years of age, entered our Sabbath-school. She paid much attention to, and seemed to profit by what she heard; occasionally taking opportunity of relating to her mother any anecdote or advice given by the superintendent. At length she had a tract given her, in which this sentence was prominently printed, 'How much better it is to get religion when we are young, than to defer it to the time of old age.' This book she carried to her parent, and, putting it into her hand, drew her little finger, with a significant glance, over the

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sentence just quoted. The mother made no reply, but could not forget the words thus pointed out to her by her little daughter. In the course of the afternoon, M. S— made another effort, by inquiring, 'Mother, are you going to chapel to-night?' 'Not that I know of,' was the reply. But the little monitor was not discouraged. At length the hour of worship came; M. S—, running up to her mother, exclaimed, 'Oh mother, the people are going to chapel—do you go; remember, the little book said, "How much better it is to get religion while we are young, than to defer it to the time of old age."' The mother, astonished and affected by her child's importunity, was prevailed upon that evening to go to the house of God. For seven long years before that night, she had never entered a place of worship but twice, upon the occasions of a funeral and a wedding. Since that night, she has been a regular attendant. But this is not all; the word preached has been made the power of God to her salvation! and she will, this month, be received into our church.

How does God condescend to bless the humblest instrument; and 'A word spoken in season (even by a child) how good is it.'—*S. S. Mag.*

MEMOIR OF MARY ANN CLAY.

MARY ANN CLAY was born on the 27th of October, 1835. Her parents are both members of the church of Christ, assembling in the Independent chapel, Ellesmere. Their daughter, the subject of this brief memoir, at a very early age, excited hopes, and gave very pleasing indications of devotedness to God, love to Christ, and strong attachment to the saints, but especially to her teacher, and those with whom she delighted to associate in the Sabbath-school. Being of a very delicate constitution, she was an object of great parental solicitude and anxiety. These no longer exist, assured that she has joined the family above, and entered upon that state of being where no sickness or death is felt and feared, but where the highest bliss is realized from a vision of the Lamb, and from perfect assimilation to Him 'on whose head are many crowns.'

Mary Ann loved her Bible, and delighted to store her memory with its sacred truths. They not only interested her in life, but sustained and comforted her in her affliction, and in prospect of that great change which awaited her. Hence, with great beauty and earnestness, she would often repeat portions of Scripture and hymns which she had committed to memory. She was often heard repeating the following verse :—

' My hope is built on nothing less
Than Jesu's blood and righteousness ;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ, the solid rock, I stand—
All other ground is sinking sand.'

In her last affliction, which was very severe, Mary Ann was visited by her teacher, and the scholars of her class in the Sunday-school, as well as her pastor and other friends, to whom, when strength permitted, she would offer counsels, with artless simplicity and fervour, far superior to her years ; and, as if conscious of her own obligations to Redeeming Love, she would pressingly invite them to celebrate his praises, and to seek his favour, first and before everything else. On one occasion, she exclaimed in the presence of her parents, brothers, and sisters, ' Oh, love the Lord with all your hearts, with all your soul, and with all your strength : seek him now. Bless the Lord, O my soul ; and all that is within me, bless and praise his holy name.' Her joy at times was quite ecstatic.

As her end approached, her resignation to the Divine will became still more manifest ; and she enjoined her friends not to weep :—' If Jesus says I must go—I must go ; and if it is his will, I shall stay a little longer.' Shortly, clasping her hands, she exclaimed, ' Now I am dying,' and early on the morning of the 2nd of July, 1847, aged eleven years, Mary Ann Clay, beloved as a daughter, and exemplary as a Sunday scholar, changed this mortal for an immortal state of existence : and it is hoped that those whose eyes meet this simple but truthful statement whether parents, teachers, or scholars, will thank God, take courage, and say Hallelujah.—*Christian News.*

LITERARY AND SCIENTIFIC FRAGMENTS.

REMINISCENCES OF DR. CHALMERS.

SHORTLY after my appointment to Edinburgh, in the year 1830, I called on the gentle, the generous, the eloquent Chalmers. He cordially received me as a Wesleyan minister, and kindly gave me permission to attend his theological lectures at the University. I frequently noted down many of his wise and characteristic sayings at the time, or immediately after I had left his company ; and others I still well remember.

On one occasion he addressed me thus :—' Mr. Dunn, your Mr. Wesley was a most extraordinary man ; all the churches of Christendom are under lasting obligations to him ; his plan of penny-a-week subscriptions was a great practical achievement, and deserves the attention of all denominations. But I do not like some parts of his theology ; he denies the righteousness of Christ.' I said, ' Doctor, you are certainly mistaken ; for he has a sermon on the very subject, from Jer. xxiii. 6, " This is the name whereby he shall be called, The Lord our Righteousness." Have you ever read it ?' He replied, He did not remember that he had ; and then asked several other questions respecting Methodism.

His views of the deeply-interesting and important subject of redemption will interest your readers. I have heard him speak thus : ' Particular redemption presents the gospel unfavourably : it is a drag and deduction to the offers of the gospel. Those ministers must feel the difficulty of preaching, who think that Christ died only for the elect. Thus the message of heaven's good-will has been laid under embarrassment ; reasons have been taken from the upper counsels to retard the gospel. The annunciation from heaven's vault is, " will," as boundless as the universe. Christianity will soon break forth from the prisonment in which, by many, it has long been held. They have made it to pass through a strainer, instead of falling as a universal shower upon the world. It is not sufficient that we believe " Christ gave himself for his sheep ;" but that " He is the propitiation for the sins of the whole world." A man is not first to believe that he is one of Christ's sheep, but that he is one of the " world :"

for it is not said, "Look unto me, ye few favourites;" but, "all the ends of the earth." In no place in the Bible is pardon offered to the elect, but to every person as one of the species. If the gospel were offered only to the elect, it would not be glad tidings to a single soul; for no one knows, when he first hears the gospel, that he is one of the elect. There never was a more direct way to darken the message of the gospel than to mix up the doctrine of election with it; such preaching gives a world of perplexity and alarm to hearers. There is nothing in the dogma of predestination that should in the least trammel us in our offers of salvation. It is a distorted gospel that does not offer salvation to all. It is not a limited, but a universal offer of the gospel, that is the instrument of salvation in every particular case. The Sun of Righteousness has arisen as generally upon human spirits, as the natural sun has arisen upon human eyes. That minister is not true to his commission who does not indiscriminately offer the gospel. That theologian darkens and bewilders himself who goes to the decrees. But we are told, it is God's work to enlighten and renew men. Yes; but God's grace is given with great liberality, and it is lamentable that any minister should shroud this doctrine by any speculations on predestination, which is a subject too deep and mysterious for our optics.

"The offer of the gospel is not only to men of all nations, but to all men of all nations. And all men may accept of it. All men ought to accept of it; they have a warrant to do it. It is their own fault if they do not. It is their condemnation if they do not. The only sense in which redemption is particular and limited is, that some will refuse the offer; but this is their own fault. Redemption is not universal in point of effect. The Arminians neither believe this nor the non-eternity of hell-torments, though they are often called universalists. But their meaning is, not the actual salvation, but the possible salvation of all. I would renounce predestination if I could not offer salvation to any congregation; tell them that there is no exclusion; that every one may wash away his sins in the blood of Christ. I would give up my views of the decrees of God if they trammelled me in offering salvation to one and all of the human family. A

prince obtains from his father an amnesty for all rebellious subjects; yet only those who accept are pardoned; but all might have accepted.

'In the offers of salvation to all, there is a great difference between a Calvinist and a Wesleyan Methodist: the Calvinist is so fastened up in his armour, as to be unable to move. I once heard my friend Robert Hall say, that many ministers lay down the offers of salvation in such a way, as that their hearers cannot take them up: and I think the same. The Calvinist who mentions election in his offers of salvation to the people, puts a barrier in their way of embracing it. I agree with Dr. Whitby, and other universal redemptionists, as it respects the universal offer of salvation, honestly, affectionately, fully, telling men their salvation depends on their faith. The universalists come forward with more truth than the particularists. They say, "Christ died for all,"—"He tasted death for every man,"—that redemption is as extensive as Adam's fall. There must be a sense in which these passages are true. Peter says, that Christ redeemed those who deny him. All would not have been commanded to believe, if Christ had not died for all. Christ marvelled at their unbelief, which could not have been honest, if he had not provided salvation for them. God also beseeches men to be reconciled. He expostulates, "O that thou hadst known!" The offers to all would be without meaning, if all are not redeemed. The Wesleyans are not theoretical Arminians. I have never observed pride in their prayers or preaching; they abjure independentism before God, and I would sooner send a band of Wesleyans forth among a low, ignorant population that need the church extension, than a number of 'stanch, buckram, Calvinist ministers. In preaching, ply inducements; employ the imperative mood: systematic theologians use the indicative mood. To spend time in the pulpit in talking about predestination is worse than idle, it is ruinous. You will not thereby prepare the people for heaven, but for the companionship of devils, for so they are employed in hell.

'Others apart sat on a hill retired,
In thoughts more elevate; and reason'd high
Of providence, foreknowledge, will, and fate;
Fix'd fate, free-will, foreknowledge absolute;
And found no end, in wandering mazes lost.'

'I object to the statement, that the number of the saved cannot be increased, that all cannot be saved if they will. Edwards, of America, threw obstructions in the way of sinners. It is not true, that as many will be saved, if apathy prevail among the ministers of the church, as if all are diligent in saving souls.

'The saying of the missionary Eliot, that "prayer and diligence, with faith in Christ, can do anything," is worth a hundred sayings of the square, argumentative Calvinist. There is a great difference between the cold, learned divines of the church of England, and the Wesleyan Methodists, in their dependence upon God for help. All men have something that renders them accountable. No one who improves the means of salvation afforded to him, will be found at the left hand on the last day.'

I have many other observations which I heard made by the excellent doctor.—*Wesleyan Methodist Magazine.*

DEATH OF CROMWELL.

(From the 'London Review.')

WE must dwell, for a little, on the closing scenes of this great man's life. His second and favourite daughter, Elizabeth Claypole, had been very sickly for some time. Her character beautifully depicts itself in a letter of the 12th of June, 1658, to the wife of Henry Cromwell. Though extremely ill, she forgets herself in her overflowing affection for her brother, her family, and especially him whom God so wonderfully preserved from his enemies. Her father, Cromwell, whose heart leaped up amidst the dangers of battles, and laughed at the plots of assassins, had now unavailingly to try a task which blanched his spirit, and ward off, if he might, that sad reversal of hope when the father buries his child, and when of that treasury of sweet affections garnered for the solace of his death-bed, there is nothing left to him but the recollection of her death smile. His own health had all along been far from firm; and his watching by her bed side during her long and extreme pain, with the sight of the frequent and violent fits which brought her to her end, affected him so acutely, that a little before her death, on Friday, the 6th of August, he was himself taken ill. He became ill by her bed side

and when she died, the desolation of his house was more than he could bear. After four or five days, this illness seemed to wear off. On the 17th of August, he went out for an hour, and returning much refreshed, his friends congratulated him on his recovery; but George Fox, the Quaker, who went up to him on this occasion, requesting his protection for the Friends, declared when he left the room, that he had seen the 'wreath' of death in the face of Cromwell. On the 24th, he was again confined to his room by a slow fever, which his physicians called a bastard tertian. This day, overhearing one of his physicians whisper to another, 'his pulse is intermittent,' he became pale, a cold perspiration came on his face, and desiring to be laid on his bed, he made his private will. On the arrival of his physician next morning, he requested every one to leave the room except his wife—they had been nearly forty years together, and happy all the time—and holding her hand, he said to the physician, 'Do not think that I shall die; I am sure I shall not.'—Observing surprise in the eyes of the physician, he continued, 'Don't think that I am mad—I tell you the truth—I know it from better authority than any you can have from Galen or Hipocrates. It is the answer of God himself to our prayer, not mine alone, but to those of others who have a more intimate interest in him than I have.' This communication, the offspring of strong will and wild faith, was told to Thurloe and others; and hence Godwin, his chaplain, is said to have exclaimed in prayer, 'O Lord, we pray not for his recovery, that thou hast granted already—what we now beg, is his speedy recovery;' words of maddened hope! Being removed from Hampton Court to Whitehall for change of air, his fever became a double tertian, with two fits in twenty-four hours, the one close after the other, which weakened and wasted him extremely. For some days he was scarcely out of fits. In the intervals, however, he would insist on transacting business; and when his physicians remonstrated, he told them, 'a governor ought to die standing.' The lion heart was still there.

On the second of September, he asked one of his chaplains to read to him the eleventh, twelfth, and thirteenth verses

of the fourth chapter of Paul's Epistle to the Philippians, 'Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and how to abound—everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and suffer need. I can do all things through Christ who strengtheneth me.' When the passage had been read, he murmured forth brokenly the touching words, 'This scripture did once save my life when my eldest son—died, which went as a dagger to my heart; indeed it did.' Then himself repeating the words of the apostle, he said, 'Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. 'Tis true, Paul, you have learnt this, and attained to this measure of grace; but what shall I do? Ah! poor creature—it is a hard lesson for me to take out; I find it so. I can do all things through Christ that strengtheneth me. He that was Paul's Christ, is my Christ too, and so drew waters out of the well of salvation, Christ, in the covenant of grace.' As they stood around his bed, he lifted himself up and said to Sterry, one of his chaplains, 'Tell me—is it possible to fall from grace?' The reply of the Calvinist was, 'It is not possible.' 'Then,' he exclaimed, 'I am safe: I know I was in grace once.' The dying soldier then turned round and prayed for the people of God, and especially for his enemies among them, in a prayer full of Christ-like forgiveness and love, earnest, touching, and truthful—the voice of a spirit retiring into eternity as it prays:—'Lord, although I am a miserable and wretched creature, I am in covenant with thee, through grace, and I may, I will come to thee for thy people. Thou hast made me (though very unworthy) a mean instrument to do them some good and thee some service: and many of them have set too high a value upon me, though others wish and would be glad of my death; but Lord, however thou dost dispose of me, continue to go on and do good for them; give them consistency of judgment, one heart and mutual love, and to go on to deliver them; and with the work of reformation, make the name of Christ glorious in the world; and teach those who look too much upon thy instrument to depend

most upon thyself; pardon such as desire to trample upon the dust of a poor worm, for they are thy people too; and pardon the folly of this short prayer, even for Jesus Christ's sake, and give us a good night if it be thy pleasure.' Most part of the night before his death, he was very restless—speaking often to himself. He was heard muttering, 'Truly, God is good—indeed he is; he will not—here his speech failed him, but his attendants thought his expression was, 'he will not leave me.' He frequently, during his illness, used the saying, 'God is good,' cheerfully and fervently in the midst of his pain. At other times, he said, 'I would be willing to live, to be further serviceable to God and his people, but my work is done; yet God will be with his people.' There being something to drink offered to him, he was desired to take it and endeavour to sleep; he answered, 'It is not my design to drink or sleep, but it is my design to make what haste I can to be gone.' In this way passed the night within the chamber of death, in the plain and irregular mansion, fronted by a high wall, which this great ruler occupied at Whitehall; whilst without, one of the most violent storms on record, spent its fury on the city, throwing down chimneys, uprooting trees in the parks, and unroofing houses. Solemn assemblies had been held for several days throughout the country, and over the city by the Puritans, and large numbers passed all that day in fasting and prayer, for that life which, heedless of the storm, was gasping itself away for ever as the peaceful shadow of death extended itself over the sufferer.

Though he used some exceeding 'self-debasing words, annihilating and adjudging himself,' his expressions toward morning were full of inward consolation and peace. And thus the high spirit of Cromwell passed calmly away, at about four o'clock in the afternoon of his fortunate day—his twice victorious third of September. Fear-palled all cheeks on that stormy day, as the death news spread among the congregations; the Puritans bemoaned themselves, putting their mouths in the dust, saying, 'It is the Lord,'—'A great man is fallen in Israel!'

His enemies, also, were soon aware that his dying prayers had been made for them. 'Others wish and would be

glad of my death; but Lord, however thou dost dispose of me, continue to go on and do good for them; pardon such as desire to trample on the dust of a poor worm, for they are thy people too.'

DISCOVERY IN POMPEII.

WE find it stated by a contemporary, amongst his notes collected from abroad, that a dwelling house has been excavated in Pompeii which surpasses in richness and elegance all that has been hitherto discovered. The open vestibule, it is said, is paved with mosaics, and the walls decorated with tasteful paintings. The Atrium opens into the Tablinum and the reception room; and the latter leads into the dining room, which is painted with mythological subjects, the size of life. Here were several trielinic couches, not unlike our modern sofas, richly ornamented with silver. The reception-room looks into a garden with a beautiful fountain, adorned with numerous mosaics, and a small statue of Silenus. The basin is surrounded with the most exquisite sculptures in marble. Adjoining the dwelling is another Atrium, where the servants lived. There was a four-wheeled carriage, with iron wheels, and many bronze ornaments. In the kitchen, also, are many ornaments and utensils of bronze; and the traces of smoke are visible in many places, after the lapse of eighteen centuries. The apartments of the dwelling house contained numerous elegant utensils of gold and silver, vases, candelabra, bronze coins, several cases of surgical instruments, &c. What is extremely rare, is, that there is a second and even a third story, which are ascended by a wide flight of stairs. On a small painting near the staircase, are the name and rank of the owner, in scarcely legible characters; and from which it appears that he was one of the Decurii or Senators of Pompeii. All the walls and the rooms are ornamented with comic and tragic paintings,—one of which represents a young girl, with a mask and a flageolet. Hence the house has received the name of *Casa della Sonatrice*, or *Casa dell' Ercole ubbriaco*.—*Athenæum*.

'YE STARS, THAT ARE THE POETRY OF HEAVEN.'

'I CANNOT say that it is chiefly the contemplation of their infinitude, and of the immeasurable space they occupy, that enraptures me in the stars. Still less do I regard them absolutely with reference to the life after this. But the mere thought that they are so far beyond and above everything terrestrial—the feeling that, before them everything earthly so utterly vanishes to nothing—that the single man is so infinitely insignificant in comparison with these worlds strewn over all space—that his destinies, his enjoyments, and sacrifices, to which he attaches such a minute importance, how all these fade like nothing before such immense objects—then that the constellations bind together all the races of man, and all the ends of the earth—that they have beheld all that has passed since the beginning of time, and will see all that passes until its end. In thoughts like these I can always lose myself with a silent delight in the view of the starry firmament.'—*Baron Von Humboldt's Letters to a Female Friend*.

LONGEVITY OF AUTHORS.

'MR. MADDEN has formed tables of the longevity of twenty eminent men in each of the various walks of literature. A summary of the whole presents the following aggregate number of years for each class, and the average for each individual of the class.

	Aggregate years.	Average years.
Natural Philosophers ...	1504	75
Moral Philosophers	1417	70
Sculptors and Painters...	1412	70
Authors of Law and Jurisprudence	1394	69
Medical Authors	1366	68
Authors on Revealed Religion.....	1350	67
Philologists	1323	66
Musical Composers	1284	64
Novelists and Miscellaneous Authors	1257	62½
Dramatists	1249	62
Authors on Natural Religion.....	1245	62
Poets	1144	47

POETRY.

OBEDIENCE.

BY MRS. L. H. SIGOURNEY.

God bade the Sun break forth in light,
And yonder paler flame,
With silver lamp to lead the night,
And stars to beam with cressets bright;
And heedful of his word of might,
Each to their orbit came.

God bade the Spring awake, and tread
On Winter's icy reign;
She touch'd the snow-drop in its bed,
The Iris at the brooklet's head,
And tinged the queenly rose with red,
With green the leafy plain.

God bade the Autumn yield its store,
And, bending o'er the world,
The trees resign'd the fruits they bore,
The berry burst its luscious core,
While harvests on the sickles pour
Their sheaves of ripen'd gold.

God to the heart hath said—' *Be still,*
When sorrows o'er thee sweep !'
And doth it, heedful of his will,
O'er rifled bower and perish'd rill,
E'en when its bitterest tears distil,
In meek submission weep ?

God to the heart hath said—' *Be mine !*
And hastes it not to bring ~~me~~
Its buds that blush—its flowers that twine,
The earliest clusters of its vine,
Its first affections to the shrine
Of its Almighty King ?

A TRUE STORY.

A STRANGER, from Britannia's shore,
The western desert trod;
He was a bold and faithful man,
A messenger of God.

Unto the swarthy Indians
The word of life he told,
And soon a little flock was brought
Into the Saviour's fold.

There was a sweet young mother there,
And with a tender joy,
She brought for the good Shepherd's care
Her little first-born boy.

And the kind Saviour looked on him
With pity and with love,
And took him from his mother's arms,
To dwell with him above.

Death's icy fingers laid their chill
Upon that infant's brow;
How will her new-found faith support
The youthful mother now ?

Half tremblingly, the pastor sought
Her little wigwam's shade,
And there upon her knees the babe,
Smiling and still, was laid.

And she smiled too, and on her brow
A holy calm did rest;
' My father, he is happy now;
He rests on Jesus' breast.

' Softer his pillow there than when
On mine his head was laid;
Sweeter his rest than when he slept
Beneath the forest shade.'

O precious truth of God ! And all
Thy help and comfort need;
Kings are, upon their royal thrones,
Without thee, poor indeed.

Dear children ! Let your daily thoughts,
Your daily prayers be given,
To spread abroad the blessed light
That points the way to heaven !

Remember that each page you send
Of His most holy word,
Will be a little lamp to guide
Poor wanderers to the Lord.

Missionary Repository.

HILL-SIDE PRAYER AT CANOBIE.

I HEARD on the side of a lonely hill,
The Free Kirk preacher's wrestling prayer,
Blue mist, brown muir, and a tinkling rill,
God's only house and music there;
And the aged men, in mauds of grey,
Bare-headed, stood to hear and pray.

I saw the Pope, and his cardinals,
Pass down St. Peter's sounding nave,
Walking, gold-robed, 'tween silk-hung stalls,
And chanting many a holy stave;
And kings knelt down, in bright array,
With these king-priests to bow and pray.

Is it to pomp and splendour given
Alone to reach the throne on high ?
The hill-side prayer will rise to heaven,
From plaided breast and up-cast eye;
Through Canobie's cold sleet and wind,
The hill-side prayer will hearing find.

Edinburgh Witness.

REVIEW.

THE BIBLE IN PALESTINE; or, Hints from Scripture, by which to Determine the Localities of the Crucifixion, the Transfiguration, & other great Events of Our Saviour's Life. Together with Notes of a Tour through the Holy Land, during the Summer of 1843. By MR. AND MRS. DAUTREY. 16mo. pp. 536. London: John Hatchard and Son.

THE area of Palestine is exceedingly limited; not much more than a fifth of our own 'sea-girt lovely Albion;' yet eternity alone will reveal the influence this diminutive portion of God's creation has exerted upon the rest of the world. Palestine is in every respect a wonderful country. In whatever view it is contemplated, and with whatever other country it is contrasted, it presents features of superior interest. The Spice Islands in the Eastern Archipelago, have been described by Sir Stamford Raffles, as 'a kind of earthly Paradise;' but Palestine for richness has been described as 'a land flowing with milk and honey.' It was 'the glory of all lands—a goodly heritage of the host of nations.' 'Italy,' it has been said, 'is emphatically the land of painting, of melody, and of poetry;' but no part of its history, without the greatest disadvantage, can be compared with the palmy days of Palestine. It has been the arena of the noblest deeds. The best and wisest of men have been born and nourished there. What lawgiver like Moses! and what judge like Samuel! Place the former by Solon, and the latter by the Athenian Lycurgus, and the superiority of the Hebrews will be most evident. Points of interesting comparison, and events of absorbing interest, are too numerous to mention. Suffice it to say, that Palestine was the theatre of human redemption, the nursery of christianity, and the type of heaven.

Palestine, therefore, possessing so numerous and powerful attractions, any work likely to enlarge our acquaintance with Bible events, and to make us feel, in reference to the situation in which such events occurred, as did

the American, respecting the parcel of ground which Jacob gave to his son Joseph, namely, 'If all the world were to come and tell me it was not, I would not believe them,' is sure to meet with a friendly reception.

The object our authors kept in view in their tour, was, 'to dispel the darkness which has for so many ages hung over them, (that is, the sacred places,) and to ascertain, if possible, and beyond the reach of cavil, their true position;'—Preface, pp. 5, 6—an object, truly, both magnificent and praiseworthy.

In pursuing their investigations, we wish our authors had confined themselves to the hints afforded by Scripture; but in addition to these, a law is laid down for their guidance, on which, evidently, very considerable confidence is placed. When we tell our readers that by the help of this rule it has been discovered, in opposition to Luke, who declares that he was a young man, that the son of the widow of Nain was 'so young as not to have left the maternal bosom;' and that our Saviour was not baptized by immersion, but by effusion,—pp. 89, and 305—we are persuaded that they will feel anxious to see this wonderful rule. We quote it as a literary curiosity.

'In every great event of our Saviour's life, as recorded by the evangelists, the Hebrew name of the place where the event occurred, will be found to afford us, either in itself or its root, some striking intimation of that particular event, and admirably to agree with it.'

Now if we understand these words rightly, which are called by our authors 'a curious circumstance,' 'a rule,' 'a test,' and 'a guiding star,'—they mean neither more nor less than that the names of many places in Palestine were predictions of the events which occurred at them during our Saviour's ministry. We need say nothing more in refutation of such an opinion than, they were not recognized as such by the Saviour, nor by the evangelists, nor by the apostles, and if not by them, why should they be thus viewed by us? While, however, we are obliged to pronounce the above rule as

unsound, and pernicious in its tendency, we must say that the application of it in many instances displays considerable ingenuity.

Of the narrative part we can speak with more unqualified approbation. It is written in a perspicuous style; a thoroughly evangelical spirit pervades it throughout; and the number of passages of Scripture illustrated is very considerable. The following extract will be sufficient to show the truth of these remarks. At page 129, we find the ensuing adventure:—

‘Immediately in the angle, formed by the sea and the Jordan, we perceived a very large tent, in which a number of Bedouins were regaling themselves, and smoking their long pipes. As we made an attempt to enter, they very readily sat as close as they could to make room for us; and seemed particularly delighted, we thought, in seeing a Frank lady venture in among them. They made, however, a terrific appearance; quite sufficiently so to have alarmed many men of by no means weak nerves. We counted eleven of them. In the centre of the tent there was a great number of fire-arms—pikes, guns, pistols, &c., &c., closely piled up; whilst we were entirely defenceless. And had they chosen to take advantage of us, they might have stripped us of all we had. But we did not show any signs of fear, for we did not feel any; and their dark yet radiant sun-burnt faces, and grinning white teeth, showed they were pleased with the confidence we reposed in them. The human heart is in every situation accessible to the subduing influence, of kindness and confidence.

‘We asked them if they could procure us a little milk, and one of them instantly volunteered his services to fetch some. He soon returned with an immense dish or bowl, quite full, a large lump of butter standing up in the middle of it. Here was a beautiful instance, if we mistake not, of the continuance of an ancient custom, for the manners of these people never change. It is said of Jael, after she had gone out to meet Sisera, that, “she opened a bottle of milk, and gave him drink,”—Judges iv. 19, which is thus commented upon in the song of Deborah and Barak, “Blessed above

women shall Jael, the wife of Heber the Kenite be. Blessed shall she be above women in the tent. He asked for water, and she gave him milk; she brought forth butter in a lordly dish.”—Judges v. 24, 25. This passage instantly flashed upon our recollection, and we were quite delighted. It was indeed “a lordly dish” the Bedouins brought to us. We were still more delighted that it was in a similar manner Abraham entertained the angels, for it is said, “He took butter and milk, and the calf which he had dressed, and set it before them,”—Gen. xviii. 8.

‘Having with us an apparatus to make coffee with spirits of wine, we asked the Bedouins, if they should like to have some; and they readily consented. We, therefore, got out our little boiler, lighted our spirit-lamp, &c.; which excited in them an extraordinary degree of interest. These were examined and watched by every one most attentively. All seemed to wonder how we could boil water in such a way. The coffee was soon ready, and handed about amongst them; and they appeared to enjoy it exceedingly. It was not, however, easy to satisfy so many; and at least an hour was busily occupied in furnishing them with as much as they wanted. But the coffee was not all. We had a plentiful supply of lump sugar; and first one and then another motioned he should like to have a bit, till nearly the whole was expended upon them. We had also a very nice Dutch cheese, which they wished to taste. When we gave them some, it was most carefully examined, turned over and over, smelt, &c., &c. But no one would eat it till the rind was cut off. It was then most greedily devoured; and our poor cheese made in a short time a deplorable figure. It was reduced to a mere fragment. Our box of matches also was divided amongst them, for they seemed to long for them.

‘Altogether we spent about two hours in their society. And it was, no doubt, a memorable day to them, when they had a Frank lady for a visitor. It was no less memorable to us, to have had angels’ food in a Bedouin tent! When we showed signs of departure, they all came out with us, and were most officious in assisting us to mount, especially the lady. They motioned to us over and over, “farewell;” and, as

well as they could make us understand, thanked us, most gratefully, for their good entertainment. But our Catholic friends, who had not "administered" to them "of their substance," were assailed with the usual cry of "Backshish, Backshish." Nor did the Bedouins seem disposed to let them escape till they had got something out of them.

'We had reason afterwards to believe that these Bedouins were only common robbers, and that this part of the lake was especially dangerous on that account. It was well, therefore, we secured their friendship by acting as we did. When a Bedouin once eats bread with strangers, they may trust his fidelity and depend upon his protection. After all, "God was our defence." He it was that "sent his angel and shut the lions' mouths." Thus we "escaped as birds out of the snare of the fowler."—pp. 129, 133.

We strongly recommend, if any of our readers are contemplating a visit to Palestine, that they take with them a fair companion. A lady in that country, at the present time, is a more sure preservative against insult, robbery, and even death, from lawless Bedouins, than fire-arms, or any other weapons of defence. When leaving Beyrout, our travellers were strongly advised to take fire-arms, and were told by some that it would be madness to attempt to go without. But a gentleman, who evidently understood better the extent of female influence, said, 'You have a lady with you. Go as you are. She will be a greater protection than any fire-arms you can carry. The Arabs will not meddle with any English or Frank lady.' Our travellers acted on this advice, and found the testimony true.

We should like to present to our readers a brief abstract of the contents of the volume before us; but the places visited, and the incidents recorded are too numerous to allow us to accomplish this object within a reasonable space. A mere sketch, therefore, of the route taken is all that can be attempted.

The tour was commenced from Beyrout by way of Sidon, Tyre, Acre, and Carmel. To the superior of the Latin convent here they had received a letter from the English consul at Caypha. On their arrival the superior received them with the greatest kindness, and

accommodated them with the best apartment. In this interesting part of the country our tourists tarried five days, and then, with some degree of reluctance, proceeded across the well-cultivated plain of Acre—visiting on their way to Nazareth 'that ancient river, the river Kishon,' and 'the little hill where, it is believed, the prophets of Baal were destroyed.' From Nazareth the tour was continued to Tabor, and the sea of Tiberias, described as a 'noble sheet of water, blue and limpid; poised like a mirror between the hills of Bashan and Galilee, and reflecting their bare and rugged forms from its bosom.' Cana, in Galilee, was next visited; after which 'the delightful vale of Nazareth' was traversed. Here they met 'nearly the whole of the inmates of the Latin convent at Nazareth, headed by their dragoman, in his splendid Turkish dress, and all handsomely mounted on most beautiful horses..... They were going to Tiberias, to keep St. Peter's day..... A finer set of jolly, comely-looking young men, as most of them were, no convent could turn out. The inmates of the cloisters have generally been represented as the subjects of *ennui*: these *terra sancta* friars, as they are called, seem to know nothing of the kind. Perhaps they sit down to a plentiful table and fast very little, or make only a pretence to do it.'

From Nazareth our authors returned to Caypha, and after a night's rest, proceeded on their route towards Jerusalem, taking in their way Castel Pellegriano, Tortura, Cæsarea, Jaffa, and Ramla. At length Jerusalem, the city once 'the joy of the whole earth,' was reached. Excursions were made from Jerusalem to Olivet, Gethsemane, Bethany, Bethlehem, Santa Saba, the Dead Sea, and Jericho.

'Jerusalem, as a city, rather exceeded our expectations. We made continued excursions through it during our stay, so as to get a very correct idea of it. It is not a dirty or miserable place. The streets are very narrow, it is true, and very rudely paved, as indeed they are in all Turkish towns. Still they are tolerably clean; and the domed houses, which are of hewn stone, are mostly well and solidly built.'

It will be matter of surprise to many who have heard or read the glowing

accounts given of the great numbers of Jews returning to their own country—to learn, that 'the number of Jews resident in Jerusalem at present, is thought to be about five thousand, and not more than ten thousand in the whole of Palestine. There is no flocking to Jerusalem, as many have been led to believe. On the contrary, their numbers are decreasing.'—See pp. 355 and 359.

From Jerusalem they returned to Jaffa by way of Beer, Lebonah, and Sychar. From Jaffa they procured a passage on board a vessel bound for Beyrout, which was reached in safety; and thus ended their 'toilsome, but delightful journey through the Holy Land.' As the steamer by which our authors intended to return, had not arrived, they took a trip to Damascus, and visited Balbec and the cedars of Lebanon. The visit to the cedars was rendered peculiarly interesting by meeting there a great number of Maronite christians, who were keeping the feast of cedars. In fact the whole of this trip is both amusing and instructive.

'At length the time arrived when we were obliged to quit this most interesting part of the earth. From one of the eminences near us we saw the Austrian steamer making towards the harbour, its curling smoke floating with the breeze. We therefore hastened back to Beyrout, and took our passage, to return with it to Greece and Turkey.'

We take leave of our authors with the ardent wish that their interesting volume may obtain an extensive circulation; and that a long life may be theirs, during which they may communicate to a large circle of friends and acquaintances the pleasing reminiscences of the most interesting country on the face of the globe. W. C.

THE PILGRIM'S PROGRESS *from this World to that which is to come, delivered under the Similitude of a Dream. Wherein is Discovered his Manner of Setting Out, his Dangerous Journey, and Safe Arrival at the Desired Country.* By JOHN BUNYAN. *Accurately Printed from the First Edition, with Notes of all the Subsequent Additions and Alterations made by the Author himself. Edited for the Hansard Knollys Society, with an introduction by* GEORGE OFFER.

WE are extremely gratified that the Han-

sard Knollys Society have fixed upon the immortal work of Bunyan as one of their series of publications. This truly great production, known to every reader almost in every land, will live so long as there is any relish for experimental religion amongst men. It is, next to the holy Scriptures, the most widely-spread work under heaven. But in passing through multifarious editions, numerous, and at times offensive errors have crept into the text, and it was highly desirable that a correct edition of the original work, carefully corrected by Bunyan's own editions, should be presented to the world. Such a copy is that which is now before us. The present edition is a reprint of Bunyan's first edition, and the additions made by Bunyan himself in the second edition, and alterations in others, are so inserted that the reader is at once apprized of them as he passes on. The orthography is exactly followed.

The pains and labour of the talented Editor, in comparing and collating various editions, and in presenting so excellent a reprint of this unrivalled work entitle him to lasting commendation. We doubt not that his name will henceforth be so associated with the pilgrim that he will partake of his immortal fame.

In the long and valuable introduction to this volume, Mr. Offer has shown in a very masterly manner that the first part of the Pilgrim's Progress was written in prison—that his original genius, his deep christian experience, his various afflictions, pre-eminently qualified Bunyan to be the author of such a work—and that it was in the highest sense of the word an original work, the idea, plan, and execution belonging exclusively to the author; and that he derived no aid from any other author or work whatever.

The various editions published in Bunyan's lifetime are also noticed, and also some of the more prominent of modern editions.

A variety of interesting details are given relative to the imprisonment and release of Bunyan, and others who in his day suffered for nonconformity.

MEMOIR OF LADY WARWICK; *also her Diary from A.D. 1606 to 1672, now first published. To which is added Extracts from her other Writings.* Tract Society. 12mo. pp. 320.

TRUE religion in the highest circles, a rare thing in modern times, shines when it exists with resplendent lustre. Surrounded by all that dazzles the eye, captivates the senses, and fills the mind with vain and worldly thoughts, it is delightful to witness the mind sanctified and elevated by divine grace, rise superior to terrestrial influences and seductions, counting all things loss for

Christ, and employing the various resources at its command in works of piety and charity, walking humbly with God, and diligently preparing for a higher and better state.

Lady Warwick lived in eventful times. She was a person of elevated piety and devotion, of a refined understanding, and an humble spirit. Her memoir, extracted from a sermon by Dr. Walker, her diary, and the fragments, exhibit her character in the fairest light, and will afford consolation and edification to the pious reader of every class.

MARRIAGE WITH A DECEASED WIFE'S SISTER, Not Forbidden by the Law of Nature; Not Dissuaded by Expediency; Not Prohibited by the Scriptures: Including an Examination of Professor Bush's Notes on Leviticus. By the REV. J. F. DENHAM, M.A., F.R.S., Rector of St. Mary-le-Strand, and Lecturer of St. Bride's, Fleet-street. Simpkin, Marshall, & Co.

THIS is a very calm, serious, and well-written pamphlet. It relates to a subject of considerable interest. The fact that England stands nearly alone amongst professing Christian States in the prohibition of such marriages, will bring it again and again, we doubt not, before the consideration of our legislature. The pamphlet before us will be of material service in leading to a right understanding of the question.

LIFE OF MARTIN BOOS, a Roman Catholic Clergyman in Germany.

SKETCHES OF EMINENT MEDICAL MEN. Monthly Series. Tract Society.

THESE are two valuable numbers of the Tract Society's Monthly Series. The first records the life, labours, and sufferings of a truly evangelical and apostolical man, connected, strange as it may seem, with the Roman Catholic church in Germany. He belonged to a class of Catholics who held in a very modified, and as far as possible harmless form the peculiar dogmas of popery, and who maintained, as the Jansenists, the leading doctrines of the gospel in all their vigor and vitality. He proved, too, by his own experience, how difficult was the position of any good man who supremely regards the authority of the Holy Scriptures, to maintain even a formal connection with that corrupt hierarchy.

He learned the gospel way of life from a dying christian, to whom he had said on a visit, 'You will die happy, because you have lead such a holy life.' She replied to the effect, that 'relying on her own piety she should be lost; but on Jesus, her Saviour, she had hope;' and remonstrated

with him on the error he had cherished. This induced him to search the Scriptures, and made him a new man.

The second book sets before us pleasing proof of the fact, that some very eminent medical men have also been eminent christians, and in the biographies of Harvey, Lydenham, Boerhaave, Hey, Jenner, Good, &c., gives a pleasing exhibition of christian character, combined with superior medical skill.

THE WILL-FORGERS; or the Church of Rome. By the REV. C. B. TAYLER, M.A. Tract Society.

HERE is an interesting narrative, showing how a sincere young person, who was beguiled by the Romish doctrines and delusions, now so rife in the Anglican church, was delivered from the delusions under which he had fallen, and brought to enjoy peace through believing in the Son of God. We read it as a work of fiction, and thought it exceedingly well conceived and true to nature, but were surprised to find on the last page the following words: 'In the foregoing pages the characters and circumstances are not fiction but fact. They are altered purposely in some particulars, and the names are changed.' This increases the interest and value of this small book.

THE ANXIOUS INQUIRER AFTER SALVATION DIRECTED AND ENCOURAGED. By JOHN ANGELL JAMES. Tract Society.

WE are very glad to see this small and cheap edition of 'James's Anxious Inquirer.' The worthy author will, we doubt not, be amply rewarded with the hope of its usefulness being greatly extended through the medium of the Tract Society. We wish it a most unlimited circulation.

THE CHURCH. Vol. I. 1846-7. New Series. Simpkin & Marshall.

THIS is a very spirited and useful periodical. It is the penny magazine of the Baptist Denomination. Its conductors have made great efforts for its extensive circulation.

APPEAL TO THE PUBLIC, especially to Jews and professing Christians; being an Exposition of the Chronology of the prophets Jeremiah, Ezekiel, and Daniel, and part of St. John's Revelation: exhibiting a continuous chain of prophetic time, from 490 years before the Resurrection of Christ, until 2,300 years after that event. S. & J. Palmer, 49 Gt. Queen-street.

THIS is not very clear, satisfactory, or convincing. We doubt whether these speculations do much good.

OBITUARY.

REV. J. PRESTON died at his residence, Willon-place, Euston-square, on the afternoon of Monday, Sep. 20th, in the sixty-first year of his age, having been a consistent and unflinching minister of God's word upwards of forty years. He was through his earthly career a warm and able advocate for the entire efficiency of Christ's death—for the salvation of all who come unto God by him; and not a less zealous and uncompromising defender of the administration of baptism by immersion. The funeral service was performed by the Rev. Owen Clarke, Baptist minister, of Vernon chapel, and his executor, the Rev. Mr. Eckett, Wesleyan minister: and as the Rev. Owen Clarke who preached his funeral sermon very beautifully observed, 'His soul was now in the presence of his Creator, and in communion with his old friends, Dan Taylor, Mr. Austin, and the myriads of the spirits of the just made perfect.' He has left a widow, one of the daughters of the Rev. Dau Taylor, in the midst of a large and devoted family, whose greatest desire it is to alleviate her suffering from the bereavement, and promote her happiness; remembering that she mourneth not as one without hope.

D. T. P.

MR. STEPHEN TAYLOR was born at Stratford-on-Avon, Warwickshire. Of his early life no information is in possession of the writer, save that in youth he learned the art of making boots and shoes, and by diligent attention to that art, he comfortably supported a large and interesting family for many years. In early life he removed to Carlton, near Nottingham. When about twenty-two years of age, he was converted to God, and joined the Wesleyan Methodists, and soon after became a local preacher amongst that people. He laboured for fifteen years, preaching Christ and him crucified. During this time he travelled to proclaim the glad tidings of the gospel 6991 miles, and preached 915 sermons.

In the early part of 1819, he became convinced that baptism was an ordinance of divine appointment, believes the subjects, and immersion the scriptural mode. This led him to withdraw from the Wesleyan body, and to unite himself with the friends assembling at Stoney Street chapel, Nottingham. He was baptized by brother Sleath, of Nottingham, in the river Lean, at Basford, on the 30th of May, 1819, and for six years he was an honorable and respected member of that church, and a zealous, useful local preacher. During that time many, in all the places whither he went, heard him with great attention, interest, and gladly.

Perhaps our dear brother would have promoted his own comfort and that of his family, and have been equally, if not more extensively useful in the cause of Christ, had he lived, laboured, and died in this sphere of the Lord's vineyard. But in 1825, he accepted an invitation from the church at Woodhouse Eaves to become their minister, and entered on his labors in the month of September. He did not continue there more than one year and seven months, some of his leading members not approving of his mode of preaching.

In 1827 he received a call from the friends at Rothley and Sibley, to take the oversight of them in the gospel, and he entered on his ministerial duties in March in that year. Here he continued for eight years and eight months, and was much respected by the inhabitants, and many of the friends. In this scene of labor he was favoured with a tolerable degree of success: sixty-three were added to the church, and financial matters much improved; £80. was realized towards liquidating the chapel debt, and £40. worth added to the church's property; and though in Dec. 1835 he discontinued his labours amongst the friends at the above places, still there existed between him and some residing there, a kindly feeling during the remainder of his life. From thence, on the 1st of Jan. 1836, he removed to Duffield, near Derby, and commenced his labors as the stated minister, on the 3rd of the same month. Here he continued in his Master's service with many interruptions from severe pain and affliction, till within nine months of his death. It is to be regretted that our brother was not so successful in winning souls to Christ here, as in the former part of his ministry; many causes might be assigned—some connected with the state of the church, and some arising from his own infirmities; this, however, was the fact, and it frequently occasioned pain and sorrow to our friend.

In the summer of 1844, he had a slight paralytic stroke, at Sutton-in-Ashfield, where he had been preaching occasional sermons. He had a second attack of a more serious character, in Feb. 1845, which deprived him of the use of one side, and for a time affected his speech, and finding that it was not likely he would ever be able to resume his ministerial duties, he resigned his pastoral office in May in the same year. But that which brought him to his end was a visitation of a similar kind, which deprived him at once of speech and reason, after which he lingered a few days, and then quietly fell asleep in Jesus, on the 22nd of Feb., 1846, aged

sixty-eight years. His remains were committed to the silent tomb, in the General Baptist grave-yard, Duffield, in the presence of all his surviving children, and his bereft partner. Mr. Dunkley and Mr. Felkin were the brethren who officiated on that occasion. As a preacher he was an original, and truly evangelical. His language was plain, and many of his illustrations striking. 'The common people heard him gladly.' He was frequently employed in the churches in the Midland district, to preach occasional sermons, and had large and attentive congregations, and for several years was popular. As a father, he was kind; as a husband, he was affectionate: and as a friend, faithful. He left a widow and nine children to lament their loss, but they have this consolation, that their loss is his eternal gain. J. F.

MRS. CAMERON.—We have been forcibly reminded of the brittleness of the tie which holds the human spirit in association with earth and its concerns, by the sudden departure, on the 29th Dec., of Mrs. Cameron, the widow of the Rev. F. Cameron, whose memoir is now appearing in our pages. This excellent and much respected sister rose in her usual health in the morning, and while in the act of dressing, was seized with paralysis, which deprived her of speech, and, apparently, almost of consciousness, in which state she continued until about three in the afternoon, when the spirit returned to God who gave it. On Friday the 7th ult., her mortal remains were placed in the same tomb which about four months before had been opened for the reception of those of her beloved and honoured partner. 'In their lives they were lovely'—lovely in piety, lovely in consistency, lovely in mutual affection, in all the amenities of social life,—'and in their deaths they are not divided.'

'They sleep in Jesus and are blest!
How kind their slumbers are;
From suffering and from sin released,
And every mortal care.'

Those assembled to evince their last earthly tokens of regard to the deceased were addressed by the Rev. J. Kiddall, from the inspired epitaph of a primitive saint, 'This woman was full of good works and alms deeds which she did; and it came to pass in those days that she was sick and died;' and on the Lord's day following, a funeral sermon was preached by the Rev. R. Ingham, the esteemed pastor of the church, from 1 Thess. iv. 13, 14. B. B.

MR. JAMES BARRAS, of Hinckley, died Feb. 4th, 1846, aged forty-six years. In the commencement of his christian profession, he was connected with the Primitive Methodists, but having heard a discourse on baptism, he was fully convinced that it is

the duty of every believer to follow Christ in this ordinance, and he offered himself a candidate. He was for several years before his death occasionally afflicted with an asthmatic affection, which he caught by lying in a damp bed, at his father's funeral. Through bodily indisposition, a very poor trade, an afflicted partner, and some children depending on him, he was necessarily indigent. But though he was destitute of silver and gold, houses and lands, he was rich in faith and experience, and evidently felt in a high degree, the sweetness of pure religion. He seldom complained of his difficulties, but frequently mentioned the goodness and mercy of God to him. If at any time his place in the sanctuary happened to be vacant, his friends felt certain that he was either out of town, or prevented by affliction. The Lord had blessed him with so excellent a gift in prayer, that on some occasions he surprised his brethren with the correctness of his views, the clearness and propriety of his language, together with the pathos and fervour of his supplications. He was of so calm and tranquil a disposition, that scarcely any event happened so as to cause him to violate this divine precept, 'In your patience possess ye your souls.' As an officer of the church he adorned his profession, and as might be expected, he stood high in the estimation of his minister and brethren. His conversation became the gospel; and to this paramount subject he frequently though modestly directed the attention of his acquaintance. We have reason to believe, considering all things, that our esteemed friend has not left behind him a more holy, peaceable, and useful member of the church with which he was connected. Although the subject of this obituary had been confined through bodily affliction for the space of a fortnight, which he bore with great resignation, his friends and medical attendant considered him in an improving state till one morning when he was seized with a violent fit of coughing and instantly entered into the joy of his Lord. His funeral discourse was preached by his pastor, from these words, 'For he was a good man.' Acts. xi. 24.

MISS MARIA SUTTON, the daughter of Mr. J. and Mrs. A. Sutton, of New Buildings, Hinckley, departed this life July 30th, 1847, in the thirty-eighth year of her age. She was a sprightly and active girl, and continued to display more or less of this mental and constitutional disposition to the close of life. The church received her into fellowship under the ministry of Mr. J. Taylor. Shortly after her union with the people of God, she found by experience, that she stood in need of all that comfort and support which christianity only can afford; for she was seized with so heavy and

protracted an affliction, that her life was for some time in a very precarious state. However the Lord had mercy on her, and when all hopes of her recovery had vanished, he gave her to her friends, as one whom he had snatched from the grave. This affliction most probably laid the foundation of her succeeding sufferings; which terminated in her dissolution. In running the race of mortality, death seemed, on several occasions about to seize his prey, and a consciousness of her repeated narrow escapes, produced a most salutary effect on her mind, in deepening her gratitude to the Lord for his sparing mercy, strengthening her faith, drawing her nearer to himself, and quickening her zeal in his service. When the state of her health permitted, she was generally at her post, both in the house of God and in the Sabbath-school. She regularly and punctually attended her class on the Lord's-day, and on Monday evening if not absent from home she appeared at the head of her charge, assiduously instructing them in the art of writing. She also took a very active part in the management of the Dorcas Society an institution that has greatly contributed to the respectable appearance, and real comfort of many Sunday scholars. Not having felt so well (as usual for some time prior to the last association held at Nottingham, she attended that annual meeting with the hope that a change of air, and the society of her friends might be useful. At the expiration of a few weeks she returned to her relatives, and, as she said, in a much better state of health. On the day that she returned from her visit, she attended her last prayer-meeting, for at the latter end of that week the symptoms of her old complaint reappeared, and after having borne her sufferings a few days with exemplary patience and fortitude, she quitted this vale of tears and entered into the land of eternal joy and everlasting triumph. The last words that fell from her dying lips, were Peace, peace, peace! Her death was improved on the 8th of August, to a numerous assembly, from these words: 'She hath done what she could.'—Mark. xiv. 8.

T. S.

Mrs. WRIGHTSON, the subject of this brief sketch, was born in Birmingham, July 19th, 1773. It was her privilege to be blessed with pious parents, who manifested a deep concern for her salvation. At an early age she embraced the Saviour, and united with the Baptist church, Lombard-street, in which her father sustained the office of deacon. She was baptized by the late Mr. Green, pastor of the church. In the year 1796 she was married to Mr. Jonathan Cotrell, with whom she lived in ardent affection for the space of twenty-six years. On one occasion referring to their marriage state,

sweetened by the pleasures of lively piety, her husband said to her, 'Let us be thankful we have lived together so long, and that we have not only known the truth, but enjoyed it together.' May 13th, 1822, their happy union was dissolved by the death of her husband. Deeply did she lament his departure, and so ardently did she cherish his fond memory that it was almost impossible to be in her company long together without hearing her make some affectionate allusion to him. She remained a widow till her marriage to Mr. Francis Cripps Wrightson, in 1828, with whom she removed to Measham, in 1840. In this place she had fellowship with the Baptist church, and was much and deservedly esteemed by all who knew her. But here again she became a widow. Her husband died suddenly, and his remains lie in the grave-yard adjoining the chapel. In 1844, after the death of Mr. Wrightson, she removed to Birmingham, to spend the residue of her days. The last year of her life was one of almost unremitting suffering from asthma and dropsy in the chest, but her affliction was borne with exemplary patience and fortitude. She never uttered an impatient or murmuring word; and when her friends expressed their grief at the sight of her sufferings, she said, 'My heavenly Father is very merciful to me, and does not lay more upon me than I am able to bear.' She was quite aware of her approaching dissolution, and frequently referred to her interest in a crucified Saviour and to her cheering prospect for eternity. She often expressed her thankfulness to Almighty God that she was permitted to spend her last days under the care of her adopted daughter, of whose assiduity and kindness she spoke in the most feeling terms. Her last words to her daughter and her husband were, 'Dear creatures, may God bless you both in time and in eternity.' She then fell into a doze, and in about twelve hours her happy spirit took its flight to the realms above, Nov. 5, 1846. The day before her death, in taking her leave of her daughter's two children, one a fine boy of eleven years of age, and the other a girl of nine years, she said, 'I should like to take you both with me to heaven, if it were the Lord's will.' In the mysterious providence of God this singular wish was granted. The dear boy followed her in fourteen days, and the little girl in three months. 'They were lovely and pleasant in their lives, and in their death they were not divided.' They all lie in one grave in the Lombard-street burying-ground. In reference to the eventful history of our departed sister, how consolatory is the language of inspiration: 'Clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne.'

Measham.

G. S.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held in the Baxter Gate chapel, Loughborough, on Tuesday, December 28th, 1847. Brother Pike, of Derby, preached in the morning, from Gal. ii. 20, on Paul as a christian and as a preacher. The sermon was truly impressive and awakening.

At half-past two in the afternoon, the Conference met for business. Brother Taylor, of Kegworth, prayed; and brother E. Stevenson presided. Verbal and written reports of the states of the churches were received, from which it appeared, that since the last Conference, seventy three had been baptized, and eighty-three remained as candidates. It was regretted that one or two of the larger churches had sent no report. After the doxology was sung, the attention of the Conference was given to the following cases:—

The rules drawn up by the committee appointed at the Beeston Conference on the subject of disunion in churches, were read, and some conversation was held upon them, but as it was thought they related to the welfare of the whole Connexion, it was agreed that these rules be submitted to the serious consideration of the ensuing Association, to be held at Boston.

Brethren Winks, Peggs, and Walker, the deputation appointed to visit Coventry church, gave a very interesting report of their proceedings, and it was resolved that the best thanks of the Conference be given to these brethren for their zealous exertions on behalf of the Coventry case, and that they be earnestly requested to continue their exertions.

The deputation appointed to visit the church at Wolverhampton, gave their report, and the Conference tendered warm thanks to those zealous brethren for their attention to the case—approved of the steps they had taken, and at the same time stated that it could do no more at present for that church.

The best thanks of the Conference were given to the committee appointed to investigate and to settle the disputes in the church at Quorndon, respecting the property at Mountsorrel, for the admirable manner in which they had discharged the trust reposed in them.

A letter was read from the secretary of the deputation committee, stating, that the treasurer was £40. in the arrears of monies paid to meet the expenses of the deputation, and a resolution was passed, urging the churches in this conference to forward immediately their subscriptions to the treasurer.

It was stated that our government still makes a grant of 36,000 rupees, or £3,600 to Juggernaut's temple as well as grants to numerous other temples in India; and it was

resolved, that the churches of the Midland district, and our sister churches of other districts, be urged to petition Parliament to withhold such grants; and also to memorialize the India directors, in order to support Mr. Poynder in his motion for the next court, March 24, 1848.

The secretary was thanked for his past services, and requested to continue in office for three years.

The next Conference to be held at Rothley, on Easter Tuesday, and brother Winks to preach, on 'The importance of providing pecuniary support for public worship, on scriptural principles.' Brother W. Stevenson of Derby, preached in the evening.

G. STAPLES, Sec.

THE WARWICKSHIRE CONFERENCE was held at Warton, on Tuesday, Jan. 11th, 1848. Brother Peggs, of Burton-upon-Trent, opened the public service in the morning, and brother Chapman, of Longford, preached on the subject appointed at the last Conference, viz., 'Primitive and modern christianity contrasted, with especial reference to our own denomination,' founding his remarks on 1 Thess. i. former part of 6th verse.

The Conference business was attended to in the afternoon. Brother Barnes, of Austrey, presided. Reports were received from only half the churches composing this small Conference. From these it appeared that three had been baptized, and fourteen remained as candidates.

The friends at Nuneaton were advised no longer to delay the baptism of their candidates, who have been waiting for that ordinance from the last Conference; and we respectfully request brethren Shaw and Chapman, of Longford, and Knight, of Wolvey, to assist them, either in the ordinance of baptism, or the administration of the Lord's supper, when necessary.

Understanding that the small church assembling in Chapel House Street, Birmingham is disposed to be guided in its future course by the advice of this Conference, we hereby warmly recommend them to submit their case to the ensuing Association, to be held at Boston, as we deem it highly desirable that a second General Baptist cause be raised in that large and populous town.

As this Conference would be rendered much more interesting if each church composing it would send a representative, we earnestly request them to do so; and when that is impracticable, to send a written report.

That, fully approving of the resolution of the last Association in reference to the Repository, and highly pleased with the improvement in the present series, we most respect-

fully request the churches in this Conference to use their influence to extend its circulation.

That we cordially thank brother Chapman for his very interesting sermon, delivered this morning; and we request him to transmit it, or at least the substance of it, to the Editors of the *Repository* for insertion.

That the next Conference be held at Longford chapel, on the second Tuesday in May, and that brother Smith of Hinckley be requested to preach, on *Justification by Faith*.

Brother Staples, of Measham, concluded this meeting with prayer; and brother Peggs preached in the evening.

W. CROFTS, *Sec.*

THE YORKSHIRE CONFERENCE assembled at Heptonstall Slack, Dec. the 28th, 1847. Mr. Thomas Gill, from Melbourne, opened the public worship in the morning by reading the scriptures and prayer, and Mr. J. Pike preached from Eccles. iii. 15.

A collection was made in the Conference for the Home Missionary station at Todmorden.....	£.	s.	d.
	1	14	1½
Collections from Birchescliff....	0	18	8
Subscription by Mr. Michael			
Stocks of Queenshead	0	5	0
	£2 17 9½		

Those churches which have not collected, are desired to do it without delay, and bring the amount to the next Conference.

A messenger from the church meeting in Oak-street, Manchester, attended the Conference, and presented a letter on their becoming united with the Yorkshire Conference. It was agreed to postpone the admission of this church till something more has been heard from the Lancashire and Cheshire Conference.

The church at Bradford, not being reconciled to Mr. R. Ingham's removal to Louth, sent to the Conference a long letter on the subject. The discussion of this was referred to the financial Committee, to meet in the evening.

From the Home Mission station at Ovensden grateful acknowledgments were presented for ministerial supplies. They are in want of more extended accommodations to admit their hearers. They nominated their own supply for the ensuing quarter, which was sanctioned.

The report from Leeds was encouraging, as stated in a letter. The claim on the Home Mission fund was presented to the financial committee, and as there is not an adequate amount in the treasurer's hands, the churches are desired to furnish their subscriptions and collections as soon as possible, that the committee may fulfil their engagements on behalf of our friends at Leeds.

A letter was presented from Mr. Thomas

Hill, of Nottingham, secretary for obtaining the expences of the Delegates to America. Our friends in Yorkshire have not contributed for this object. There is a deficiency of about £40., and it is important to raise this amount without delay. Our wealthy friends and others, with the churches, are solicited to transmit their subscriptions and collections to Mr. James Hodgson, Stubbing House, at their earliest convenience.

Statistics.—At Leeds the improvement is apparent, they have many inquirers, and three candidates; at Bradford, Clayton, and Queenshead, no visible change; at Ovenden they have baptized nine, are well attended, and want more capacious premises. They have baptized six at Halifax, and many are under serious impressions. At Birchescliff the minister is poorly; the church is peaceable and united; the same principles reign in the church at Heptonstall Slack, they have a number of candidates for baptism; they have baptized four at Lineholm, and their congregations are good; at Todmorden the congregations have increased, and the aspect is encouraging; at Shore, nine have been baptized, and the congregations are good; they have likewise good congregations at Burnley, and they have baptized twenty-two since last Conference.

The next Conference will be held at Halifax, next Easter Tuesday, April the 25th, 1848; Mr. R. Horsfield of Leeds to preach.

JAS. HODGSON, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, December the 23rd, 1847. At this meeting it was resolved,—

That the December Conference, according to rule, be held as early as possible in the month, so as to secure the benefit of the moon.

That in future a portion of the time of the Conference be devoted to the discussion of some subject of a theological or scriptural character. The subject is to be selected at the previous Conference, and the brother proposing it will be expected to introduce the discussion.

That the subject of discussion at the next meeting be, 'What authority or precedent do we find in the Scriptures for addressing prayer in our public assemblies to the Holy Spirit or to the Son of God, and not to the Father exclusively?'

That it be understood that the Conference sermon be preached in the morning. The service to commence precisely at eleven o'clock. That the church where the Conference is held make its own arrangements for the evening service, and that there be either a sermon or an Home Missionary meeting, as may be deemed most suitable; but that whenever practicable a collection be made for the Home Mission.

That the next Conference be held at Whitesea, March the 16th, 1848.

That brother Jones, of March, be the preacher, and that the subject of the sermon be, 'The doctrine of the forgiveness of sins.' At this Conference a prayer-meeting was held in the morning, and brother Jones preached in the evening.

R. KENNEY, Sec.

ANNIVERSARIES.

SHEFFIELD, *Sabbath-school Soirée*.—On Christmas-day the annual tea-meeting in connexion with our Sabbath-school was held in the chapel, where tables had been conveniently placed in the pews, when nearly 100 sat down to tea, after which a very agreeable meeting was held; and was addressed by Messrs. Atkinson and Ingham, (superintendents) Greaves, W. Lindley, H. Lindley, (P. B.) Bower, (Indep.) Lowther, (Wes.) Rev. J. Horsfield, pastor of the church, who also presided. An excellent spirit prevailed, and the teachers separated with a determination to renewed efforts in their work of faith and labour of love. The report shewed a progressive improvement, and the young man's school, established twelve months, affords pleasing prospects of usefulness. This Christmas we have commenced a similar class for young women. L.

CHATTERIS.—We are requested to state that our friends here have paid off £200. out of the £300. of their chapel debt; and have received about £40. towards paying off the last £100., which they hope to remove entirely at their next anniversary.

BAPTISMS.

RIPLEY.—Lord's day, Jan. 2nd, 1848, four females were baptized. It was a most solemn occasion. In the evening they were received into the church, with two others, mother and daughter, dismissed from the General Baptist church at Swanwick. Of the same family we have ten as members, and the rest attend the chapel. The cause of God is progressing amongst us, and we have much cause for thankfulness. Our chapel is well attended, and every seat that we can let is taken. Our Sunday-school is prosperous. Our minister has taken the management of the *Repository* into his own hands, and has obtained upwards of twenty additional subscribers.*

SHEFFIELD.—On Lord's day, Oct. the 31st, 1847, three persons were baptized and added to our number, one of whom is connected with our adult class, recently established, the two others are teachers in our Sabbath-

school. Dec. the 12th, we had a further addition of one by baptism who had long been a hearer of the word. May they all continue faithful unto death. L.

STOCKPORT.—January the 9th, two persons were baptized in Zion chapel, (which was kindly lent to us for the occasion by our Particular Baptist friends); and in the evening the ordinance of the Lord's supper was administered, when the newly baptized, together with two others, were received into the church. J. M.

BIRMINGHAM.—On Lord's-day evening, Dec. the 26th, 1847, four persons were baptized at this place. Mr. Cheate preached on the occasion to an attentive congregation, and afterwards immersed the candidates. B. W.

CONGLETON.—Four persons were baptized on the first Lord's-day in November; two on the first of December, and one on the first Sunday of Jan. the 2nd, 1848. May these be faithful to the end. C. C.

BELFEE.—On Lord's day, Sep. 26th, 1847, seven persons were baptized and received into the church by the Rev. John Felkin, our esteemed pastor; and on January 2nd, 1848, nine others, five males and four females, made a profession of their faith in Christ. One of the candidates was the widow of the late Stephen Taylor; another, a young man, a senior scholar in the Sabbath school. One approved candidate was called to his rest before he had an opportunity of publicly confessing his Lord. We have nine other approved candidates and many inquirers. J. B. C.

MISCELLANEOUS.

BYRON STREET, LEEDS, *quarterly report of the Home Mission station*.—We have with pleasure to record repeated and manifest tokens of the divine goodness. Since the last Conference a marked change for the better has taken place in our congregations, especially on the Sabbath evenings, when the average attendance has increased *two-fold*. The bottom of the chapel is oftentimes nearly full. We are happy to find that the extremely unfavourable reports, which have hitherto materially affected our prospects, have to a great extent lost their influence, and the cause appears now to have obtained the good opinion of the neighbourhood; as an evidence of which, a special service being announced for last Lord's-day, the 9th inst., our chapel was *densely crowded in every part*. Prayer and other meetings are much better attended. We have a number of enquirers, and on Sabbath, Jan. 2nd, we expect to baptize three candidates.

S. TOWNSEND, Deacon.

* It has been observed that, if proportionate efforts had been made in every part of the Connexion, our sales would approach to 10,000.

MISSIONARY OBSERVER.

CHINA.

INTERESTING JOURNAL OF A
TOUR BY MR. HUDSON.*Monday, July 12th, 1847.*

As we had agreed for our school children to have a holiday for a week, we resolved to take an excursion into the country for a few days. Myself, Joseph, and teacher, prepared our things, portions of the sacred scriptures, and a considerable quantity of tracts, and repaired to the eastern suburbs of the city, and engaged a boat for several days, in which we intended to take up our lodgings, and make the trip, first to our teacher's village, and then to such other places as we might judge would be most subservient to our great purpose. Early in the day we reached what is said to be the ancient city of Ningpo, which once stood several miles higher up the country. Now we only saw a few scattered villages. We visited a large temple, which still retains its ancient name. The building appeared in a state of decay. Only saw a few poor families, to whom we said a few words, and with whom we left a few books. Passed on to the teacher's village, which contains a considerable number of persons. These, with a large number of neighbouring families brought together to see the foreigners, formed a considerable congregation, to whom we declared the folly of idolatry, the doctrine of the one God, and Jesus whom he hath sent to redeem mankind. After going to the teacher's family, and circulating a few tracts, we returned to our boat, and took up our lodgings on the canal, as preferable to any place which we could find on shore. Could our friends see us in these Missionary tours, they would deeply sympathise with us, and pray earnestly for the prosperity of the sacred cause.

Tuesday July 13th.—As we were desirous of going to Tëen-tang, a very celebrated monastery, we started early, and arrived at a small town called Seao-pih, which lies at the foot of the mountains, and where the canal terminates. It was exceedingly hot, and we were informed that no bearers could be obtained until too late for our journey. Under these circumstances, we determined to wait until early in the morning, and ordered chairs to be ready. To take advantage of the time thrown upon our hands, we left by canal for Tseang-kea lung, a large village of some distance, where we understood there was a public

procession of the gods of the surrounding district. We arrived soon after noon. Here we found the theatricals fully engaged; the temples lighted and adorned; ancestral tables plentifully supplied with various kinds of offerings; and crowds of people, gazing on the pompous scenes. Presently the grand procession arrived, and passed before us through the village to other neighbouring places, to act a similar farce. To describe what we saw and heard is utterly impossible, nor can I form any thing like a correct estimate of the number of people, gathered in crowds and passing through the village. The procession could not be less than a mile in length. We saw many divinities carried in sedan chairs, and large representations of the dragon, highly decorated. Large lamps and flags elevated on poles, and various kinds of pictorial representations. Bands of music with drums, gongs, cymbals, and crackers, rendered the scene the most deafening of any we had previously heard. Though there was no riot, yet all was noise, confusion, and disorder, which seemed to be much enjoyed by all the villagers—men, women, and children. The arrival of the foreigners, with a Chinese teacher, created no small excitement. We visited the temple, saw the theatricals, went to the principal ancestral hall, and in three different places addressed considerable numbers of persons, besides circulating hundreds of tracts to multitudes in the procession, as it passed through the village to some neighbouring place of similar wickedness and folly. In Ningpo we have seen processions more splendid, more richly adorned, and more pompously attended with the divinities adored; but we have not witnessed more apparent eagerness and pleasure in the blinded devotees of these gross superstitions of 'the land of sages.' When the mind is left without God, the imagination runs wild, and forms the grossest conceptions, and men become mad upon the idols of their own creating. We left this sickening scene and returned to Seao-pih, where we intended to stay for the night, to be ready for our trip in the morning.

Wednesday, July 14th.—Rose early, and prepared for our visit to Tëen-tang, a temple of great renown, probably about fifteen miles from Ningpo, and situated some distance within the mountains. The canal brought us to Seao-pih, a small town at the foot of the mountains, the different parts of which we visited, and circulated tracts. From thence we were carried in awkwardly constructed sedans;

but we had no remedy,—we must have these or none. The aspect of the country was interesting, though the road was steep and rough, and remarkable for its ascents and descents in various places. About one third of the distance we halted at the top of a hill, under a shed constructed for a place of rest. Here we saw many idols, and visited a small temple not far from this place, where we found two priests. We spoke to them, and left some tracts. On proceeding on our journey we passed through a fine valley, the ground rising in frequent undulations, and the hills in various directions rising one above another, rendering the whole scenery favourable for fostering those superstitious notions, which probably it was designed to strengthen by selecting the sacred site for the temple within the bosom of a circle of lofty hills. We passed through several villages, one of which contained a considerable population. The curiosity of the villagers was excited, and staying occasionally for a short time, we were frequently surrounded by the people, who seemed very friendly and received our tracts with great eagerness. Many of the people seem poor, and their dwellings in a wretched condition. On approaching nearer to Tëen-tung, we came to a small temple where were several priests, to whom we talked a little, and gave a few tracts. Soon after we left this place the avenue leading to the celebrated monastery commenced. It is nearly a mile in length, shaded on both sides by a row of tall trees, growing at equal distances. Certainly the entrance to this hermitage of monks and these halls of idolatry would enchant the weary pilgrim, and lead him to suppose he was approaching the mountains of genii and the seats of the gods. At the end of this avenue you enter the precincts of the sacred spot, and behold a central range of temples, rising one above another, until you find yourselves encircled in the bosom of lofty hills, supposed to be the residence of genii and gods, and the largest of which is the Tae-pi-san, or 'the great white mountain.' On each side of the range of temples are the dwellings of the priests, many of which are in a dilapidated state. Here there are said to be a hundred priests residing; and probably at some seasons of the year, many more. Here you have the Budhistic triad, the celestial kings, and most of the popular divinities, surrounded by demi-gods and genii, with all the paraphernalia of idolatrous worship. One large hall contained many cases filled with thousands of volumes to perpetuate the follies and absurdities of this idolatrous creed. We circulated some portions of the word of God and many tracts among the priests, and, previous to coming away, addressed a number of them as well as we were able, on the great truths of religion. Our teacher spoke to some of them earnestly on the folly of idolatry, and

exhorted them to worship God. We trust our visit to these dens of moral mischief and herds of lazy priests will not be in vain, though we have little to hope or fear from this class of men. The period will come when these seats of paganism, these schools of wickedness in high places shall not be found; or the time may come when the glorious gospel of the blessed God shall have free course and be glorified, and these halls of superstitions and folly shall be converted into colleges for christian ministers, who may preach the gospel in the vast empire of China, and perhaps carry the glad tidings of mercy to surrounding countries. The Lord hasten the time when the knowledge of salvation shall cover the earth!

Having returned by the same route to Season-pih from whence we started, we crossed the country at the foot of the mountains by canal to go to Tung-tsëen-hoo, or 'the eastern cash lake.' We passed a considerable number of villages, and frequently saw large farm-yards. In passing under the bridges which crossed the canal in many places and connected together neighbouring villages, we occasionally stopped, calling to the villagers or persons labouring in the rice-fields, to come for books. We had many visitors, and in this way many villages were supplied with the messengers of mercy and salvation. Our teacher generally explained the purport of the books, and exhorted them to read them and circulate them among their neighbours. They always received them with joy, and seemed thankful for the boon. We arrived late at one point of the lake called 'Mei-hoo,' or 'the plumb lake,' where we remained for the night, hoping the next day to spend our time in attempting to do good among the people in this populous region.

(To be continued.)

AN AMERICAN MISSIONARY THROWN OVERBOARD BY CHINESE PIRATES.

THE Rev. Walter Lowrie, from New York, missionary at Ningpo, having been appointed to meet with others at Shanghai, to revise the translation of the New Testament, was returning to Ningpo in August last, and when sailing from Chapoo in a passage boat, met with his death by pirates. It appears that the day the vessel sailed, Aug. 19, she was attacked and boarded by pirates, and that when they had finished their work of spoliation and plunder they held a consultation, and fearing that Mr. Lowrie would report them to the authorities on his arrival at Chin-hae, they threw him into the sea. The sea was high, and he soon sunk to rise no more. The Chinese authorities at Chapoo, and at Ningpo, with the British Consul determined to take measures for the apprehension of the offenders. The

matter is also laid before Keying, by the American *Chargé d'affaires*, with the hope that punishment will reach the offenders. The prevalence of pirates in the Chinese seas is a constant source of danger to all small coasting traders and passage boats.

A letter, received from Mr. W. Jarrom, since the above was written, says Mr. L. was the stay of the mission—well suited to his station—a man whose place it will be found very difficult to supply. He was about thirty years of age.

INDIA.

LETTER FROM MR. STUBBINS.

MY BELOVED BROTHER GOADBY.—I will begin by telling you of a most hopeless case that occurred the other day. An old oil man from the bazaar came to our house, and after trying to practise a little of his fraud, and telling his usual quantity of lies, I told him if he did go on with such lies I would not see his face again. He very coolly replied, 'Why Sahib, if you should lift me up into the air and pitch me away, I would fall down at your door, and would not leave.' After this it was vain trying to argue the point with him.

The other day, in translating something, I had occasion to allude to the whale, when my pundit seemed surprised at the diminutive dimensions assigned to it, and said, 'why our books say the whale is *saya jogan lamba*,' 'near a thousand miles long.' And then he proceeded to tell a tale which illustrates the wisdom of Europeans. A huge vessel, said he, was once driven by a violent gale far inland, and was wedged between two perpendicular mountains; it was expected that she would immediately go to pieces, and all on board be lost, but a European on board had a horse killed and thrown in the sea, but first tied a cable to the horse and the other end of it to the ship. Anon a whale swallowed the horse, and marched off after his feast, but of course drew the ship after him; and when she got well out to sea, the crew cut the cable and liberated her from her monster deliverer.

As a sequel to this, and worthy of equal credence, I may just mention one of the feats of a celebrated sage named Agustya. He was on a journey, and was obstructed in his progress by the sea. This he could not bear, and therefore caught the mighty deep, with all its contents of whales, and all monsters large and small, ships and everything else, into the hollow of his hand, and instantly swallowed the whole; but at the entreaties of the gods he restored them. But again, in days of yore the mountains

used to fly, and frequently in alighting from their aerial course, they crushed beneath their ponderous weight whole villages and towns, and thus destroyed much life. Those who survived became so importunate to India, that he resolved to put a stop to the freaks and gambols of these flying monsters, and therefore chopped off their wings; and some of them fearing that he might pursue his revenge still further, marched off with all speed and hid themselves in the sea. But this is enough of this kind of story. Such are some of the lying puerile legends with which the most sacred books of these people abound, and all are received as the most absolute verities. Who can wonder that a people whose very religion consists in believing lies like these, should be proverbially liars. A poor Khund if he wishes to describe the character of a liar, says, 'that fellow lies like an Oreah brahmin;' he need say no more: he has reached the climax. Real verity is one of the most difficult things for a Hindoo to comprehend, and especially to practise; no wonder then that this naughty propensity to falsehood should sometimes give us trouble, when in other respects we have reason to believe the person is converted to God. They would be horrified at the idea of telling a direct lie, yet there is sometimes so much exaggeration or concealment, that even the truth conveys a false impression.

Brother Underwood's letter from the Association has just come in. Bless the dear good man, I wish he was now sitting at my side, I would tell him with many, many thanks, what joy and consolation and encouragement, it has afforded me. O that I could realize more and more the importance of my work, and of more entire self-consecration to Christ Jesus my Lord. But I must reserve room for what I intended, to say, though it is not easy to call ones mind from that valuable and most acceptable epistle. What I wish to give more is mainly an extract from a sermon which our native brother, Deena Bundhu, read to us for criticism a short time ago. His text was Rom. xii. 1. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,' &c. He told us that the Romans were idolaters, and offered various sacrifices to the deities they worshipped, &c.; and then proceeded in the first place to notice what sacrifices those to whom the apostle wrote were to offer to God. He illustrated his subject as I thought, in a striking manner, by a reference to a custom which obtains to some extent among the Hindoos, and as it is calculated to be instructive and useful to some of your readers, I shall offer no apology for translating and sending it, with a remark or two of my own at the close.

He observed, 'It is customary among some of the worshippers of Vishnu in this country, to offer sacrifices to their favourite deity; but as they think it would be a crime to kill their victim, they present it alive. They first smear it over with turmeric and oil, bathing and purifying it. They then paint it with red lead, lamp black, and sandal-wood powder, when they repair with it to the place of their idol. They burn incense before their god, and present various offerings, and say, 'O thou great supreme, not killing the victim we have brought, we present it to thee alive. From this day this beast is thine; near he is thine, and distant he is thine; in the village or in the desert, he is thine; in affliction or in health, he is thine; in leanness or fatness, he is thine; in life or in death, he is thine. The body and life of this beast are thine—we have delivered him unto thee—keep him where thou desirest; preserve him alive if thou wiltest; or destroy his life if thou thinkest fit; do with him as thou pleasest: he is thine.' Thus the apostle called upon the Romans to present their bodies a living sacrifice, holy, and acceptable, to God. Their every sense was to be dedicated to God; their whole body, soul, and spirit, were to be his. They were to be his in life and in death; his in time and eternity; his in their own country, or in foreign climes; his if they rest or roam; his in ease or sorrow; his in affliction or in health. There was to be an unreserved consecration of themselves to him, and then their prayer would be, 'O God, I am thine, deal with me as seemeth good to thee. Keep me in my own country, or transport me to distant shores; fix me in prosperity or adversity; visit me with health or affliction; raise or depress me; preserve me in being or remove me hence; keep me in the world or take me out of it into eternity; I am thine, do with me just as thou pleasest. My wish is lost in thine—all I am and all I have alike are thine.' This is the sacrifice Paul called upon them to make, and this is the sacrifice we are called upon to make.'

Such is a part of a sermon delivered by one who has been brought out of all the darkness of heatbenism, into the light of the gospel of Christ through the instrumentality of our missionaries.

Reader, permit a friend whom ocean's rolling billows widely separate from you, but who loves your precious soul, to ask if you have presented yourself thus unreservedly to God? If so, why those fears which ever haunt you? why those anxious forebodings concerning your future lot, which so often distress you? why that mistrust of heavenly care? why those many cares which are of the earth, earthy? why that languor in your Lord's service? why your neglect of God's

word and ordinances? why your coldness in devotion? why that deafness to the pressing calls of home and the countless myriads perishing for lack of knowledge abroad? and why terrified to carry, blazing with heavenly light, the torch of life into the valley of the shadow of death? If you have presented yourself a living sacrifice, you are peculiarly not your own. It is not for you to say as many do, I cannot, or more properly, I *will not go*, if your master calls you to depart: he has claims superior to those of parents, kindred, and friends, aye, and of yourself too; you have given yourself to him, he has an exclusive property in you, and whether you eat or drink, or whatever you do, you are to do it to his glory; your whole body, soul, and spirit are his; your farm, your trade, your property, your children are all his; your time, your talent, your health, your life, your everything is his! and can you mistrust him? can you not confide in his care, trust his providence, his wisdom, his love? for God is love! and you have given yourself to him, at least you have done so nominally; but have you *really*? Examine yourself: a mistake on this point involves your dearest hopes both for time and eternity. I ask you not, beloved reader, whether you are young or old, rich or poor, learned or ignorant, male or female, parent or child, friend or foe—but have you given up yourself a living sacrifice to God? If you have not, 'I beseech you,' in the language, of the apostle, 'I beseech you by the mercies of God, that you present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service.' And rest not till you can adopt the language of one now before the throne of God, who was entreated in a memorial from his church, not to leave them for India. His devoted language was, 'If any chain forged on earth could bind me, that memorial might; but I felt that contrary to my own weak nature, all ties are made as flax to me. I feel bound in spirit, and I cannot but go. I feel that I have this night come to the brink of waters deep, dark, and strong; and never has my flesh trembled as now. But there is a voice from the unseen, which says, "It is I; be not afraid." That voice I know; it is the Beloved who speaks. I must not shrink, I may not fear, but will follow whithersoever he calls. I am not yours, my beloved brethren and flock, neither am I my own. If I follow not him, the sentence is already pronounced, that I am not his. But his I am, and must be; therefore I go. Lord, lead me! what I have done evil, forgive; what is thy own, accept; and thine be the kingdom, the power, and the glory, for ever. Amen.'

Here, my beloved friend, is a pattern for you; follow it at least in devotedness of spirit to Christ, and if possible to his cause

in foreign lauds. May God help you by his Holy Spirit! is the prayer of your immortal soul's well-wisher
I. STUBBINS.
Berhampore, East Indies, Nov. 3rd, 1847.

LETTER FROM REV. J. BUCKLEY.

Berhampore Aug. the 18th, 1847.

MY DEAR BROTHER.—On reviewing my experience since I wrote to you I may truly say

‘—————Life has pass'd
With me but roughly since I wrote thee last.’

A dark thick cloud has overspread my prospects, and threatened the destruction of my greatest earthly treasure. Nor has it wholly passed away, though through the tender mercy of the Lord, it presents a less threatening aspect. You have doubtless heard of the severe illness of my endeared partner; and I am sure, in common with many others, have deeply sympathized. She is still under medical treatment, but I trust decidedly improved. Her medical adviser says that ‘he has good hope that the prayer of faith, and the use of appropriate means, will raise her up; and he trusts that she may be yet spared for long service in the cause to which she is so devoted.’ Our Heavenly Father knoweth that we have need of these afflictions, or he would not appoint them. May we have grace wisely to receive instructions in the school of painful experience, and may all our trials promote the glory of Him whose we are and whom we serve.

I shall tell you a little in this letter about our orphan schools, a department of the work in which many dear friends cherish a lively interest. My observations will, however, especially relate to the asylum, which for nearly six years has been under Mrs. Buckley's care, and with which I am of course more intimately and fully acquainted than the others. The first thing that must strike a reflective person in relation to these institutions is, *their truly benevolent character*. Most of the children were rescued from a horrid death among the Khunds, or were received in a time of famine, or when on the point of starvation. Surely the establishment of such institutions furnishes no mean proof that christianity comes from the God of love. Heathenism knows nothing of such asylums. Greco and Rome in their palmy days could not boast of a single institution like the one in sight of which I am writing; nor could India, till christianity brought them in her train. Fourteen centuries ago the disciples of Christ exultingly asked the heathen—and we might do the like,—‘What poor had been relieved, or what distress had been alleviated, or what

lives had been ransomed, *by the income of their temples?*’ And they had nothing to answer. No: Heathenism destroys life; the gospel saves it. And often when uniting with our dear children at the family altar have I remembered one of the beautiful predictions in that inspired song with which David took leave of his harp—I refer to Psalm lxxii. 4.—‘He shall save the children of the needy.’ We see its accomplishment daily. He saves them both as it respects body and soul; both for time and eternity.

In introducing to your attention Mrs. Buckley's school, I may be allowed a passing remark on the school premises. They were erected by the liberality of a beloved christian brother who has often helped us ‘after a godly sort,’ and they are every way adapted to the purpose designed. The cooking room is suitable, the sleeping places are comfortable, the school room (properly so called) is very commodious, and the play ground ample. I like to see children play at proper times, and I like to see them enjoy it. Human nature, as God has made it, is in its early dawning, buoyant and happy. In after life most of us get sobered. I should add, the premises are surrounded by a wall to protect the objects of our daily solicitude from the evil designs of the heathen, and—but shall I say it, or shall I hide the shame of my godless fellow countrymen? I will say it, though ashamed and sad at heart,—to shield them from the base attempts of Europeans, who fear not God nor regard man.*

The routine of school duties is much as follows; though Mrs. Buckley's sickness for some months past has rendered impracticable that regard to rule which was before rigidly attended to. The children rise at half past five o'clock; at half-past six school opens, and continues till after eight; at half-past nine we all meet for family worship, which of course is conducted in Orehah. We begin with singing a hymn, often one of Dr. Watts's pretty hymns for children, the best of which we have translated into Orehah:—‘My God who makes the sun to know;—‘Almighty God whose piercing eye,’—‘There is beyond the sky,’—‘When'er I take my walks abroad,’ are most frequently selected. The Holy Scriptures, which are able to make us wise unto salvation, are then read, and each child in the Bible class reads a verse. By this means the attention is kept up

* A case that has occurred within the last few days, in which three of the officers of the regiment stationed here were implicated, led to this remark. It is matter of thankfulness that the God who watches over us and ours has entirely defeated their base designs. O ye godless Europeans, ‘it is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen?’

better than if I read the whole myself. After this they are usually questioned on the portion read, or a little is said to explain its meaning or enforce its importance. Prayer is then offered. They continue in school till half-past twelve, attending to their lessons or to their work, as the case may be. At half-past two school recommences, and continues till half-past five, after which Mrs. Buckley frequently walks out with her interesting little charge. I need not say that the plan, an outline of which I have sketched, is one which imposes severe labour on the teacher; and I confess to you, dear brother, that I have not seen these labours steadily pursued from month to month, and from year to year, often too in the midst of weakness and suffering, without being again and again reminded of the fact—surely a most honourable one to the sex—that all those who are mentioned in the xvi. of Romans as having ‘laboured’—or ‘laboured much in the Lord,’ were the *sisters* of the early church; and I assure you I delight to do honour to the unostentatious labour, and to the disinterested zeal and activity of all those beloved sisters who ‘labour with us in the gospel.’

The elder girls are more or less intimately acquainted with our Orah christian literature, embracing the Scriptures, hymn book, Pilgrim’s Progress, Church History, (Barth’s) Companion to the Bible, Bible Catechism, &c., &c. The little children admire ‘Little Henry and his Bearer.’ In how many languages has the ‘Pilgrim’ been translated? perhaps in more than any other uninspired production. How little Bunyan thought, when he wrote his immortal allegory, and when, according to that *sublime effusion* of poetic genius prefixed to various editions,

‘Some said, John print it; others said, no;
Some said, it may do good; others, not so;’

how little he supposed that the swarthy sons and daughters of the East would read, understand, and admire his book. The elder girls are appointed to be monitors in rotation, and two of them are weekly appointed to the cooking department. It is very important in its bearing on the happiness of a Hindoo wife, that she be a good cook. A portion of their time is devoted to knitting of various kinds, which meets a ready sale, and serves to aid the funds of the school. In doing any kind of fancy work they are quite as clever I think as English children. Some patterns they have discovered themselves. Most of the Khund girls have a taste for singing, and are quick at taking any English air. They have, too, a perception of the beautiful in scenery beyond what Hindoo children have.

My description would be incomplete without some reference to the wedding-day. Much

as I believe they all like the school, they would not like to remain in it always. The wedding-day is warmly anticipated, and joyously spent. Suppose I tell you a little of our last wedding: the bridegroom was a young man, the son of our old friend Erun, whose heart the Lord has recently opened in a wonderful manner. The girl elected was ‘Negarri,’ of the Khund race. I was amused and interested when the young man came to make known his desires and hopes. I asked whether he had well considered the important matter about which he was come. ‘Yes.’ Had he fully made up his mind? ‘Yes.’ Who was the object of his choice? Here was a little natural hesitation and awkwardness. At length however he managed to say, that if I would not be offended with his presumption, but would graciously forgive him, he would even venture to say all that was in his heart. I bade him say on. ‘I should like Negarri,’ was the blushing reply of the youth. Very good, I said; and if Negarri be willing, we shall make no objection. Negarri was therefore called. He inquired ‘at the mouth of the damsel,’ the answer was satisfactory. An early day was appointed for the marriage. I tied the knot myself, a few days since, and I hope all your readers will wish the bridal pair much happiness.

I have been interrupted, and cannot mention some things which I had intended doing; but I will say in brief, that though in some cases disappointment has been experienced, yet the success which God has given has been a most ample recompense for the labour, anxiety, and money, that have been expended; and I should not think it too much to say, that as the fruit of our asylums at Berhampore there have been better husbands, and better wives, and happier homes, than were ever known in this part of the world before.

We much need your prayers; and I have strong confidence in the efficacy of prayer.

Ever yours, J. BUCKLEY.

MISSIONARY ANNIVERSARY.

BOUGHTON.—Lord’s-day, January the 9th, two sermons were preached at the above place by Rev. W. Fogg, of Retford, on behalf of the General Baptist Foreign Mission. On the following Monday, a hundred and twenty persons sat down to tea in the chapel; and in the evening a missionary meeting was held. The speakers were:—Messrs. Robinson, Fawcitt, (Prim. Methodist) Fogg, and Brooks. (late missionary in India.) The addresses delivered were of a serious and impressive character, and were listened to apparently with intense interest. The chapel was crowded to excess. The sum realized not ascertained in time to be forwarded with this communication.

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[NEW SERIES.]

MOTIVES TO CHRISTIAN STEADFASTNESS.

A MEDITATION ON PHIL. II. 16.

How interesting and important are many of the relations which exist amongst mankind! Husbands and wives, parents and children, brothers and sisters, kinsmen and acquaintance, are terms which designate relationships most endearing and useful, and which involve a vast variety of duties and obligations. Some of these connections have a great influence on our earthly comfort and wellbeing, some have a bearing on our moral and spiritual condition, and will in all probability be recognized in heaven itself, where 'they neither marry nor are given in marriage, but are equal to the angels,' but where every sentiment and affection is spiritual and holy.

One of the most refined, delicate, and permanent relationships which can obtain between the sons of men owes its existence to the christian religion. When the word of life has been faithfully and affectionately proclaimed, and the Holy Spirit has carried it with power to the heart of them that hear it, so that they have become enlight-

ened, and have tasted of the heavenly gift and the power of the world to come, and thus 'are born again, not of corruptible seed, but incorruptible, even by the word of God which liveth and abideth for ever,' there is a connection created between the instructor and the instructed, the preacher and the hearer, which has a direct bearing on the concerns of eternity, and which neither time nor change nor death can destroy. The minister of the word, under God, is the spiritual father of those who are 'begotten again' by the gospel. They are his children, the fruit of his labours, the seal of his ministry, and their ultimate salvation will be the reward of his toil, recognized and acknowledged with adoring gratitude at the great day. How natural and proper then that the apostle, and with him every right-minded minister, should feel an intense solicitude for the stability, consistency, and perseverance of those to whom they sustain this relation! and should exhort them to hold forth, or hold

with tenacious firmness 'the word of life, that they may rejoice in the day of Christ, that they have not run in vain, neither laboured in vain.'

What description of the gospel they have been led to embrace, can be more appropriate and significant than that it is 'the word of life!' It is that word which reveals to us a future and blessed state, which attests its existence and reality, unveils its glory, purity, and perfection. The Lord Jesus Christ himself especially exhibited these truths in his ministry, confirmed them by his great and glorious work, and thus 'abolished death and brought life and immortality to light.' This blessed word also imparts unto us a knowledge of the means by which the blessings of immortality may be obtained and enjoyed. It sets before us the way to heaven. It shows the sinner his guilt and danger, directs the penitent to the cross of Christ, and assures every humble believer in the Son of God of free pardon, gracious acceptance, spiritual assistance and strength, and eternal life. How important, how cheering, how life-giving this word! How should it be valued! How warmly embraced, and how tenaciously retained, so that its power and influence may be felt and made manifest.

It is a system of heavenly truth. It comes with authority from the skies. It cannot be improved; it cannot be superseded; and to forsake it is to follow the follies and vain imaginings of men, instead of the infallible wisdom of God. It has great and cardinal truths which must be maintained. The depravity and helplessness of man; the deity and expiatory sacrifice of Christ; the work of the Holy Spirit as the sanctifier and comforter; the free justification of the believer by faith, are of this class. They are written as with a sunbeam on the inspired page. They are opposed by the pride, the self-righteousness, carnality, and vain philosophy of man. They have been from the beginning;

but they are God's truth, and they must not be relinquished, as we would honour him and walk in his ways. There is no revelation from heaven but the gospel of Jesus Christ; there is no other Saviour but him, and no way of life but that which he has opened by his teachings and his blood. The propounder of any other, though an angel from heaven, is pronounced 'accursed.'

Every believer should be concerned to retain his hold on these truths as of divine authority, and should cling to them as the legitimate means of heavenly consolation and support. Adhere to the cross of Christ as the only and infallible means of acceptance with God. Glory in it, and in nothing else in comparison with it. Live by the faith of the Son of God. Love the truth. It is the fount of every blessing, the source of 'everlasting consolation, and good hope through grace.' Here, as the humble christian realizes his interest in the incarnate mystery, he is enabled to 'rejoice with joy unspeakable and full of glory.' From the same source of blessing arises every principle of vital and practical godliness. This inspires with love to God and devotion to his ways. This shows the evil of sin and the beauty of holiness. It brings the soul near to God and draws the affections toward heavenly things. The power of true piety centres in the doctrines of the cross. It resides in no other system. No human philosophy ever produced it. No speculations, however plausible, subtle, or refined, ever led to it. It cannot issue from any other spring, nor be sustained by any other means. 'Christ crucified' is 'the wisdom of God and the power of God.' The earnestness with which the heart embraces and holds the great doctrines of the gospel will ever be indicated by the degree in which the believer is prepared to deny all ungodliness, and be ready for every good work: while any deviation from them, or hesitation as to their reality and impor-

tance, will not fail to display itself by opposite effects. Let them be retained then as of transcendent importance. Then believers will 'shine as lights in the world, holding forth the word of life.' By the stability with which they hold fast the words of divine truth, by the exhibition of their divine and hallowed influence, in comforting and sustaining the heart, in elevating and purifying the life and conversation; and by their zeal for God and souls, they will hold out before men a light to guide their feet into the ways of peace. In them, and through them the light of truth will shine in life and in death. God will be honoured, and the eternal blessings of his grace be secured. But if we relinquish our regard to Christ and his gospel, if we permit the troubles of this present time, or worldly compliances, or 'philosophy and vain deceit,' or 'oppositions of science, falsely so called,' to draw away our souls from their great Deliverer and his atoning sacrifice, our spiritual affections will grow cold, devotion will die, our fairest prospects will be darkened, and all that is bright and blooming, vital and heavenly, as peculiarly connected with the gospel of our salvation will become dim and decay. How proper, then, how suitable that earnest and tender concern evinced by the great apostle, and by those who follow him, for the stability and perseverance of those who were brought to know the truth through their means!

How many things occur in the course of our earthly pilgrimage which expose the faith and steadfastness of the believer to trial! He has foes without and within. There are the troubles of this life, the errors and follies of men, the opposition of the world, the changes and inconsistencies of professors, the afflictions of the church, and the devices of Satan. 'By faith ye stand.' Ye are 'kept by the power of God through faith unto salvation.' Hold fast then, christian, to the great truths of the word of life.

Hold them by your firm and steady belief in them; hold them as the fount of your consolations and hopes; hold them as the guide of your life; and hold them to the end. Hold them fast, whatever happens to you, whatever changes come on your circumstances and position. Hold them in adversity or prosperity, in troubles or in tranquility, in life or in death. God will help you if you seek him, and the trial of your faith will be found to 'praise and honour and glory at the appearing of Jesus Christ.' By what important and impressive motives does the apostle urge this steadfastness on his own converts! 'That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.'

What period can be more deeply solemn than that great judgment day which was here present to the mind of the apostle! How awful its transactions! How exact its scrutiny! How infallible and irreversible its decisions! 'God has appointed a day in which he will judge the world in righteousness.' 'We must all appear before the judgment seat of Christ.' The whole world will be summoned into his presence. Those who have rejected him will be rejected by him. Those who have denied him will be denied by him. Those who have forsaken him will be forsaken by him. But those who have been steadfast, devoted, believing—who have held fast the word of life—will be recognized and honoured by their Lord. Having been faithful unto death, they will receive a crown of life.

That day is invested with peculiar interest as it is the day of Christ. It is the day when he who was 'a man of sorrows' will appear in his glory; when he will be seen as the Lord of angels and men—when every knee shall bow and every tongue confess to him. It is the day of his power, for his voice will raise the dead. This is the day of his authority, for all shall obey him, from the least to the great-

est. Heaven, earth, and hell will then be in submission to his word. It is the day when his boundless knowledge of his people, and all they have done and suffered for him; of all his foes, and all they have done against him, will be manifested and revealed. It is the day when he will complete the triumphs of his grace, terminate his dispensation, and fulfil all his promises to his people. They may have been tried, persecuted, afflicted, and hated for him, but he will then acknowledge them; 'Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.' How important, then, will true steadfastness appear! Those only will be wise who have held fast the word of life.

How great will be the happiness of all Christ's faithful people at that day. 'He shall come to be glorified in his saints and admired in all them that believe.' They will see his face, they will be blessed with his smile, they will be invested with his likeness, their redemption will then be complete. How happy to behold the king in his beauty! to see in the judge our friend, our redeemer, the basis of our confidence, the centre of our affections, and the object of our glory; and to be assured that all that his blessed and gracious work has procured for us will now be secured to us as our eternal portion! The prospect of joy in the presence of Christ, when he comes to judge the world, is a powerful motive to perseverance and stability.

Does not the great apostle represent himself as a spectator, interested in the transactions of this day beyond the mere matter of his own personal salvation? As a man and a believer he will 'stand in his lot at the end of the days;' but he seems to anticipate that day in connection with the relation he sustains to the Philippians. It is implied that he will see them when they appear before their Lord, that he will recognize them, and that

if they are approved and glorified, as it is certain they will be if they were steadfast and consistent, he will be a witness of the fact, and that their perfection and salvation will afford him unutterable and godlike joy; joy similar to that of his Lord, who will 'see of the travail of his soul and be satisfied;' joy that will assure him that his labours have not been in vain; joy that will abundantly compensate for all his toils and pains, privations and persecutions, and labours, joy which will endure for ever. The same sentiment is expressed in another epistle. 'For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?'

The affection which subsisted between the Philippians and the apostle who was instrumental in their conversion and salvation, renders this aspect of the motive to christian steadfastness and perseverance very powerful and strong. He led them to look to Christ and to hope for heaven; and as they had the pleasure while on earth in affording him occasion to rejoice over them in their consolations and hopes, so at the great day that very happiness which will result from a steadfast adherence to the truth and the ways of Christ, will be enhanced by the presence of their friend and father, 'the seal of whose apostleship they were to the Lord.' Thus the apostle appeals to the hearts of his brethren. 'Ye have shown your regard to me by many acts of kindness and affection; be steadfast in the word and the ways of the Lord, that in your ultimate salvation, when ye stand accepted before the Lord, I may realize the highest joy your well-being and happiness can yield.'

And is not every minister of Christ warranted to use the same language, and to urge his converts to steadfastness by the same appeals to the transactions of the great day? Will not he meet his own children in the faith at the judgment-seat of Christ? And

if they receive the crown of life, will not he receive inward and divine satisfaction that his labours have thus met with a great reward? Most assuredly. If Paul recognizes his children at that day, so will every minister of the Lord Jesus. If he rejoices over those that receive eternal life, so will they. How weighty the considera-

tion! How touching and powerful the motive! Ye ministers of Christ set this day before you, like the great apostle! Ye who are their converts to 'the faith of God's elect,' look forward to the day of Christ. Then, if you are faithful and steadfast, you will rejoice together with exceeding great joy. G.

AN AWFUL CATASTROPHE.

ABOUT four years ago, Mary and Sarah, two young girls, attended the Sunday-school at the — chapel in the city of N. Both of them became subjects of serious impressions, and both joined the people of God. As the Sabbath dawned, these young females were seen attending the house of God, each saying, with the pious Psalmist, 'My feet shall stand in thy gates, O Jerusalem. I have loved the habitation of thy house, and the place where thine honour dwelleth. I would rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.' Many were the hopes cherished respecting them, that they would hold on, and wax stronger and stronger—that they would adorn the doctrine of Christ, and after a life of piety in the world, be happy with Jesus for ever. During a year and a half, both promised fair for heaven; but about this time, Mary was prevailed on, by some ungodly young people, to relax in her attendance at the house of God, and on the means of grace. Unhappily she yielded yet more and more, one degree of decline made another, and another the more easy and even certain, till at length the house of God, once so endeared, was utterly forsaken. The pleasure gardens, and other places of sensual amusement, became to her a snare and a trap. Satan was leading her captive at his will, by means of sensual baits and ungodly associates.

The smittings of a guilty conscience,

the persuasions of friends, were all in vain. In this state of ruinous opposition to the Divine will, Mary continued up to the 8th of Nov., 1847, on which evening she was met by her former companion, Sarah, who was going to the house of God, and earnestly entreated Mary once more to go with her. To these kind and christian entreaties of an old friend and companion, Mary replied she could not go to the house of God *that* evening, as she had agreed to go to the gardens and the play; but she would promise to meet Sarah at a certain place, the following Sunday morning, and go with her to the chapel. Thus they parted, little supposing they should never meet again in this world. Mary, having refused to go to the house of God, went, according to a previous engagement, to the pleasure-gardens and the play, where she continued till twelve o'clock. On coming out, she was seized with such violent pains, that her companions were obliged to assist her home. The pains now became agonizing, and continued so through the night; all means proved ineffectual; her life was found to be in great danger; and even the ungodly around her were desirous she should have some one to pray with her. To these suggestions she answered, 'O no! it is of no use! I have denied my Saviour! It is of no use! It is too late now! O that it were with me as it once was!' Earnestly pressing her brother and those about her to seek

the Lord without delay—but despairing of salvation for herself, she continued till nine o'clock in the morning, and then, in agonies of despair and anguish which no imagination can conceive, poor unhappy Mary died, in the eighteenth year of her age, and on the next Sunday she was buried. Thus, instead of going to hear the gospel as she had intended, on that day, her eyes sightless, her ears deaf, her tongue silent, her limbs stiff and motionless in death, were carried to the silent tomb. How far was all this from her thought—how unexpected as well as awful was the catastrophe. 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.'

'To-morrow, mortal, boast not thou,
Of time and tide that are not now;
But think, in one revolving day,
How e'en thyself may'st pass away.'

Reader, whether young or old, let the above account, for the truth of which the writer can most solemnly vouch, deeply impress your mind. Surely 'wisdom crieth without, she uttereth her voice in the street, she crieth in the chief place of concourse, in the opening of the gates; in the city she uttereth her words, saying, "How long ye simple ones will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge. Turn ye at my rebuke, behold I will pour out my spirit unto you, I will make known my words unto you." The above affecting event is one of the varied ways in which wisdom crieth, and O how loud and solemn is the voice, and how important the counsel which she gives! Listen, O ye votaries of worldly pleasure, ye gay dreamers of gay dreams, and see how emphatically the end of these sinful delights is death. Death mingled with gloom and anguish and despair even in this world, to be followed by despair and death that never dies, in the world to come. Behold the truth of scripture verified

once more which saith, 'A companion of fools shall be destroyed.'

Dear young friends, especially you who make a profession of religion, mark the unutterable danger which attends listening but for a moment to the enticement of sinners. 'If sinners entice thee consent thou not.' How little did poor Mary think when she first consented to absent herself from the house of prayer that she should so utterly decline. How far from her thoughts must have been the painful, the final close! How important then to regard the Divine counsel which saith, 'Watch and pray, lest ye enter into temptation.' 'Be ye steadfast, unmoveable, always abounding in the work of the Lord.' 'Have no fellowship with the unfruitful works of darkness.' 'Give diligence to make your calling and election sure.'

Should this account fall into the hands of any, who, like the ungodly companions of poor Mary, are endeavouring to lead others with them in the way to hell, let them think what they are doing. Let them remember they are not only destroying their own souls, but that they are ruining also the souls of others. It may be, the souls of their own kindred, their own sons and daughters: thus plunging the souls of those whom they love into everlasting woe, and treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. If not lost to all sense and feeling, what anguish must pierce the hearts of those who drew Mary from the house of prayer, who enticed her to follow sinful pleasures. And O what will be their feelings should they meet her in the regions of eternal blackness and darkness! And what will be the feelings of all who pursue a similar course, and who shall share in the like fearful doom! 'O that they were wise, that they understood this, that they would consider their latter end.'

May God in his boundless mercy

deeply impress this warning voice on all who shall read or hear this fearful story. Thus may the awful death of one poor unhappy fellow-creature, become the means of turning many from the error of their ways to the obedience of the just, and of rendering young christians doubly watchful and prayerful. May it induce them to withdraw, to the utmost distance, from worldly associates, worldly amusements, and carnal pleasures; for the friendship

of the world is enmity against God. May it lead them to set their affections on things which are above, not on things on the earth, continually looking for and hastening unto the coming of the day of Christ, when he shall come to be glorified in his saints and to be admired in all them that believe; but to take vengeance on them that know not God and obey not the gospel.

FOREIGN CHRISTIAN INTELLIGENCE.

DR. MERLE D'AUBIGNE, ON AN EXTENSION OF THE EVANGELICAL ALLIANCE.

IN an article published in the *Evangelical Christendom* he writes:—"You are aware that we have in Switzerland a sad civil war. Brothers war with brothers; and we weep and pray. It has been said more than once, that if other Powers should interfere, as France and Austria, it would soon end the civil war; for that then all the Swiss would unite against the common enemy to save their common country. I know not that this would be the case, but I am sure it ought to be. Well, then, should it not be so with christians, and with christian churches? In the face of a twofold enemy—popery on the one hand, and infidelity on the other—should not evangelical christians abandon the *casus belli* which has previously existed between them, in order to preserve the common faith? Let each establish himself afresh on the one foundation, which is Christ. Let each replunge himself in the baptism of his regeneration. Let each drink again of that spiritual Rock, which is Christ. Let each appreciate, with a more rigid equity, the differences which separate him from his brethren. I am avowedly an enemy of indifference in religion. But there is a holy, a sublime indifference about trifles which is approved of God.

You know well that these sentiments were mine when we formed for French Switzerland a division of the Evangelical Alliance. I proposed an amendment, which would enable the Alliance to embrace, as far as possible, all the children of God; so that there might be no exclusion on the part of men, and that exclusion should come from God only. I desired that the Alliance should extend to all "christians who professed to found all our salvation upon God our Father, in Jesus Christ: God manifest in the flesh, sacrificed for their sins, and who believe that none can have eternal life that are not born again." This faith is, I believe, essential to a christian; but I do not consider it necessary to define beyond this. Churches should be far more precise in their confession of faith; but the Evangelical Alliance is an alliance of christians, not of churches. It cannot properly put without any whom God has put within.

Suffer me to relate an episode from one of my tours in Switzerland. In 1846, after the Evangelical Alliance had closed its sittings in London, I left the baths of Albisbrun, and went into the Grisons, to see some friends. On the steamboat of the lake of Zurich, I found myself in the midst of a

crowd of strangers; but I soon noticed two persons whom I took to be quakers. I believed that there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two christians—sincere, enlightened, lovely. We travelled together two or three days, and we enjoyed all that time true christian union. I remember well the moment of our parting. We were on the mountain not far from the ancient and beautiful convent of Pfeffers. To the right, the path descended towards the Grisons and the Via Mala; to the left a road opened towards the Tyrol. My course was along the first, and my friends were to take the other. We were in the deep gully of a ravine. A mountain stream falling behind us, crossed one road, and then made a second fall immediately below. Some boulders of rock, rolled together without order, formed a sort of bridge. We were seated on these stones: one of these friends, who had been an advocate and was now a minister in his community, grasped my hand at the moment we were about to part, and, without saying a word, knelt down on one of the fragments of rock; I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends, or my own brother. I had unfolded to him some of the wounds of my heart: he asked the Lord to heal them. I have seldom enjoyed an hour of such entire christian union. We rose and parted.

I passed rapidly down the mountain on the side of Crettigon, following the guide who carried my bag. Strange! I said, these friends, these brothers, with whom I have had such sweet union, could not have shared in the Evangelical Alliance of London. From that moment the desire

which I have ever cherished, that the Alliance should enlarge its basis, became stronger with me. You know that all our friends in French Switzerland entertain, without exception, the same opinion with myself. In the meetings which we have held, whether at Geneva or Lausanne, to form a division of the Alliance, all present have expressed their joy at the notion of an expansion of the basis. Some have said they would only enter it on this condition; although there was nothing in the present articles contrary to their convictions. As to myself, far from thinking the articles of the basis too strict; I find them the contrary. There are many points of doctrine omitted, that I would have specified with a view to an ecclesiastical union. But this is quite a different matter; and I think we should rather take for our motto the saying of our Lord, "That which God hath joined together, let no man put asunder." The union of all true christians! That is the Reformation of the nineteenth century.

Let us aim at this end, but let it not be done by halves; let us all aim at this end. In every one who manifests the spirit of Christ, let us acknowledge a brother.

THE POPE OF 1848.

A WRITER in the same excellent periodical thus refers to the pope:—"It is a curious thing to see the perplexity of certain Italian and French journals when they speak of Pius IX., and to what singular subterfuges they have recourse to account for the latest acts of that pontiff. In their enthusiasm they had constructed an admirable chimera, a sublune idol. The present pope, according to their notion, was the most liberal of princes, the most generous of priests. He was to give to all the great of the earth, to present and future generations, the example of deep and sincere attachment to political liberty. Pius IX. was not falsely styled the vicar, a *lo-*

cum tenens of God on earth; for he was to accomplish a really divine work.

The panegyric was a magnificent one; and we protestants, who are plain folks, who ask nothing better than to believe in the liberalism of the Roman clergy, and even of the pope — were already quite disposed to participate in the common admiration. The name of Pius IX. was pronounced with approval by the Reformed of France, the Anglicans of Great Britain, and the Lutherans of Germany. I know not even whether toasts have not been drunk in honour of the pontiff by some very zealous protestants.

But now see the other side of the picture. The pope has expressed his strong disapproval of the New Irish College, and your statesmen begin, I suppose, to have a less favourable idea of his spirit of tolerance: they see, probably, that a popish priest is always a priest. At Rome matters are still worse. Pius IX. has publicly made an emphatic apology for the Jesuits. He has written to a certain Father Perrone, who had dedicated to him a Latin thesis upon the immaculate conception of the Virgin:—“Such merit [the merit displayed in the thesis] does not surprise us in a member of that illustrious Society, which has produced so many men distinguished by the integrity of their lives, by the glory of their holiness, by their devotedness to the catholic religion, by all kinds of learning, and by their services to christian and civil society.” So then the pope proclaims the disciples of Loyola to be upright, holy, very devoted, and very learned men, having admirably served the church and the world! You may judge what satisfaction this eulogy gave to the reverend Fathers: they immediately had the pope's letter printed in all the ultramontane papers of Italy and Europe.

The liberal journalists, however, were strangely perplexed and embar-

assed. As they detest the Jesuits, they could not endure the idea that Pius IX.—that illustrious pontiff—that great pope—should have rendered such striking homage to the Society of Ignatius. How, then, were they to escape from the difficulty? By a very simple process. They have given out that Pius IX. was forced to talk in this strain; that it was not at all the expression of his real sentiments; and that he was obliged to make this concession to the retrograde cardinals and prelates by whom he is surrounded! Poor Pius IX., what he has written he has not written; what he says he does not believe; his signature is given from compulsion; his speeches are dictated to him—though he makes himself their apologist. The Jesuits are as much despised by him as by his people. I ask you, is not this a very pitiable condition? and ought we not to feel at the bottom of our hearts a very lively sympathy with this crowned slave?

That is not all. When the deputies of the pontifical States went to compliment the holy Father, he declared to them with great vehemence that he would relinquish nothing, absolutely nothing of his sovereign power, and that he intended to transmit it to his successors as full and entire as he had received it. He added, that if he had assembled some notable persons around him, it was simply to obtain their advice; but that he should always reserve to himself the right of acting as he thought fit. He said, finally, that it would be a grave error to suppose that he would adopt utopias incompatible with the pontifical sovereignty.

PERSECUTION IN THE CANTON DE VAUD.

‘*The undersigned to Citizen Auguste Gouin, Dissenting minister, settled at Romainmotier.*

‘SIR—A meeting comprising nearly the whole of the citizens belonging to this parish, was this day held, on the

subject of your reply to the address forwarded to you by 118 citizens, requesting you to quit Romainmotier as quickly as possible; and this meeting having appointed a committee, consisting of three undersigned members, has requested them to make the following communication:—

'This large number of citizens are unanimous in the opinion, that the agitation and exasperation which exist in the parish and amongst the military enlisted under the federal standard against the so-called religious assemblies, not belonging to the national church, can be allayed solely by your departure, and that of your family, with the least possible delay; and have expressed a wish that you should leave this parish by eight days from this date.

'The undersigned are aware that this decision possesses neither an official nor a legal character—that it is but a popular manifestation.

'Be assured that it is dictated by a sentiment at once christian, charitable, and generous; its object is to prevent the calamities which will result to your family and the parish, as the consequence of your refusal to depart.

'The undersigned have neglected no means of calming the popular irritation: they have used every effort to induce quiet and respect to public order, submission to the law and to the constituted authorities; they have particularly recommended to their fellow-citizens not to allow themselves in any legal act, or in any step which might weaken the sentiment of christian morality and honour. Impressed with the sense of these obligations, and earnestly desiring the public welfare, peace, and tranquillity, we thus evince to you our desire that you should comply with this our expressed wish in order to calm the lively apprehension we experience, with respect to the consequences of your refusal, being able to answer only for ourselves; it

is for you to calculate the result. May you yet be convinced that nothing can calm the agitation which prevails in this parish, and the anguish of many families, except your departure is as speedy as possible.

'Be assured that this address has been dictated by motives of peace, charity, and good-will, and receive the assurance of our consideration.

'Signed by the members of the committee.

'*Romainmotier, Nov. 28, 1847.*'

[What could our brother do in such circumstances but obey the command of his Master, 'When they persecute you in one place, fly to another.' He therefore quitted Romainmotier, with his wife and seven children, and is now in this town seeking employment. Others who are determined to stay as long as possible, write to us that they shall soon be obliged to yield to the pressure of circumstances, and leave the country. Plans of emigration on a large scale are talked of, to prevent the scattering of the members of the church.]

At Bex, the Free Church, persecuted and hunted from place to place whenever they try to meet in secret, is reduced to seven members and the clergyman; the Prefect, (with as many *gendarmes*,) is constantly on the watch to disperse their meetings, which can only take place by stealth, in the open air and unfrequented places. This was the state of things before the general interdiction of all religious meetings was promulgated. It is now becoming still more painful, and the minister sees the moment fast approaching when he will be compelled to seek shelter elsewhere.

Government spies are placed in the vicinity of the houses of the clergymen, (whether of the Free Church, or of other dissenting congregations,) to watch for the collecting of religious meetings, so that they may be dispersed by force.

HISTORY OF THE ENGLISH TRANSLATIONS OF THE BIBLE
AND THEIR EFFECTS ON BRITISH SOCIETY.—No. II.*

WE designed our second section of this history to include about 150 years, namely, from Wickliffe to the close of the reign of Henry VIII. In the year 1408, Henry IV., in a convocation held at Oxford by archbishop Arundel, it was decreed by a constitution, 'that no one should hereafter translate any text of holy Scripture into English, by way of a book, little book, or tract; and that no book of this kind should be read that was composed lately in the time of John Wickliffe, or since his death.' This constitution, and a law of the following reign of Henry V., by which those who possessed or read any of Wickliffe's books were declared guilty of treason, and their goods ordered to be confiscated, led the way to great persecution; and many for reading the English Scriptures were punished even with death.

We now advance to the period when that potent moral engine, the press, was invented. For the first printed English translation of the Scriptures we are indebted to W. Tindal, a native of Wales, who, intending to translate the New Testament from the Greek into English, removed for that purpose to Antwerp. Here, with the assistance of the learned John Fry, (who was burnt on a charge of heresy in Smithfield, 1552,) and a friar, called W. Roye, (who suffered death in Portugal on the same account,) he finished it, and in the year 1526 it was printed without a name, in 8vo, at Antwerp or Hamburg. All available means were used by the enemies of popular instruction to depreciate and suppress Tindal's English Testament. Some of the papists falsely said it was a translation of the German version

of Luther; others, that it contained thousands of errors, or mistranslations; and in 1530, a royal proclamation was issued by the advice of the prelates and clerks of the universities, for totally suppressing the translation of the scripture *corrupted*, it alleged, by W. Tindal, yet appearing to promise that a translation should be made 'by great and learned men.' But it was impossible to stop the curiosity of the people; for although Tonstal, bishop of London, bought and burned at St. Paul's Cross all he could, the Testament of Tindal was reprinted in Holland, and sent over to merchants in London, who dispersed the copies privately among their friends. Thus regardless of Tindal, as a matter of business, impressions issued from the press until in 1534, the fifth appeared. In the same year, Tindal printed his own edition of the Testament in English, which he had diligently revised and corrected. This great and good man, after long confinement, was strangled, and his body burnt to ashes, for heresy, between Brussels and Antwerp, in 1536. When expiring he prayed, 'Lord, open the king of England's eyes.' Several editions of his Testament were printed in the year of his death. Those suspected of importing or concealing these books, were adjudged by Sir Thos. More, then chancellor, to ride with their faces to the tails of their horses, with papers on their heads, and the Testaments or other books which they had dispersed, hung about their cloaks, and at the standard at Cheapside to throw them into a fire prepared for the purpose, and to be fined at the king's pleasure. Indeed the possession of a copy of Tindal's Testament was sufficient to convict any one of heresy, and subject him to the flames.

In the year 1534 an event took place which proved a great facility to

[* In the last line but one, of the fifth column, of the last article, read Horne, instead of Hume.]

the circulation of the Scriptures. Henry the Eighth shook of the papal yoke. As soon as the pope's power in England was abolished, and the king's supremacy settled by parliament, Cranmer, archbishop of Canterbury, then Henry's great favourite, was very assiduous in promoting the translation of the Scriptures into the vulgar tongue. Accordingly, in convocation, he moved that a petition should be presented to the king for leave to procure a new translation of the Bible; which, although vigorously opposed by Gardner, bishop of Winchester, was carried. By the arguments of Cranmer, and the influence of Queen Anne Boleyn, Henry was induced to give orders for setting about the work immediately. Cranmer proceeded to divide an old English translation of the New Testament into nine or ten parts which he caused to be transcribed, and distributed amongst the most learned bishops and others, requiring that they would perfectly correct their respective portions, and return them to him at a limited time. Except Stokesly, bishop of London, every one complied with this request. Although this attempt of the archbishop failed, the work was afterwards executed by others whom he encouraged.

In 1535—1550 the whole Bible in English was printed in folio, and dedicated to the king, by Miles Coverdale, an eminently learned and pious minister. This was the first English Bible allowed by royal authority, and the first translation of the *whole* Bible printed in our language. From Coverdale's dedication and preface it appears that he was indemnified for the cost, and aided in the literary labour of his version by wealthy and learned friends, and had used five interpreters who had translated the scriptures both into Latin and Dutch. Of this work he subsequently published two editions in quarto. The bishops objected to C.'s Bible, but as they admitted that it contained

no heresies, the king said, 'Then in God's name let it go abroad among the people.' Hence in 1536, Lord Cromwell, the king's vicar-general, and vicegerent in ecclesiastical affairs, published injunctions to the clergy, by the king's authority, the seventh of which required 'that every parson or proprietary of any parish church within this realm, should, before the 10th of August, provide a book of the whole Bible in Latin and English, lay it in the choir for every man that would to look and read therein; and should discourage none from so doing, but rather comfort, exhort, and admonish every man to read it as the very word of God, and the spiritual food of a man's soul.'

In 1537, another edition of the English Bible was printed by Grafton and Whitchurch, bearing the fictitious name of Thos. Matthewe, but being nothing more than the translations of Tindal and Coverdale improved by the learned John Rogers. This work seems to have been chiefly under the direction of Cranmer, who sought the royal licence that it might be purchased and used by all. Indeed the excellent archbishop seems to have exerted himself in every available way at this period to extend the circulation of God's word among the commonpeople. Hence in 1538 and 1539, a quarto and an octavo edition of the New Testament in the Latin Vulgate and Coverdale's English, bearing the name of Hollybushe, and an English translation with 'Erasmus' Latin, were printed with the king's licence, by Nicolson and Redman. It seems also that about this period various royal injunctions were given to the clergy to place the English Scriptures in the churches for the examination of the public, and also to read them in the church service. The curates, however, were very cold in the affair, read the king's injunctions in such a manner as to be scarcely understood, read the Scriptures con-

fusedly, and bade their parishoners to do as they did in times past, and to live as their fathers, the old fashion being the best.

In the year 1538, it was resolved to revise the Bible fictitiously called *Matthewe's*. As printers were more skilled and paper cheaper and better in France than England, Grafton, having obtained permission of Francis I., at the request of Henry VIII., went to Paris to print this Bible. In spite of the royal licence, the Inquisition issued an order, Dec 17th, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and prohibiting them to proceed. Hence the impression, consisting of 2,500 copies, was seized, confiscated, and condemned to the flames. By the avarice of the person appointed to superintend the burning of these books, some chests of them escaped the fire. The English proprietors, who had fled on the first alarm, returned to Paris as soon as it had subsided, recovered some of these copies, took them, with the presses, types, and printers, to London, resumed the work, and finished it in the following year. Thus in April, 1539, Grafton and Whitchurch printed this revised edition of *Matthewe's Bible* in large folio, hence it was called 'the great Bible.' In the following year several editions of this Bible were printed by Whitchurch, Petyt, and Redman, for which Cranmer wrote a preface. About the same time a Mr. Byddell printed a Bible, translated, or rather conducted, by Richard Taverner, an eminent Greek scholar, who had been

educated at Christ's Church, Oxford, and was patronised by Lord Cromwell. In May, 1541, one edition of Cranmer's Bible was finished by R. Grafton, who, in the November following completed another of the largest size, superintended, at the king's command, by Tonsal, bishop of Durham, and Heath, bishop of Rochester.

A proclamation was issued, May 1540, requiring curates and parishoners to provide themselves with an English Bible, and threatening a penalty of 40s. for every month's delay. Henry charged all ordinaries to enforce the observance of this proclamation; apprising the people that, 'his allowing them the Scriptures in their mother tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make an ill use.'

Popery, however, had yet too strong a hold upon the minds of the clergy to allow the free circulation of the word of God. At court, in convocation, and in parliament, they used all conceivable means to obstruct this blessed work. Hence, at the close of the reign of Henry VIII., prohibitions and heavy penalties were imposed upon those who translated and published the Scriptures in our vernacular tongue. Henry's apparent changeableness may be easily accounted for: the act of supremacy made him the head of the English church, which was now divided into two hostile parties—the reformers and papists, the latter often destroying the influence of the former.

(To be continued.)

THE HUMAN HEART.—The velvet moss will grow upon the sterile rock; the mistletoe flourish on the withered branch; the ivy cling to the mouldering ruin; the pine and cedar remain fresh and fadeless amidst the mutations of the dying year; and, heaven

be praised! something green, something beautiful will, in the coldest and darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples of the human heart!

THE SECOND GREAT COMMANDMENT.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.—MATT. XXII. 29.

'I will show thee my faith by my works,' is the declaration which every genuine follower of Christ makes unto the world. Faith in the Redeemer includes a practical regard to his will: 'Why call ye me Lord, Lord, and do not the things which I say?' and his will, as far as it can be collected from the state in which he has placed us, from our mutual wants, our mutual dependence, and the various relations which seem designed to produce an amicable union in our sensations and interests; and above all, from the instructions of the sacred scriptures, 1 John, iv. 7—16, Matt. v. 44, 1 John iv. 7—12, is that we love one another. He that loveth another hath fulfilled the law. The observance of every moral tie is ultimately comprehended in the performance of this single precept. Hence it is a precept of very wide signification, branching out into all the duties of life, and spreading its influence over the multiplied obligations of justice and of charity. Nor is it a precept whose practical application is to be circumscribed by any narrow limitations of country, language, manners, civil or religious institutions; for our Saviour has taught us in the parable of the good Samaritan, that wherever man is found, the tie of neighbourhood extends, and the force of his sovereign law of love prevails. There it is binding on our affections and our consciences. That we might not mistake the meaning, or by any artful excuses, or subtle evasions, elude the efficacy or defeat the intentions of the precept, our Saviour has made it palpably clear to our minds; for he has said, not simply, 'thou shalt love thy neighbour,' but, 'thou shalt love thy neighbour as thyself.' We all not only know, but feel, how we love ourselves. We want no schoolmaster to teach us this, it is inherent in our frame. The excellence of this law, which is the life of all societies, and the stay of all civil institutions, is, that every man endued with reason may understand it, and he may be reckoned most virtuous and most wise, who adds the practice to the knowledge of the duty. As the precept requires us to love our neighbour as ourselves, it lays the most reasonable restraint on our self

love; it implies, that we should not love ourselves more than our neighbour. And to do this is to make one step towards avoiding every act of injustice and inhumanity. For whence do most acts of injustice and inhumanity proceed, but from falsely imagining the loss of others to be our gain? but, if according to the intention of the precept, 'Thou shalt love thy neighbour as thyself,' our fellow-feeling for our neighbour's good could be made, in any considerable degree, to approximate our self-feeling for our own, we should soon have little occasion to complain of any want of justice or charity in the world. It is only necessary to put ourselves in the place of others, to have right notions of our duty and interest in all our dealings and engagements with mankind. We never wilfully and wantonly inflict pain on ourselves. May not this reflection check in us all cruelty towards others? And our own sufferings always excite our own condolence. Ought we not then to condole with others? In distress and want, we always think it hard, when our friends, our relations, our acquaintance, or any of our fellow-creatures, to whom our case is known, coldly or negligently refuse the succour and consolation, which, without any material loss or inconvenience to themselves, they might bestow. Should not this reflection teach us to suffer no opportunity to escape us, of soothing the woes, and ministering to the wants of others? Do we not deeply lament our own misfortunes? Do we not find a plentiful occasion of grief in the failure of our plans, and the frustration of our hopes? Ought not, then, those things to cause us deep concern, when they happen to our neighbours? Is not all the good which befalls ourselves, a source of joy to ourselves? Ought we secretly to repine at that good which to our neighbour is a source of rejoicing? Can we do this without violating the royal law, 'Thou shalt love thy neighbour as thyself?' Are we not the strenuous advocates of our own conduct? Are we ever wanting in excuses for our faults? Are we not ever ready to extenuate our misdoings, and to acquit ourselves to ourselves? Should we, then, be 50

quick to censure, so stern to reprove, or so severe to condemn the inadvertencies, the mistakes, and even the follies of our fellow-creatures? Is not our own character dear to us? Do we hear it traduced with complacency? Do we take any pleasure in being reviled, slandered, or disgraced? Do we ever think contemptuously, or speak disrespectfully of ourselves? These questions, none of which our own self-love will ever suffer us to answer in the affirmative, should teach us, as we wish to observe the great commandment of loving our neighbour as ourselves, to be very wary in harbouring any malicious thoughts, or venting any invidious words against our neighbour, in concealing his merits, or defaming his reputation. Thus to draw a rule for our conduct towards others from our conduct in similar instances towards ourselves, is to take the surest way to perfect ourselves in the love and the practice of justice, charity, and every virtue.

It may, perhaps, seem unreasonable to some, that our love to ourselves should be made the measure of our love for our neighbour. But when we consider the subject closely, we shall find that the observance of the precept, is highly conducive to our own individual enjoyment, and more favourable to what is the primary object of self-love, than an adherence to any more selfish rules can be.

Is not our neighbour, whom we are required to love as ourselves, that is, with an affection similar in kind, and commensurate in degree in all respects, outward and adventitious circumstances excepted, like ourselves? Has he not the same origin and the same end? Is not every man sensible of good and evil, of pain and pleasure? Is not misery his aversion, and happiness his desire? Is he not as capable of moral and intellectual improvement? Have we any excellence which he may not attain? Is not the attainment of every good habit as practicable to him as it is to us? Is not heaven as pious to his prayers and everlasting blessedness, proposed as the high reward of his faith and obedience, as well as ours?

But it will be said, how can we ever come to love our neighbour as ourselves, when we cannot have the same self-feeling of his pains and pleasures as of our own? But, let me ask you, are there not many cases in which we love

others, even more than ourselves, in which we sacrifice our good for theirs, and voluntarily endure evil that they may not endure it? What pains will not a parent take; what vigilance, what privations, and what toil will he not undergo for the benefit of his child? Will he not often risk his own health, nay, his own life for the health and preservation of his family? Will not the benevolent affections, operating in other ways, and tending towards the good of individuals not connected with us by any kindred ties, often produce the same disinterested sacrifices? Has not benevolence, diverted into the channel of friendship, of love, or patriotism, made many less mindful of their own good than of the good of others, and willingly to endure any extremity of suffering in order to avert suffering from those whose interest they have pursued with more ardour than their own? When the benevolent affections fasten on any particular object, they in some measure annihilate our selfish regards, as far as that object is concerned. And may not that diminution of self-regard which is thus seen in particular instances, come at last to be more generally and more uniformly operative? As our sympathies expand and our love becomes more perfect, may not that ardour of benevolent affection, which is confined to a few, be felt for many, till self-love is absorbed in charity?

To love our fellow-creature as ourselves is not, as we have seen, a visionary supposition, but a practical possibility; for in many instances where our benevolence is warm, it quite extinguishes our selfishness; and what more is wanting to enable us, according to the injunction of our Redeemer, to love our neighbour as ourselves, but that more mature expansion of our benevolent sympathies and consequent contraction of our selfish feelings, which the strenuous culture of benevolent habits will produce? And certainly it behoves us to make the most strenuous endeavours to attain it. For the more good-will we bear to others the more it will ultimately be found that we bear to ourselves. Our own personal good will then be greatest and our own individual enjoyment the fullest and the most complete, when that narrow and sordid theory of interest which makes self engross an undue portion of our regard, shall vanish in a comprehensive

and disinterested benevolence; or in other words, when we shall be convinced that we cannot love ourselves so much as we ought unless we love our neighbour as much as ourselves.

Whatever precept it be, that right reason and our unvitiated feelings tell us that others ought to observe toward us, we ought in equity to observe towards them. Now the precept of our Saviour, 'Thou shalt love thy neighbour as thyself,' means, in fact, no more than this: thou shalt do to others, what thou wouldest wish that others in like circumstances, should do to thee. How do we think it right that others should love us? not, surely, with any mixture of hatred or disdain; but with unqualified affection, and unmixed benevolence. We desire their love for us to resemble our love for ourselves. We wish them to entertain a fellow-feeling for our pains and pleasures. Is it not then fit that we should cherish for others, that kind, and that degree of affection, in which we cannot without disapprobation, see them wanting towards us? To love our neighbour as ourselves, or to do to others as we would that they should do to us, is a precept highly agreeable to the relations in which we are placed. And were it practised in the life, as much as it is approved by the conscience, all those malevolent sensations, and effects of malevolence, which now so cruelly harass the quiet, and mar the happiness of individuals would cease. There would be an end to the envy, the injustice and the covetousness of mankind. Every one would exert his in-

fluence and power for the happiness of the whole. Affliction, whether physical or moral, would excite our sympathies for its relief, in proportion to its magnitude. The moral state of the universe would soon feel its influence. The treasury of the many noble religious institutions of our land, would furnish a supply for every demand; and from them, as from so many stars of the first magnitude, would go forth such a profusion of the light of life, that on the nations long immured in darkness, and misery, and death, would the Sun of Righteousness arise with healing in its beams. Crowds of zealous noble minded christians would be anxious to go where ever man is found, that they might preach among the heathen the unsearchable riches of Christ; and in every land where darkness has for ages brooded, soon should we behold the coruscations of an opening morn, that would rapidly increase in brightness to the perfect day. And may we not presume, that the blessing of Him who was rich, yet for our sakes became poor, would so copiously descend, that prophecy would receive its accomplishment, and a nation be born in a day. Then would nation after nation catch the flying joy, and earth roll the rapturous hosannah around. One song would employ all nations, and all sing, Worthy the Lamb, for he was slain for us.

Gracious and ever blessed Lord, baste the blissful period, when it shall be our greatest glory and our highest delight, to make thy will the measure of our interest, and to love one another as Christ hath loved us.

B. H.

HISTORICAL SKETCH OF THE FREE-WILL BAPTISTS OF AMERICA.—No. 3.

DURING the year 1792, Elder Randall was accompanied into the State of Vermont by John Buzzell, where he preached in various places, and travelled on horse-back 300 miles, a great part of the way being literally an unbroken wilderness. In the autumn of the same year John Burrell was set apart as an evangelist; Elder Randall preaching on the occasion from 2 Cor. v. 20, 'Now then we are ambassadors

for Christ,' &c. The charge was given by Elder J. Weeks, and the right-hand of fellowship by Elder J. Witney, and concluding prayer by Elder Joseph Boady. On the following day Isaac Townsend was set apart to the same office at Wolfborough. During 1792, Elder Randall had travelled 1138 miles, and attended 340 meetings. In Feb. 1793, he visited Strafford, Vermont, and found the church divided on the

subject of Calvinism. He advised each party to separate, and enjoy liberty of conscience, but to love and treat each other as brethren. John Buzzell, with another young man, went down and organized a small Free-Will Baptist church of those holding their sentiments, and from them the principles of the body spread through various parts of that and other States.

On the 11th of June, Daniel Lord, of Kettering, Maine, was ordained as an evangelist, and a considerable revival attended the service, so that baptism was administered every day while the meeting continued.

At the end of 1793, Elder Randall had attended 300 meetings and travelled 1172 miles, besides superintending his own family concerns. From this period the cause continued to spread: and the boundaries of the church to enlarge. Nothing, however, of peculiar interest occurred until a great revival took place at New Durham. This was in June 1798. The detail is thus given by Randall's biographer; 'About one thousand persons were present when the meeting began, and a large number of ministers from all parts of the Connexion, were also present. As soon as the people were seated, there appeared a more than common degree of solemnity resting on the assembly, and the power of God seemed to fall upon them in some measure as it did on the disciples on the day of Pentecost. The whole assembly seemed to be shocked, and it was difficult to tell who first felt the shock. The first person that I heard speak was a young man, who rose and in the most feeling manner confessed his disobedience to God, to his parents, and to those who had been his instructors; and asked the forgiveness of all present who knew him. He then stated that God had forgiven his sins, changed his heart, brought him up out of a horrible pit and out of the miry clay, set his feet on the Rock of Ages, established his goings, and put a new song into his mouth, even praise to God. He then in a most powerful manner exhorted all, both old and young, male and female, to come and see that the Lord is good. While he was thus speaking, a large number of youths in different parts of the assembly began to weep,

and a number fell on their knees, and began to cry vocally for mercy; and the cries so increased that in a few minutes it was difficult to distinguish one voice from another, unless any one spoke very loud. Several of the young preachers left their seats and dispersed through the assembly, and conversed with and prayed for those in distress. Thus the exercise continued through the day, and a number were hopefully converted. The work was so extraordinary that it proved a trial to many of the ministers present. Some of the subjects of the work would cry aloud for mercy, and then would fall, and lie motionless for a considerable time—some longer and some for a shorter time—perhaps some for the space of an hour, like one in a fainting fit, and then would suddenly come to themselves, and break out in acclamations of praise to God, and would speak with the tongues of the learned, while others would burst into liberty, passing through those exercises. Elder Randall was one of those who was tried with the work, and from his own feelings, aided by the entreaties of others who were thus exercised, he desired them to desist. Accordingly there was some cessation for a short season. But the Elder was soon convinced that he had done wrong, and arose and confessed his fault in the presence of the whole congregation, and said he had been like old Uzziah, who attempted to steady the ark and was struck dead. He asked the forgiveness of all present, and asked the prayers of all the saints, and then went into the work himself. The others who had been tried, seeing and hearing Elder Randall, began also to be convinced that the work was of God, and fell in with the same when it became more general. The second day about two thousand persons attended, and the exercise continued in about the same manner, and was still increasing. The third day it was thought that about three thousand attended, and the assembly being large, it was thought best to repair to a field, where a sermon was delivered by Elder Isaac Townsend, which was calculated to inform the understanding in respect of the way of salvation. In the meantime meetings of worship were holden in different parts of the town,

and new cases of conviction and conversion were almost continually taking place. The fourth day, by previous appointment, they assembled at the water, and Elder Randall baptized a number. Here the Lord displayed his power in a marvellous manner among the spectators. The work continued on the ground nearly all day. Many stout-hearted sinners were cut down, and cried aloud for mercy, while others were praising God for redeeming love; so that it was sometimes difficult to distinguish the voice of them that wept from the voice of them that rejoiced. Language, however, fails to describe the scene. Let it therefore suffice to say, that in the course of these four days, at the least calculation, as many as one hundred scarlet-red sinners appeared to become snow-white saints. The subjects of this work were principally strangers in New Durham, being from different and distant parts. This circumstance was favourable to a general spread, for the meeting being closed, they affectionately took their leave of each other, and returned to their respective homes, declaring to their friends and acquaintance what great things the Lord had done for them. From this the reformation took almost an immediate spread. New doors were daily opening for preaching—young preachers raised up to show the way of salvation—new churches were frequently embodied, and the Connexion was daily increasing. These things seemed to put new life in the old preachers, and many of them exerted themselves their utmost for the advancement of the cause.

Additional labourers were constantly being raised up to carry on and out the work of the Lord. Here we have the account of brethren Aaron Buzzell, Ephraim Streetfield, Joseph Hall, M. Olis, J. Potter, D. Lord, Dr. James Jackson, and others, to the ministry.

In the summer of 1800 Elder Randall, accompanied by Samuel Avery, went to Marthfield, Mass., and held several religious meetings, where many stout-hearted sinners were convinced, and one person was baptized.

During this tour he also visited Scituate, and then returned home.

In visiting and preaching in the Kennebeck district, he went to Parker's Island, and while there, among other

wonderful events which took place at this meeting, he remarks the following, 'Two sisters, being twins, seventeen years of age, while hearing the word were convicted, and the same day experienced the new birth. Twins by nature became twins by grace.' He also remarks that the meeting continued, with a little cessation, till midnight, in which time many of the congregation were crying to God for mercy, while others were praising him for redeeming grace.

On the 1st of Jan. 1802, Elder Randall devoted himself afresh to God, and prayed that he might begin the year with God, and spend it in his holy service.

In the summer of 1804, he suffered much in his health from his great and continuous labours, and therefore was obliged to be absent at the New Durham quarterly meeting. His spirit and desires and views he embodied, however, in the following excellent epistle:—

New Durham, July 31st, 1804.

DEARLY BELOVED BRETHREN AND FRIENDS.—Although I write with weak frame and trembling hand, yet, glory to God, I write with a soul inflamed with love to him and to you, my dear and precious fellow-travellers to eternal glory. May the grace of our Lord Jesus Christ be and abide with you all, and all that wisdom be given to you which you need.

I take this method to appear in quarterly meeting, being so reduced in bodily strength, that I am not able to attend in any other way; neither do I ever expect to sit with you again in public meeting, until we sit around the great white throne; unless the Lord unexpectedly raises me again, which, if he should, will be miraculous. I had a cough settled on me the 1st of last March, which has been increasing ever since, so that I have been hindered from travelling from that time to this, excepting I attended the quarterly meeting in May, but was very weak and low. Once I went to Nottingham; but all tended to increase my complaint. The first of this month I thought I felt a little revived, and myself and others thought it might be profitable for me to go towards the sea-shore. Accordingly, I went to

Portsmouth and Newcastle, but I grew worse from the time I started till I returned. I arrived at home on the 20th inst., and am so weak that it is with great difficulty that I handle my pen, or sit up long enough to write to you. Had not this been the case I should have set out the first of the present month, and have visited Richmond, and so gone up the Connecticut River, through all our Connexion in that quarter, and have attended this meeting. But farewell! farewell! You must henceforth do without me. As to the state of my soul, I feel strong in the Lord and in the power of his might, and think I have no choice but the Lord's choice. As to my faith, it remains unshaken: I am more and more established in the doctrine I have always preached. I know that I have not received it from men, neither was I taught it, but by the revelation of Jesus Christ. I only regret that I have been no more industrious and laborious in my master's vineyard. O my fellow-labourers! I tremble for some of you, fearing you are too negligent, and make our Master's work too much a by-business. O! for Christ's sake be more laborious, if you would with confidence receive your penny when your day is ended.

I am strong in the belief of the universal love of God to all men in the atonement; and in the universal appearance of the light, love, and grace of God to all men; and that the salvation or damnation of mankind turns upon their receiving or rejecting the same. I know from God that the doctrine which teacheth that it is impossible for any of those for whom Christ died, to sin themselves to hell, is a doctrine of error, invented to destroy souls; and do now in my last moments bear my testimony against it; and also against that shocking, inconsistent,

Calvinistic doctrine of eternal election and reprobation. I rejoice much to see how fast Christ is consuming it by the breath of his mouth and the brightness of his appearing. I am strong in the belief of the blessed ordinances of the gospel, as we find them recorded in the Scriptures, and as we now practise them, and also in our order and discipline.

Now, brethren, I am going to leave the Connexion with you, and I know not on whom my mantle will fall. I will it to whom the Lord will. I hope it will fall on some one a thousand times more fit for it than ever I was. The thing that I most fear will hinder the advancement of the cause is, 'Who shall be greatest?' I have discovered so much of it, I have, and do greatly fear. O my brethren, humility goeth before promotion, and 'a haughty spirit before a fall.' 'Let nothing be done through strife or vain glory, but in holiness of mind, let each esteem others better than himself.' There is in some branches, and in some members of this connexion, I think, a great inclination to mingle with the world; and this I fear will cause a great deal of trouble. O beware of it, I pray you; for we are called out from the world, and from every people under heaven. And our prosperity wholly depends on our following our heavenly Leader; and if we do not, God will raise him another people, and we shall sink as others have done before us.

I have many things to say; but I forbear now, and I hope the Lord will enable me to leave my charge to the whole Connexion. I here end, sending my love to the meeting, to all my friends and enemies, and to all my fellow-men. Farewell.

From your dying servant and brother in our Lord Jesus Christ,

B. RANDALL.

TIME LOST.—There is time enough wasted in the pursuit of what men call pleasure, which, if properly appropriated, would place them in a high state of cultivation. Time can be found to lounge and talk nonsense; but many who thus squander away hours say they

'can't spare time' to cultivate the best part of their nature. Let such remember that our time is our life, and that the moment our time is gone our life is gone; and whenever we are losing our time we are losing our life.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

EXCELLENCY OF PRAYER.

(From the 'Guide to Christian Perfection'.)

IF our world had rolled on until this date in its present depravity, and that agony of moral woe which yet overspreads it; and if it had possessed a less perfect revelation, one which had afforded it a true knowledge of its lost condition and the awful character of God, but no notion of access to him by prayer, through the merit of an atonement; if it, at this moment, were in such a state—trembling under the knowledge of God without daring to look up unto him, groping through a half illumined darkness, in which the realities of present wretchedness could be seen, but not the hopes of future relief;—what would be the effect of a proclamation made convincingly to all the world, say by an apparition of angels in the firmament, as over the plains of Bethlehem, that *on a given day God would hear prayer*, and that supplication offered on terms practicable to all, should procure any blessing truly proper for man, and should avail for the blessedness of the suppliant, even through everlasting ages? What amazement and exultation would such an event spread through the world! How would the hours and moments which were yet to precede that day be counted! How would the friends of the sick, by the virtue of medicine and by tender cares, try to preserve the flickering existence, that the dying beloved one might pray before he departed, and the aged and despairing who have longed for the grave, seek to prolong their lives to the auspicious morning. Surely such a proclamation, under such circumstances, would be like the trump of the resurrection to the saints; and the emotions of mankind would be something like those of the despairing lunatic, when some beautiful dream deludes his sleep, and mingles smiles and tears on his haggard countenance. Would any sleep the last night which was to precede it? And what a sight would the sun of

that day witness in his course around the earth, of prostrate, joyous, imploring millions!

Such, it is probable, would be the effect of novelty in a privilege which now, because it is always at our command, is reluctantly improved by many, and utterly rejected by most. How absurd as well as guilty is sin! How valuable, though unvalued, the privileges of the gospel! A lost spirit would give all worlds to be placed one hour in the probationary position of a living sinner; and if the hope of salvation were to be limited to one day, instead of being continued through years;—if, in other words, to-morrow were to be the judgment, the sun of this day would go down amidst the tears and prayers of the world.

Yet, independently of such illustrations, and depreciated as the privilege of prayer is by our desultory familiarity with it, to what mind does it not present itself as one of the most wonderful and precious institutions of religion?

Prayer is a salutary exercise. It is so, first, because it is the means of the blessings prayed for. Faith is the condition of salvation; it is faith that is imputed for righteousness; yet prayer is the expression, the vehicle of faith; prayer is the wing on which faith rises to the mercy-seat. The affirmation is as true in regard to prayer as it is in regard to faith, that no responsible sinner has been saved without it. God has not made it one of the conditions of salvation, yet it is an inseparable appliance to those conditions. It is asked why prayer has been ordained as a means of blessing from God, when he knows our necessities before we ask, and when, also, earnest desire and suitable dispositions for the reception of the blessing may exist without being expressed? If there were no reasons obvious to us, yet we can believe there are to God; it may be, however, because he saw that, in the second place, the *disciplinary effect* of the institution would be salutary. 'We find,' says a distinguished writer, 'from the whole course of nature, that God governs the world, not by independent acts, but

by a connected system. The instruments which he employs in the ordinary works of his providence, are not physically necessary to his operations. He might have acted without them if he pleased. He might, for instance, have created all men without the intervention of parents; but where, then, had been the beneficial connections between parents and children, and the numerous advantages resulting to human society from such connections? The difficulty lies here: the *uses* arising from the *connections* of God's acts may be various; and such are the pregnancies of his works, that a *single act* may answer a prodigious variety of purposes. Of these several purposes we are, for the most part, ignorant; and from this ignorance is derived most of our weak objections against the ways of his providence; whilst we foolishly presume that, like human agents, he has only one end in view.' Now the effects of prayer, aside from its particular object, may be among 'these several purposes.' How can it fail to be thus salutary, when the first impression it gives to the mind is that of dependence? If our spiritual blessings were matters of course, and not of condition, like the blessings of light, air, and water, we should forget, as the world has in regard to the latter, the merciful agency of God in conferring them. Prayer, therefore, tends to humility. Gratitude likewise is produced by it in the same manner. There is no virtuous affection with which it is not congenial. It is serene, tranquilizing, spiritualizing. It cannot consist with sin. 'Prayer will make us either cease sinning, or sin make us cease praying,' says a certain author.

Prayer is a consolatory exercise. Man has a moral nature. His moral faculties are as distinguishable and as constitutional as his physical or intellectual. His most perfect happiness consists in the due gratification of all his faculties. But most of mankind limit this gratification to the physical nature. A few 'of soul more elevate,' add the pleasures of intellect. Yet the highest demand of our nature remains unanswered. The greatest monsters not only of crime but of misery have been sensualists; and the highest intellectual powers have aided only in removing the deceptions of

worldly pleasure, and overclouding the soul with disgust and despair, so that a philosopher has said, that 'a fool may, but a philosopher cannot be a happy man.' Our moral wants are our largest and most urgent ones, and their neglect explains the existence of wretchedness amidst every other gratification—in the palace as well as in the hovel, with the sovereign and the sage as well as with the pauper and the slave. There is a higher gratification than that of sense; there is a higher exercise than that of thought. It is the satisfaction of the conscience and the exercise of the heart. God made man for intercourse with himself; all other exercises and enjoyments were to be but secondary to this. Prayer is the means of this intercourse; its language is the converse of this communion.

But it is consolatory in a second sense; it is a source of aid and security. The supplicating accents of prayer are authoritative to command for our aid the very attributes of the Deity. Prayer is the eloquence that persuades God. What would be the consciousness of a man invested with the attributes of the Almighty—omniscience to discern every danger, omnipotence to avert it, and a capability of universal presence to exert everywhere his wisdom and power for his interests! How fearlessly would he throw himself on every emergency! How tranquilly walk through every peril! Now the christian has not these attributes, but his God has, and that God pledges their interference for him in answer to prayer in every case where their interference will be for his interest; that is, in every case where the christian would exercise them himself, were he possessed of them. He may therefore feel as secure as if the powers of the Godhead were at his command! Those powers may allow him to suffer, but no more than he himself would allow, if he had infinite wisdom to discern the propriety of such suffering. How sublime a spectacle is the praying man, in this light! The stars may fall and the worlds pass away; but he is safe, for the power which dissolves them supports him. A devout mind, constant in the habit of prayer, may acquire such a lively sense of the immediate presence and sympathy of God, as to exult in the most trying danger,

and be almost superior to even the instinctive fears of human nature.

Prayer is a sublime exercise. The reach of a mighty mind transcending the discoveries of ages, and evoking to view new principles or new worlds, is sublime. Newton's discoveries, pushing human comprehension higher in the series of natural causes and effects, were sublime. But there may be a progress remaining compared with which his discoveries are, as he himself said, like the bubble compared with the ocean. But prayer sweeps over all secondary causes, and lays hold on the first cause; it bends not its flight to repose its wing and refresh itself amidst the light of undiscovered worlds, but rises above stars and suns, until it bathes its pinions in the light of 'the excellent glory.' To control the tremendous force of the elements, and reduce them to the servility of mechanical operations, is a sublime achievement. Men can thereby float in palaces on seas, be carried by whirlwinds over fleeing mountains, or drive through valleys and through hills, without animal effort, and as swift almost as light, carriages burdened with armies. But what is the control of the elements compared with the ability of prayer to call down the powers of heaven, and summon the agency of angels! It would be a circumstance of great sublimity for a man to be able to transmit his thoughts to a distant planet, and hold communication with its inhabitants; but prayer aspires above all worlds, and communes with the Infinite Mind. One of the indirect but most salutary effects of prayer arises from the sublime ascension of the soul above all things limited or caused, to the Infinite. It approaches God; it stops only when all things else are lost from view, and the effulgence of divinity alone shines 'above, beneath, around.' It cannot but imbibe sublimity from such a scene. A praying man ought indeed to be sublime—sublime in his sentiments and in his purposes; he holds perpetual intercourse with all grandeur. If the study of greatness in its historical examples, if association with living men of greatness, if the intercourse of archangels could tend to enlarge and elevate our sentiments, how much more ought the habitual con-

templation and communion of God to improve us.

THE JOYS OF PRAYER.

EVEN in those parts of prayer that might seem only painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

The broadest smile unfeeling folly wears,
Less pleasing far than prayer's repentant
tears.

O, what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live a life of prayer! How calm might they be in the midst of the wildest storms. How joyful in the midst of the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparking around their path, the peace of heaven dwelling within their hearts.

They say that travellers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine, whilst traversing the summit of those lofty mountains, at the very time that the world below them is all wrapt in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

'As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves
the storm,
Though round its base the rolling clouds
are spread,
Eternal sunshine settles on his head!'

ANGER HINDERS PRAYER.

ANGER, says Jeremy Taylor, is a perfect alienation of the mind from prayer, and therefore is contrary to that at-

tention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds: but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the vibration and frequent weighings of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministeries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass on a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words sent up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.

VARIOUS PREACHING.

THE late Rowland Hill who was a great observer of the different modes of preaching once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpitorators. He thus describes them:—*Bold manner*. The man who preaches what he feels without fear or diffidence.—*Self-confident*. A man who goes by nobody's judgment but his own.—*Rash*. A preacher who says what comes uppermost, without any consideration.—*Rambling*. A man

that says all that pops in his mind without any connection.—*Stiff*. One who pins himself down to think and speak by rule, without any deviation.—*Powerful*. The man who preaches from the bottom of his heart the truths of the gospel with energy to the consciences of his hearers.—*Finical*. Minces out fine words with nothing in them.—*Sober*. The man who lulls you fast to sleep.—*Elegant*. The man who employs all his brains upon dressing words, without ever aiming at the heart.—*Conceited*. Vainly aims at everything, and says nothing.—*Welch manner*. A man that bawls out very good things till he can bawl no longer.—*Methodist*. Splits the heads of his sermons into so many parts, that he almost splits the heads of his hearers.—*Affectionate*. The happy man who feels for souls tenderly, preaches Christaffectionately, and yearns over souls in the bowels of Jesus Christ.—*Dogmatic*. A man who goes by his own brains, right or wrong.—*Peevish*. One who picks into everybody's thoughts, and thinks no one right but himself.—*Fanciful*. One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.—*Self-important*. Thinks nobody like himself.—*Noisy*. A loud roar, and nothing in it.—*Genteel*. The vain fool that is fond of dressing up words without meaning.

FAMILY CIRCLE.

THE HEROISM OF A SLAVE MOTHER.

ABOUT three months ago, a very intelligent and fine-looking woman—a mother—came to me in the greatest distress, to seek my aid and counsel. She had two daughters living in a slave state, the one twelve, and the other fifteen years of age, and she had received a letter a few days before from the man, if *man* he can be called, who claimed dominion over them, that unless she could raise *four hundred dollars* in two months, he would sell them to be taken to Louisiana. She herself was free, and was living in a very respectable family in this city; but her daughters were born when she was a slave, and therefore claimed as slaves by the law of the state. The gentleman with whom the mother was living, knowing

my interest in the cause, and truly sympathizing with her in her distress, sent her to me to draw up a subscription paper for her, that she might raise the money. But here I could give her no encouragement.

As I talked with her, her countenance fell, the tears ran down her cheeks, and she looked the picture of despair. She was about to leave me, when I said, 'Stop a moment. Though I think it impracticable to raise this money in the way you designed, I will give you ten dollars with great pleasure, and as much more as is necessary, if you can get your children without giving the 'manstealer' a cent. I know something of the place where they are; and I know a true man who lives about thirty miles from them, to whom I will give you a letter, and who will aid you with advice, and whom I will request to give you, for me, all the money you may need. The man who holds your children has no right to them, except so far as a wicked and God-defying law gives it to him. They were stolen from you, their mother, at their birth, and are still kept as stolen. You have a right to them against the world, for children are commanded to obey their parents in the Lord, and not the slaveholder.' At these words her countenance brightened, and she said she would think of it, and let me know in a few days her determination. Three days after, she called upon me as she had promised. She said her friends had dissuaded her from going, as it would be attended with so much danger; but, said she, 'I am resolved to go; for I will either rescue my children from slavery, or perish with them in it.'

I then sat down and wrote the letter I promised her to my friend, arranged other matters, gave her the letter, and she left me with a joyous yet trembling heart, promising to write to me how she succeeded. A week elapsed, and I heard not from her. I became a little anxious, and you may well suppose that she was the subject of my prayers. Another week passed, and still no news from her. I wrote to the gentleman to whom I had given her a letter, and from whom I might get an answer in three or four days. These days came and passed, and no intelligence from either. My anxiety was great, as you may well suppose. Two days more

elapsed; it was Saturday, and still no news; when, at ten o'clock that night, just as I had taken my candle to go to bed, I heard a carriage stop at my door, and immediately a loud ring at my bell. I went to the door, and who should it be but the mother herself.

'How rejoiced I am to see you,' I exclaimed, 'but where are your children?' 'There they are,' said she, pointing to the covered waggon that stood before my door. 'Praise the Lord,' said I, 'for his goodness.' As I could not take them into my house, owing to the severe (and ultimately fatal) illness of my youngest child, I went with the mother and procured a place for her children, where no human blood-hounds could scent them out; and early the next week I sent them all on to Boston, as the mother could not believe that she would be safe in this city of 'brotherly love,' nor even in this state of William Penn.

The following is the plain, unvarnished story of the heroic mother, as she gave it to me from her own lips, narrating the manner in which she rescued her children from slavery:—

'I started for — the next day after you gave me the letter, and as soon as I could, on my arrival, I went to find out Mr. ——. After a considerable time I succeeded, and gave him your letter. I told him my object and my plans. He quite discouraged me from the undertaking, saying that it would be attended with a great many difficulties and dangers. However, I determined to go, and early next morning I started on foot. Before night I got thirty or thirty-five miles, I cannot tell exactly, to within about three miles of the house of my old master, where my children were. I staid there in the woods that night, and the next day I contrived to see my sister-in-law, who lived at no great distance, that she might see a colored man, named —, who I knew would help me in my object; and also tell my children that I was coming after them, but to charge them most strictly not to speak of it to any one. She went to the house where the children were, and got so frightened that she told them I was in the neighbourhood. The next day she came back to the woods, where I had still continued, and told me what in her fright she had done.

'As I had always, whenever I had gone into the neighbourhood before, visited my children, I know it would excite suspicion if I did not go now; so I went directly to the house, and saw the old man and his wife, and my children. This was Friday. I stayed there on Saturday and Sunday, till Monday evening; cooked and washed for them, and then bid my children good-bye, as if I should never see them again; for I told 'master' that I could not raise the money. After leaving them, I stayed in the woods round about for three days, in hopes of seeing that coloured man I before spoke of, who would help me. But not being able to see him, I walked back again thirty-five miles, to —, to see again the gentleman to whom you gave me a letter. I told him that if I could get a carriage, with a faithful driver, I could get my children; that I knew such a one in the place, if I could get the money to pay him. Accordingly he gave me eight dollars on your account. The next day I engaged my carriage, and we got down that evening about nine o'clock, to within four miles of the house. I told the driver that I did not think it would be safe for him to go any farther, but that if he would stay there, and wait for me till daybreak, I would go on, and that if I did not return then, he might drive back. I walked on and got to the house, I should think, about eleven o'clock. As I came near to it, the two dogs began to bark furiously; I stopped a moment and hid behind the fence, and saw "master" open the window and look out. Not seeing anything, he shut down the window. I waited till I thought he was asleep, and then went forward. The dogs barked again, but did not fly at me, and I hurried quick into the cellar kitchen, where my children slept, and laid down alongside of their straw bed. In about fifteen minutes I went up into the house to see if all were asleep, and I heard "master" snoring—I then went down and waked up the children, and told them not to speak a word. I got on their clothes as soon as I could, and fearing that if I went out by the door the dogs would bark again, I determined to go out by the back window. I found it was fastened. I got up on the window-sill to take out the nail, and as I was pulling at it I prayed,

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'O Lord, defend me and my dear children this night; I commit myself and them to thee.' At length I got out the nail, and opened the window, and lifted my children out, and then got out myself. The dogs were there, but they only stood and looked at us, and never even growled.

'We had to go through the garden, and get over three different fences and pailings, and to go four miles, to where the carriage was. But fear behind, and hope before, animated us, and we reached the carriage about one o'clock. We drove as fast as we could toward —, but not intending to go into the city, for I knew that "master" would be there as soon as he could, after he waked up and found the children gone. By nine o'clock we got to a house inhabited by coloured people that the driver knew, within four miles of —. The next night we started, and by break of day got into Pennsylvania, to the house of a good Quaker man, where we stayed all that day. The next day he took us on about fifteen miles, to another friend, and the next day, Saturday, this friend took us to Philadelphia, where we arrived, as you know, at your house about ten o'clock at night.'

Such was the heroic conduct of this Christian mother in rescuing her children from slavery. Had they been white children, rescued from Algerine slavery, the fame of the exploit would ring from one end to the other of this land, and no praises bestowed upon it would be deemed too extravagant.

I saw the mother and her daughters last July. The former had obtained as much work as she could do at excellent wages, and the latter were at school learning to read and sew. 'Only think, Mr. C.' said the mother to me, with tears of joy and gratitude in her eyes, 'Mary can already say her *a, b, abs*, and yesterday she hemmed a handkerchief right smart.' May the God of the widow, of the fatherless and the oppressed ever bless them! C. D. C.

From the New York Evangelist.

THE KNIFE-GRINDER.

As regularly as Saturday came round, the cry of 'Knives and scissors to grind;' was heard in the street, and a thin old man, in a dark brown coat, and a ragged apron, made his appearance opposite the window, wheeling along his

grinding machine, in which he was assisted by a black dog who seemed, like his master, somewhat enfeebled with age, and the grizzled hairs that were thick upon his back well accorded with the few scanty locks that straggled from beneath the old man's tattered hat. I had a great deal of pleasure in watching the old knife grinder, for though he was meanly dressed, and had all the appearance of being very poor, there was a contentment visible in his countenance, and it was an interesting sight to see him grinding away, and turning the wheel with his foot, now and then talking good-humouredly to a crowd of little children, who watched him with as much attention as if they had all made up their minds to become knife-grinders; while the dog lay down by the side of the machine, to which he was tied by a piece of half-worn-out cord. The knife-grinder usually had a few religious tracts on the top of his machine. Sometimes he sold one for a penny, and sometimes he gave one away, and all with such an air of quietude and sobriety, that it recommended the tract as much as if he had talked for an hour in its favour.

I always reserved my knives for the old man, whenever they wanted grinding, and as he had been in the habit of coming round regularly for many years, the customary cry he made of 'Knives and scissors to grind!' was a familiar sound to most people who lived in the street, and no sooner was it heard than the doors of the houses were opened, and some brought out knives, and others scissors: and if the old man took as much pains with other people's knives and razors as he did with mine, I will answer for it they were well ground. One day, I saw him coming up the street, and as he stopped at the door of a house where he had something to grind, I observed that his hat had a large hole in the top of it, and was so worn that it would hardly cover his head; so when he came nearer I sent him a pen-knife to grind, and an old hat to wear. The old hat so pleased him, that he would take nothing for grinding the pen-knife, and sent me back a thousand blessings. The following Saturday I expected to see the old knife-grinder in the hat which I had given him. I had a razor ready for him, and I looked out of the window many times, but could see nothing of him, and the day passed away without any

appearance of the knife-grinder. I let my razor remain till the next Saturday, not liking to employ another person; but the next Saturday went by and he did not come, so I had my razor ground, thinking he must be gone to some other town, and would return after a time. Another Saturday, and yet another came, and he did not appear. I felt sorry that he had left off coming round as usual, for I had formed something like an attachment to him.

I grew uneasy about the knife-grinder, and felt determined to find out where he lived. I remembered that his name was Walters, so I set out, and inquired of the people most likely to know, if they could tell me any thing about him. Everybody knew the knife grinder, but nobody knew where he lived; my inquiries were all in vain, and I began to think I should hear no more of the poor old man. At last a woman told me that she thought the old knife-grinder lived among the small houses by the mill-pond, so I went in that direction; but it is doubtful whether I should have found out the place had I not by accident fallen in with Mungo, the black dog with the grizzled hair on his back. I had given Mungo many a bone in my time, and he had not forgotten it, for he came up to me wagging his tail, apparently as much overjoyed as if he had found a friend. With Mungo for my guide, I found my way, up a narrow court, to a small house, at the door of which Mungo scratched with his fore paws. It was opened by an elderly, spare woman, of whom I inquired if a knife-grinder lived there; but, before I received an answer, my old hat caught my attention, hanging on a nail by the cellar door. The tears filled the eyes of the poor woman, and she told me the knife-grinder was her husband, but that he had been buried a week ago at St Stephen's Church! Poor old man! I felt, too, as if I had lost a friend, and fancied that I ought to have paid more attention to him in his lifetime, for in the course of my inquiries I heard many instances of his unaffected piety and kindness to young people. 'He is gone, sir,' said his wife, 'where the wicked cease from troubling and the weary be at rest.' 'And who was with him when he died?' said I. 'No one but myself, sir,' she replied; 'my poor husband loved quietness, and did not want many

people about him. He knew in whom he had believed, and that brings a man peace at last.'

Had the knife-grinder been a great person, I should have heard of his illness. Had he been a king, what an impression his death would have made! Every body would have talked about him; a grand procession would have attended his funeral; a general mourning would have been proclaimed. But this poor man went quietly out of the world, and nobody seemed to know or to care anything about his death! But for all this, being a Christian man, he was greater than a king, for he was an heir of heaven. 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'

Some time after his death I called on a poor woman whose daughter was ill; and as I sat by the bedside of the child, I observed a tract placed behind her pillow. It was very dirty, so I offered to change it for another, when the poor girl put her pale thin arm out of bed in haste to lay hold of the tract. 'Sir,' said she, 'I cannot part with my penny tract, for it was given me by the old knife-grinder.'

THE LOST BOY.

THE following interesting fact is related by Rev. J. H. Steward, in his account of the wreck of the Rothsay Castle: 'Amidst these almost overwhelming distresses, involved in one general calamity, men, women, children, and even tender infants, it is a rest to the heart to turn for a moment to some marks of divine mercy. I am sure, my very dear friends, the following incident, related to me by the father of the boy, will deeply affect you. He was near the helm with his child, grasping his hand, till the waves rolling over the quarter deck, and taking with them several persons who were standing near them, it was no longer safe to remain there. The father took his child in his hand, and ran towards the shrouds, but the boy could not mount with him. He cried out, therefore, 'Father! father! do not leave!' But finding that his son could not climb with him, and that his own life was in danger, he withdrew his hand. When morning came, the father was conveyed on shore with some other passengers who were preserved, and as he was landing, he said within himself, 'How can I see my

wife, without having our boy with me?' When, however, the child's parent let go his hand, his heavenly Father did not leave him. He was washed off the deck, but happily clung to a part of the wreck on which some other of the passengers were floating. With them he was miraculously preserved. When he was landed, not knowing of his father's safety, he said, 'It is no use to take me ashore now I have lost my father.' He was however, carried, much exhausted, to the same house where his father had been sent, and actually placed in the same bed, unknown to either, till clasped in each other's arms. When we read the interesting fact regarding this poor boy, let us remember the words of David, 'When my father and mother forsake me, then the Lord taketh me up.'

SOMETHING FOR OUR YOUNG PEOPLE.

'I DO NOT EXPECT EVER TO OUT-GROW THE SABBATH-SCHOOL.'

From the Christian Reflector.

SEVENTEEN years ago, on a bright summer's morning, there stood a little blue-eyed girl at the head of a flight of stairs, looking wishfully through an open door, upon the Baptist Sabbath-school in Saco.

The previous Sabbath, her father, a teacher, had taken her to the school, without the remotest idea of her becoming connected with it, but for the purpose of affording her the gratification of seeing such a collection of children. On the morning alluded to, as he was preparing for the school, he observed that the child watched his movements, and gave indications of a desire to renew her visit. Deeming her altogether too young to become a scholar, he slipped out of the house unseen by her, and repaired as usual to school.

In the course of the exercises, he happened to glance his eye toward the door, and whom should he see there but his little daughter, *two years old!* She had descended one flight of stairs at home, passed along the street, and ascended another flight, to the spot where she was then standing. Her father took the little creature in, and from that time till just before her death, a period

of seventeen years, she was a constant attendant upon the Sabbath-school.

Seven weeks before she died, she was appointed teacher. Soon after her appointment, a friend remarked, with the intention not to dissuade her from her cherished pursuit, but rather to test the strength of her purpose, 'I should think you have been connected with the Sabbath-school quite long enough.' 'I do not expect,' she replied 'ever to outgrow the Sabbath-school.'

A week before she died, she appeared to have an impressive view of her sinfulness, and expressed a desire to believe in Christ. On the last day of her life, she was asked if she had given her heart to Christ 'Yes,' she replied, 'wholly.'

Distinguished through her life for more than ordinary delicacy of conscience, and adhering to the Sabbath-school till sickness compelled her to leave, she died, Monday, Oct. 4th, lamented by a numerous circle.

Long will the memory of LYDIA A. EMMERSON be fragrant in the Baptist Sabbath-school in Saco, as well as in the family from which she was taken.

THE SUNDAY SCHOLAR.

'ONE day,' said Mr. Robert Raikes of Gloucester, the institutor of Sunday schools, 'as I was going to church, I overtook a soldier just entering the church door; this was on a week-day. As I passed him, I said it gave me great pleasure to see that he was going to a place of worship. 'Ah! Sir,' said he, 'I may thank you for that.' 'Me!' said I, 'why I do not know that I ever saw you before.' 'Sir,' said he, 'when I was a little boy, I was indebted to you for the first instructions in my duty. I used to meet you at the morning service in this cathedral, and was one of your Sunday scholars. My father, when he left this city, took me into Berkshire, and put me apprentice to a shoemaker. I often used to think about you. At length I went to London, and was there drawn to serve as a militia man in the Westminster militia. I came to Gloucester last night with a deserter, and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you.'— He then told me his name, and brought himself to my re-

collection by a curious circumstance, which happened while he was at school. His father was a journeyman currier: a most vile, profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; and that he had left off going to the ale house on a Sunday. It happened, soon after, that I met the man in the street, and said to him—'My friend, it gives me great pleasure to hear that you have left off going to the ale house on the Sunday; your boy tells me that you now stay at home, and never get tipsy.' 'Sir,' said he, 'I may thank you for it.' 'Nay,' said I, 'that is impossible; I do not recollect that ever I spoke to you before.' 'No Sir,' said he, 'but the good instructions you give my boy he brings home to me; and it is that, Sir, which has induced me to reform my life.'—*Penny Sunday Reader.*

ANECDOTE OF A SLAVE.

A FINE looking and intelligent colored man, about forty years of age—a waiter at Gadsby's, was asked by us if he was a slave. He replied with glistening eyes—'No, but I was once.'

We then told him, if it was not against the rules of the house, we should like to know something of his history. His story in a few words was this:—

'I was born here a family slave. Until I saw a chance to be free, my study was to do as little work as I could without being flogged.'

'But why so?' we asked.

'Because, when a man works for nothing, he don't work very heartily. I knew if I laboured all day long I was no better off than if I didn't work any. I had no inducement, and no hope. But by and by my mistress said if I could earn three hundred and eighty dollars, to buy my freedom with, she would give me my papers. I astonished everybody who knew me. Every day I did the work of three slaves. People said, 'What's got into lazy Jim?' Ah, sir, they didn't know I was digging, and ploughing, and sweating for liberty. The black man likes freedom as well as the white man. Well, it wasn't long before I called upon my mistress with the money, and received my papers. I felt like a king, sir, as I marched out of her

parlour, a free man. I ran about the streets, and shook hands with all my coloured friends, and shouted, 'I'm Free! I'm Free!' I looked at myself in the glass a dozen times that day to see how a free man appeared; and will you believe me, sir, I hardly knew myself. I feared I was growing proud; my eyes shone so, and I stood so straight. That crook in my back, and that sneaking look in my face were all gone. Well, sir, since then I have got a wife and five children. I have some money at interest, and I paid nine hundred dollars down for the house my family live in.'

This was the substance of his history, which was told eloquently, and with pathos. Here we drop the subject.—*Portland American.*

BIBLE RESCUED FROM THE WATERS.

SEVERAL years since, a girl, who resided in a Catholic family near Market-street and Schuylkill Second, was presented with a copy, of the Bible, which she was induced or compelled by the family to throw into a large pond, for the purpose of destroying it. This attempt to destroy the truth, by drowning, was in July, 1842; and the family, no doubt, hoped that the book would trouble them no more. Several boys endeavoured to rescue the treasure, but failed in the effort. The book at length disappeared beneath the waters, and was buried. Subsequently, a poor inebriate made an effort to find it—and after *diving* several times, for the pool is deep, he happily succeeded, and rescued the precious treasure from its watery grave. The Bible, with the marks of its persecution, may be seen at the office of the Young Men's Bible Society, Chesnut-street, in Philadelphia. The society rewarded the finder with an elegant family quarto Bible, containing a well written inscription on the interior of its cover, assigning the reason for the liberal donation.

But our narrative does not end here. God will honour even a drunkard, who, in his sober moments, will sincerely honour the Bible. This same man, who explored the depths of the pool to bring up the Bible, was persuaded, a few weeks since, to attend the Western Methodist church; and there the Spirit of God found him, and revealed to him

the depths of sin in which he was sinking, and 'brought him up out of an horrible pit, out of the miry clay, and set his feet upon a rock and established his goings, and put a new song into his mouth, even praise unto God,' and now he sings, or says, to use his own artless phraseology, '*I and my family are always happy.*' He has joined the temperance society, and is a probationer in the Methodist church.

BEHIND THE SCENES.

LORD Chesterfield's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, hut under the influence of as opposite feelings as could exist in a being of the same species.

The name of Richard Baxter is doubtless known to all your serious readers. With natural powers of mind far superior to those of Lord Chesterfield, he was not seduced by their splendour either to over-estimate or misapply them. His truly great soul bowed low before the Saviour, and therefore he was enabled to rise high above the world.

'It is,' says Richard Baxter, 'a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the vain pursuit of that which they confess is vanity, and dying in their hands, as if, indeed, they knew it to be true felicity. They are like children, busy in hunting butterflies or like boys at football, as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desirable prize; like to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon imper tinences and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labour, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awake them. Like a stage-play, or a

puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not, and then depart, and are all disrobed and unmasked; such is life of the most of this world, who spend their days in a serious jesting, and in a busy doing nothing.—*The Reasons of the Christian Religion*, pp. 244—5.

Let us now hear the melancholy, but wonderfully concurrent, evidence of Lord Chesterfield.

'I have run,' said he, 'the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low: whereas, those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, I really cannot help it. I bear it because I must bear it, whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey.'

LITERARY AND SCIENTIFIC FRAGMENTS.

A RIGHT IDEA OF EDUCATION.

By the Rev. James McChain.

SOME seem to think that the great ob-

ject of intellectual culture is, to convey into the mind something from without it. They make it a receiving cistern, instead of a bubbling spring—a mere reservoir, instead of a gushing fountain. They deem it enough for the mass to take in the thoughts of other men, and acquire knowledge which the more gifted have made ready to their hands. The mind is indeed designed to receive many things from without itself, and much from others. So do the bubbling spring and the gushing fountain. They do not make the limpid streams which they send forth to quench thirst, water the earth, and beautify the landscape. They receive their liquid streams from many a secret rill, and by many a little drop. But what they receive they make their own, and send it forth as fresh and sparkling as if each drop had been made in their own mystic chambers. So it is one part of education to convey into the mind the thoughts of others; but it is to be so trained as to make other's thoughts its own thoughts, and to bring them out bearing the marks of having passed through the processes of its own laboratory. If the mind cannot be made to yield gold and silver like the mine, it can at least be educated to coin and stamp them like the mint. It is the great object of intellectual training, not so much to take into the mind from without itself, as to bring out of itself *from* within. To educate it is, *educere*, to bring it out, to develop it. A man's mind is not to be made a mere blank book for others to write their thoughts in. A man's mind should not be all memory just to retain what others teach him. It is to take in the thoughts of others that it may bring out thoughts of its own. It is to bring itself into contact with the powers of higher minds, that it may bring out its own powers.

The great point in this process is, to train the mind to think. It may be taught to acquire rapidly and retain well, and still know not how to think. Let the mind be disciplined to reason, to investigate, to think for itself; not self-confidently, not with that contemptible affectation of originality which differs from others for the sake of differing, which regards differing from others as originality; but to think fixedly, protractedly, discriminatingly, clearly, and candidly; and then, modestly, yet firmly and independently, draw its own

conclusions. Then it has acquired that grand element of education, that mental power which, like the great natural agents, wind, water, and steam, may be brought to bear in any way that we please. Let a man be trained thus to think, and then his mind will be his own. Otherwise it belongs to others, since they mostly govern it. Let it be taught thus to think, and it will easily learn to acquire. Then it can successfully prosecute any profession to which it may lend its powers.

Another most important point in mental culture is, to train the mind to speak as well as to think. It should learn to get good thoughts; it should also be able to give out those good thoughts in good words, with the living voice, and a strong pen. However valuable any one's thoughts may be, if he cannot communicate them to others by writing or speaking, they can be of but little service to any but himself. Of what use would be the water which the earth contains, if it never came forth in gushing springs and flowing rivers, to refresh the face of nature and satisfy the wants of man? Of what use would all the gold and silver and precious stones of the mine be, if they were never got out of their native beds, and sent to the mint and placed in the artist's hands?

It is also a most important particular in intellectual training, to develop not merely a corner of the mind, not only one side of it, but the whole of it. This wondrous agent is not all memory, or all imagination, or all intellect. It is a combination of all these powers. Each has its proper place, each is an important element in our happiness and usefulness. Therefore each should be cultivated in due proportion, so as to form the inner mental man into one symmetrical whole. You would not so train and trim a noble tree as to have it grow all on one side, or all trunk, or all branches. Of this noble tree of the mind, intellect is the trunk, imagination and memory are the leaves and branches, and good thoughts are the fruit. Therefore, so cultivate it that it shall have a strong trunk, graceful branches, and rich fruits.

SCIENCE ALLIED TO RELIGION.

EVERY branch of modern science abounds with instances of remote correspondences between the great system

of the world, and the artificial (*the truly natural*) conditions to which knowledge raises man. If these correspondences were single or rare, they might be deemed merely fortuitous, like the drifting of a plank athwart the track of one who is swimming from a wreck. But when they meet us on all sides and invariably, we must be resolute in atheism not to confess that they are emanations from one and the same centre of wisdom and goodness. Is it nothing more than a lucky accommodation which makes the polarity of the needle to subserve the purposes of the mariner? or may it not safely be affirmed, both that the magnetic influence (whatever its primary intention may be) had reference to the business of navigation—a reference incalculably important to the spread and improvement of the human race; and that the discovery and application of this influence arrived at the destined moment in the revolution of human affairs, when, in combination with other events it would produce the greatest effect? Nor should we scruple to affirm that the relation between the inclination of the earth's axis and the conspicuous star, which, without a near rival, attracts even the eye of the vulgar, and shows the north to the wanderer on the wilderness, or on the ocean, is in like manner a beneficent arrangement. Those who would spurn the supposition that the celestial locality of a sun, immeasurably remote from our system, should have reference to the accommodation of the inhabitants of a planet so inconsiderable as our own, forget the style of the Divine Works, which is, to serve some great or principal end, compatibly with ten thousand lesser and remote interests. Man, if he would secure the greater, must neglect or sacrifice the less; not so the Omnipotent Contriver. It is a fact full of meaning, that those astronomical phenomena (and so others) which offer themselves as available for the purposes of art, as for instance of navigation or geography, do not fully or effectively yield the end they promise, until after long and elaborate processes of calculation have disentangled them from variations, disturbing forces, and apparent irregularities. To the rude fact, if so we might designate it, a mass of recondite science must be appended, before it can be brought to bear with precision upon the arts of life. Thus

the polarity of the needle, or the eclipses of Jupiter's moons, are as nothing to the mariner or the geographer, without the voluminous commentary furnished by the mathematics of astronomy. The fact of the expansive force of steam must employ the intelligence and energy of the mechanicians of an empire dur-

ing a century, before the whole of its beneficial powers can be put in activity. Chemical, medical, and botanical sciences are filled with parallel instances; and they all affirm, in an articulate manner, the twofold purposes of the Creator—to benefit man and to educate him.—*Isaac Taylor.*

POETRY.

THE SONG OF PEACE.

BY ROBERT GILFILLAN.

AWAKE the song of peace—
Let nations join the strain;
The march of blood and pomp of war
We will not have again!
Let fruit-trees crown our fields,
And flowers our valleys fair;
And on our mountain steeps—the songs
Of happy swains be there!

Our maidens shall rejoice,
And bid the timbrel sound;
Soft dreams no more shall broken be
With drums parading round.
No tears for lovers slain
From lovely eyes shall fall;
But music and the dance shall come
In halcyon joy to all!

The rider and his steed,
Their path to fame is o'er;
The trumpet and the trumpeter
Shall squadrons rouse no more!
No fields of vict'ry won
With blade and battle-brand!
A nobler triumph shall be ours—
A brighter and happy land!

Too long the man of blood
Hath ruled without control;
Nor widow's tears, nor orphan's sighs,
Could touch his iron soul;
But, lo! the mighty's fallen—
And from his lofty brow
The chaplet fades that circled there—
Where are his trophies now?

Look to the countless graves,
Where sleep the thousands slain!
The morning songs no more call forth
The stirring bands again!
The din, the strife is past
Of foe with falling foe—
The grassy leaves wave o'er their heads,
And quiet they rest below!

Sound high the harp of song,
And raise the joyous strain;
But war's rough note be it ne'er heard
To swell the cords again.

Put all its trappings past—
Vain pomp of bygone years—
To ploughshares grind the pointed swords,
To pruning-hooks the spears!

Come, man, to brother man,
Come in the bond of peace;
Then strife and war, with all their train
Of dark'ning woe, shall cease.
Come, with that spirit free
That art and science give;
Come, with the patient mind for truth,
Seek it, and ye shall live!

Then earth shall yield her fruits—
The seasons forth shall bring,
And summer fair shall pour her sweets
Into the lap of spring!
While autumn, mellow, comes
With full and liberal hand,
And gladness then shall fill each heart
Through all the happy land.

THE HEART.

THE heart—the heart! O let it be
A true and beauteous thing;
As kindly warm, as nobly free,
As eagle's nestling wing.

O! keep it not, like miser's gold,
Shut in from all beside;
But let its precious stores unfold,
In mercy, far and wide.

The heart—the heart, that's truly blest,
Is never all its own;
No ray of glory lights the breast
That beats for self alone.

The heart—the heart! O, let it spare
A sigh for other's pain;
The breath that soothes a brother's care,
Is never spent in vain.

And though it throbs at gentlest touch,
Or sorrow's faintest call,
'Twere better it should ache too much,
Than never ache at all.

The heart—the heart that's truly blest,
Is never all its own;
No ray of glory lights the breast
That beats for self alone.

CORRESPONDENCE.

LATEST DEVELOPMENTS NEAREST PERFECTION.

To the Editor of the General Baptist Repository.

My Editor.—I know not how it is, but most certainly so it is, that man is strongly prone to overlook plain facts, and to indulge in airy fancies, to be amused with the creations of his own mind, and to conclude, without evidence, that what looks natural and plausible must be true. To the indulgence of this tendency to theorize may be traced many false systems associated with theology, philosophy, history, &c.

If I am not greatly mistaken, your worthy correspondent, G. S., in his article entitled 'Latest Developments Nearest Perfection,* has been led astray by his theory. His idea seems to be, that everything, human society not excepted, is always moving on toward perfection. And who would not wish to have it so? The very thought is so pleasing that the mind is prepared to welcome it, without subjecting it to the sober scrutiny of the judgment; and hence the greater danger of being led astray by it.

Speaking of society, your correspondent G. S. says, 'Let us go back to its infancy. At first we have the savage state—wildness, predatory ferocity, perpetual migration. The interest of each one regarded, the interest of all unknown: society as a whole undreamt of. Then comes the pastoral state, a slight remove towards a stationary mode of life, a relinquishment of sanguinary habits, but yet an abode in the open air,' &c. All this is indeed in agreement with much that has been written by men of renown who have treated on the origin of man, and the formation and progress of society. But it is by no means the true state of the case. The oldest, the most authentic, indeed on this subject the only authentic account we have in the world, is that which the Bible affords. This, too, is the only consistent and rational account, for all others are puerile and unreasonable, as well as false. We inquire, then, What saith the Scripture? How readest thou? Was man cast on the wide world, to exist as he might, amidst a thousand difficulties and a thousand dangers? Was there no special manifestation, on the part of his Creator, of fatherly care and kindness toward him? Did he proceed from the hand of his Maker, a ferocious savage? And was he doomed to seek a precarious and scanty subsistence by hunting and fishing? No such thing. But the Lord prepared an appropriate place for him.

In the simple yet beautiful language of Scripture, 'The Lord God planted a garden eastward in Eden, and there he put the man that he had formed. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him.' Now all this implies not only a settled, domesticated kind of life, but it denotes the possession of a degree of knowledge of the nature of plants and the mode of cultivating them, together with a taste for this kind of occupation, and this settled, peaceful mode of life, totally opposed to that state of wildness, predatory ferocity, and perpetual migration of which your friend speaks. It may be objected that all this was in Paradise. True, but was not society then in its infancy? But it may be said that all this was before man transgressed, and that after that sad catastrophe a woeful deterioration followed. But does not this admission destroy the theory? Does it not prove that, at that time at least, the latest development was not the nearest to perfection, but was a movement in quite the contrary direction? But let us come to the period next after the fall of man. When man was excluded from Paradise, did he become a savage? Is the early history of man that of a wild, a predatory, ferocious, ever-wandering being? Nothing of the kind. Abel was a keeper of sheep, and Cain was a cultivator of the ground, and Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, also, brought of the firstlings of the flock, and of the fat thereof. Here, then, in the very infancy of society, we have not only a scene in civilized life, but that civilization heightened and strengthened by the forms and services of religion, in which the one living and true God was the only object of worship. Nor can the fact that Cain became a murderer in the least affect the case; for have there been no murderers since? are there none now? nay, have we not wholesale murderers, whom thousands delight to honour; and is not a man exalted and extolled in proportion to the numbers he has slain on the battle-field?

That ferocity and murder were not the order of the day, is manifest from the fact, that as a murderer and for being a murderer Cain was driven from his usual place of abode, and where, it would seem, the Divine Being was pleased more especially

* See 'Repository' for February, pp. 62.

to manifest himself. Surely, if in any case we might expect to meet with a savage in the early dawn of the human race, it would be in the case of Cain. But what did he do when driven from his former place of abode? Did even he become a wild, ferocious, wanderer? No, but, carrying with him his former habits of civilized life, he built a city, and called it Enoch, after the name of his son. Jabal, a descendant of Cain's, 'was the father of such as dwell in tents, and of such as have cattle.' As the author of the 'Pictorial Bible' well observes, 'We have seen Adam as a primitive gardener, Cain as a husbandman, Abel as a shepherd, and Jabal as a nomade. The reader will observe that *men lived in houses before they lived in tents*. A city was built by Cain, but dwelling in tents was not practised till the seventh generation from Adam.'

Jubal, another of Cain's descendants, was 'the father of all such as handle the harp and organ. Tubal-cain was an instructor of every artificer in brass and iron.' Here, then, in the very early history of man, while the very first man was alive, we have not only civilization, but civilization of a high degree, at the same time associated with the knowledge and worship of the only living and true God. After this, society, so far from going on to perfection, grew worse and worse; and, instead of each succeeding development making a nearer approach to the highest excellence, every new manifestation showed that society, instead of becoming better and better, was sinking deeper and deeper into vice, and hastening to become all that was vile, loathsome, and diabolical. And God saw that the wickedness of man was great on the earth; and the Lord said, I will destroy man from the face of the earth.

To multiply proofs of the position which I have taken would be exceedingly easy; but I forbear. So far as I know I am an utter stranger to your friend G. S., but I have no doubt he will excuse the liberty I have taken, if liberty it may be called. All I wish is, that where mistakes are made they may be corrected; and that we may not only reverence the Bible as a divine revelation, but make it our standard of appeal on all those subjects on which its statements are clear and positive, and that we should carefully avoid giving our sanction or lending our aid to any theory which opposes its teachings.

Should G. S. feel disposed to controvert the view I have taken of this subject I shall be quite willing in a friendly way to debate the point with him, and to show that *barbarism* was *not* the original state of society, and that if civilization had at any one time been entirely banished from the world, that

the world never would and never could have become civilized without the miraculous interposition of the Almighty.

Earnestly desiring that your valuable and much-improved 'Repository' may reach the wide circulation it merits,

I am, Mr. Editor, yours truly,
Norwich, Feb. 1847.

T. SCOTT.

PREACHING TO RAILWAY MEN.

To the Editor of the General Baptist Repository.

I know you will feel interested with what might be for the glory of God, the salvation of souls, especially that class of men who have a claim on public attention—I mean the railway men, who are scattered across the country. As I was passing through a market town in the midland counties, my attention was directed to a great number of men, who were employed in forming the 'line' from Great Grimsby to Sheffield. While surveying the deep cutting, I overheard a person announcing to each individual, as he plied his task, that he should preach at twelve o'clock. I was glad to find a minister so laudably employed, especially as he was of my own denomination. At the time he had named for preaching I was on the spot; and, judging from appearances, I was afraid the good man would meet with disappointment—all appeared to be enjoying the hour of rest—the contractor standing at a distance to view the scene. But the minister who had been an home missionary, was not to be discouraged: soliciting the aid of a local preacher of another denomination, he took his stand on some rising ground, gave out a hymn, read the third chapter of Matthew, and prayed: he then selected for his text that interesting passage, 'Who hath warned you to flee from the wrath to come?' The greatest order prevailed, and at the close the men thanked him. We trust the hand of the Lord was in this event: for one young man has attended our chapel ever since, who appears to be in a hopeful way. If this should meet the eye of some young minister of our connexion, I hope his sympathies will be called into exercise for this interesting class of men.

AN OLD BAPTIST.

QUERIES.

WILL some of your able correspondents favour your readers with a succinct view of the Scripture representations of Satan? and also with a brief illustration of the human representations of the Deity, chiefly given in the Old Testament? LECTOR.

OBITUARY.

REV. W. PICKERING.

'The end of the good man is peace.' The following note conveys intelligence which will be read with deep interest. Mr. Pickering was long well known, and highly respected by our own churches, and by those of other denominations, as an able preacher, and a holy and devout christian, who had been long ripening for glory.

DEAR BROTHER GOADBY.—This morning, about half-past nine o'clock, my aged and venerable friend, the Rev. William Pickering, took leave of earth to join the church of the first-born above. His end was most peaceful—there was no struggling in the last hour—he gently breathed his spirit away to be forever with the Lord.

He was in his 82nd year, and must have sustained the ministerial office for nearly fifty-five years.* It has been comforting to be near him during his affliction. The word of God was precious to him, and his mind was familiar with its enriching treasures. My venerable friend, like good Mr. Wesley, had to fall back on first principles. Jesus Christ and him crucified was the resting-place of his soul in life and in death. He now sleeps in Jesus. May my last end be like his. Amen. Affectionately Your's,
Feb. 19th, 1848. H. HUNTER.

JOHN LINDLEY was born in Nottingham, January 3rd, 1809. His parents were both members of the G. B. church in that town, from whom, especially his mother, whose obituary appeared in the Repository for February, 1847, he received in very early life the rudiments of a sound religious education. He early manifested a sober, thoughtful disposition. Reverence to his parent's commands, conscientiousness, and a sterling love of truth and rectitude, perseverance under difficulties, were among his early characteristics. In his seventeenth year, he proposed himself for fellowship to the G. B. church at Loughborough, and was cordially received. There is reason to believe that for some time he had been inclined to devote himself to the ministry. The Education Society, about this time established at Loughborough, seemed to favour his design; he formed an acquaintance with the students, and spent much of his leisure hours in their company, accompanying them on short preaching excursions, and he was

* Mr. W. Pickering was called to the ministry by the church at Castle Donington, with his brother Thomas, in the year 1788; he went to reside at Ashford, Derbyshire, in 1789, where he was ordained in 1794. See G. B. Hist. Vol. II, pp. 231, 267.—Ed.

recommended by them to exercise himself in public speaking. He received numerous applications from various neighbouring stations to supply for them, and for some years he was thus engaged. Cherishing an ardent desire for the work of the ministry, he was recommended to make application to the committee, for admission into the G. B. academy; during which he formed a matrimonial connection with a very pious female, also a member of the same church, and was thus precluded from succeeding in his application.

These and other circumstances weighed much upon his mind, and induced a rigid self-examination of the ground upon which he had been induced to engage at all in that sacred calling; but judging from the instances of success in which the Divine blessing attended his labours, and the frequent applications to renew his services where they had been previously given, he was led to the conclusion, that he had the sanction of his Divine master; hence he continued for some time to supply destitute churches, as requested by them. He received an invitation to preside over the G. B. church at Macclesfield, with which he was induced to comply, and very shortly was ordained to the pastoral office. Over this church he continued to discharge the pastoral duties about two years. He then removed to Hugglescote in Leicestershire, engaging the heavy responsible duties of minister and school-master. Here his various duties, sufficient to impair even a robust constitution, were found to be too heavy for his feeble frame. His frequent preaching, his school, his large family of young children, and numerous cares, at length caused his constitution to give way, and though he rallied for some time, he was never again enabled to undergo any material amount of labour, and he resigned his charge at the commencement of the past year.

He removed to Manchester, as likely to afford means for settling his now rising family, and in a few months received for himself an appointment as town missionary. This situation he held only about three months—the duties of which called him to visit the humble abodes of some of the lowest of the human family, and among them many of the emigrant Irish; here his tender sensibilities were much called forth by the poverty of those he visited, and from his own slender means he contributed considerably to their relief. During these visits he caught the Famine Fever, against which his already shattered constitution was not able to stand, and after slightly rallying once or twice, eventually fell a victim to its influence, on the 22nd of July, leaving a widow and five young

children under fourteen years of age, totally unprovided for.

For some days prior to his death he was satisfied he could not recover, but excepting concern for his family, he had no anxieties; and even these he was at length enabled to yield, and cast himself and his all into the hands of his Heavenly Father, who has promised to be the husband of the widow, and the father of the fatherless. As his end drew near, his confidence and peace increased, and in his lucid intervals he was enabled to converse cheerfully in reference to his prospects. That precious gospel he had preached to others, was his own comfort and support in the last trying scene, and whilst his family were weeping round his bed, enabled him with a placid smile upon his countenance, and his hand uplifted pointing to the skies, calmly to sink in death.

As will be seen above, it was the lot of the deceased to experience in his person and family, much of the afflictions incident to poverty; and such a grateful sense had he of the numerous instances in which under these trying circumstances, the gracious interposition of his Heavenly Father was displayed, that he had determined if his life had been spared to commit them to writing for the benefit of his family, that his children might have been the more incited to an unwavering confidence in the God of their father. Very numerous instances have occurred, when reduced to the greatest straits, and not knowing from whence to obtain assistance, unexpected and timely succour has arrived.

As a man, our deceased brother was an exemplification of Pope's 'noblest work of God'; as a husband, he was affectionate; as a parent, he was tender, yet ruling his children with discretion and authority, bringing them up in the nurture and admonition of the Lord; and of whom it may be said, they knew the Scriptures in their youth. As a christian minister, he was faithful: his attainments, considering his difficulties, were respectable, and more of the solid than the shining character; hence, his peculiar fitness to comfort and advise, under circumstances of trial and difficulty. He had a high sense of the importance and responsibility of the ministerial office, and sought his qualification for it where alone it was to be found. The last day alone must reveal the extent of the benefit of his labours. W.

Sheffield.

ANN HULL, wife of William Hull, formerly of Loughborough, began and ended her earthly course in Sheffield. She was born of pious parents. Her mother died when she was quite young. Ann was the last surviving of the family, and was in the habit of saying, before her death, that if

she landed safe, there would be 'a whole family in heaven.' At an early age she was brought to a knowledge of the Saviour, and lived in the enjoyment of true religion to the close of her life. This world was to her one of great changes, trials, and sufferings. Feeble health, removals of residence, and various fluctuations in circumstances, contributed to verify in her experience the truth of the Saviour's declaration, 'In the world ye shall have tribulation.' Yet she was a happy woman. Her comfort and peace were above all the vicissitudes of earthly things. Religion to her was a reality. She staggered not at the promises of God, but cast her care upon him, believing that he cared for her. At the time of her death she was a member of the General Baptist church at Sheffield, having been dismissed there, with her husband, from Broad-street, Nottingham. In her last affliction she presented a pleasing instance of the power of religion to sustain and bless the mind. Rarely do the followers of the Saviour die so happy. Those who went to comfort her were themselves comforted. To be with her was like being quite on the verge of heaven.' The interest she took, even in her affliction, in the prosperity of the little church of Christ she was connected with, astonished all. She forgot her own sufferings that she might exhort her christian friends to love Christ and each other, sending impressive messages to them. She comforted her disconsolate husband, with the assurance that she was happy in Jesus, and testified to all what God had done for her soul. In this happy state she breathed her last, on the 13th of December, 1847, and her emancipated spirit was carried by angels to join the multitude of the redeemed before the throne of God and the Lamb. Her death was improved by her pastor, from Job v. 19, which she said she had long found true. The leading features in her character were humility, sincerity, and faith. Her humble and retiring disposition, as well as feeble health, prevented her being very active in the church, but she shone brightly in her family and among her neighbours and acquaintance. In the different localities where she had resided, her neighbours have borne high testimony to the consistency and piety of her life. Her sincerity was evident to all. If the language of our Saviour respecting Nathaniel, will apply to any, surely to her: 'Behold an Israelite indeed, in whom there is no guile.' To her husband who mourns her loss; to the church of which she was a member; and to all her neighbours and friends, by her consistent life and happy death, she 'being dead yet speaketh.'

T. H.

DAVID HALES of Hopton, near Yarmouth, died on the 29th of January, aged 24 years.

He had been a member of the General Baptist church in Great Yarmouth upwards of four years.

Our much esteemed brother, when he came amongst us, was not altogether a stranger to the christian religion. He had the happiness to belong to pious parents, who led him to hear the word of life preached in the village by the Wesleyans. He left the parental roof and wrought in Yarmouth at his trade. Providence directed him to the house of a member of the G. B. church here to lodge. He was thereby induced to come to that place of worship. The Lord blessed to his soul the word of his grace, and by it he was convinced of the scripturalness of believer's baptism. He was baptized on the 7th of January, 1814, and received into the church. He was subsequently obliged on account of sickness to leave Yarmouth for Hopton where he remained until by a happy death, he was removed to the kingdom of his Heavenly Father, to suffer sickness and sorrow no more for ever. During this severe affliction he was greatly favoured with supporting grace, so as at times to be filled with rapture at the prospect of future joy. It was my privilege and pleasure to visit him at different times during his affliction. These interviews were always interesting and profitable: his heavenly conversation, his deep and heartfelt experience of the love of God, and of his acceptance through Christ—the Spirit's influence as a 'witness to his adoption and sonship,' have been constantly the source of our mutual happiness. His 'peace was as a river.' His acquaintance with the Scriptures was much increased during his affliction. He thought and meditated much, prayed often, and was very watchful. His views of redemption were clear and Evangelical. He ascribed to free grace all the glory of his salvation: Christ to him was precious, his 'all, and in all,'—the rock of his strength, the foundation of his faith and hope, and the object of his affections. As he approached the last enemy his courage 'waxed valiant,' and he exclaimed, 'Oh! death, where is thy sting? Oh! grave, where is thy victory?' 'Through Christ I have conquered both.' To his sister he said, 'O if the work of regeneration were now to be done, it would be hard. But,' he joyfully added, 'this work is done: my sorrows are great, but my joys are greater. By faith I see my Saviour—there is but a veil between—I shall be with him soon. He directed that his death should be improved from Matt. xxiv. 44., 'Be ye also ready,' &c. Let us follow the advice, which by the choice of this text, he has left for our admonition and safety. Blessed is a church in such a member, and blessed are the parents of such a child, and the family with such a relative.

Would to God the infidel were present to witness such a death-bed scene, and then say honestly what he thought of religion. Nothing but wilful obstinacy and profane unbelief could allow him to remain any longer an infidel, or even sceptical, as to the sterling worth of the christian religion.

W. G.

MRS. MARY FRANKLIN, a valuable member of the General Baptist church, Wendover, of which her bereaved husband is a deacon, died, Sep. 23, 1847, in the seventieth year of her age. She was born at Wendover, Aug. 11th, 1778. Her parents being members of the Established church, she also attended it. At the age of nine years she suffered a very heavy affliction, which though removed left behind a lameness and a strong tendency to the same disease, from which she suffered through the whole of her life. Still for this affliction she had reason to be thankful, as it was the means of leading her first to feel the immense value of true piety, and in after life she often referred to it with gratitude, as a merciful visitation of Divine providence. But though these impressions appear never to have been effaced, it was not until she had reached her nineteenth year that she fully gave her heart unto the Lord. She was brought to this decision upon hearing Mr. Crobank, a Wesleyan Methodist. From this time to her death she was enabled to 'walk worthy of the Lord unto all pleasing, being profitable in every good work, and increasing in the knowledge of God.' The principle of supreme love to Christ ever induces in its subject the desire of serving him, and of being useful to others. This fruit of the spirit she soon discovered: she united with another pious young woman, (a Baptist,) and formed a small Sabbath-school for girls. This school was for a while conducted at one of their homes. It was afterwards removed to the chapel, and formed the nucleus of our present Sabbath-school, in which the departed took a warm and active interest so long as Providence permitted. At that time there was no church, and no regular preaching: the pulpit was supplied but irregularly, as the few friends could obtain the visits of the late Mr. Sexton, of Chesham, Mr. Hobbs, of Berkhamstead, and other neighbouring ministers. After some time a church was formed of eight members, but her health being such as she felt forbid her going through the ordinance of baptism, she was admitted to the Lord's-table without, at which she very regularly communed. This will account for the comparatively late date of her baptism. She was baptized and added to the church, Dec. 25th, 1834. From this period her conduct was most exemplary. The great ends for which she seemed to live

were, to adorn her profession, and as far as she might be able, to serve the church, as all who knew her can testify. She maintained an unstained character before the world, and in the church she was 'a mother in Israel.' She was a pattern to all, and of great value to many. The young female friends, both inquirers and members, were accustomed to resort to her for christian counsel and solace. Being lame, and generally having to wait some little time for her conveyance to take her from the house of God, it was no unusual thing after public worship to see her pew literally surrounded by young christians. While, therefore, her removal is felt to be no small loss by the whole church; it is especially so by the juvenile part. They have lost in her a safe preceptress and an ardent friend. But our loss is her gain. While she lived she lived unto the Lord, and when she died she died unto the Lord. During her last affliction, which continued about eight weeks, she suffered much intense pain, so that she was able to converse but little with the many christian friends who came to see her; but when pain admitted this, she expressed her great enjoyment of their visits, especially those of her minister. Her brief seasons of ease were chiefly spent, when alone, in praise and prayer. She loved devotion, and her faith in the power of prayer was very strong. On Sabbath morning, when her pain was very excruciating, she requested her dear husband to pray, that if it were the will of God it might be mitigated. When he arose from his knees she expressed her assurance that his prayer was answered, for her pain was very much less, and said to him, 'O magnify the Lord with me, and let us exalt his name together; for I was brought low and he helped me.' Her attachment to the church and anxiety for its prosperity she cherished to the very last. Upon being visited by a member of the congregation, of whose piety she was confident, she addressed him in the most impassioned manner, 'Now dear Mr. M., do unite yourself to the church, and fill up the place which I am leaving.' When spoken to of the usefulness of her life, and what a loss her removal would be to the church, she replied, 'Not unto us, O Lord, not us, but unto thy name give glory.' I have nothing to look to but Christ; my righteousnesses are as filthy rags. I desire to feel and say with the dying missionary Knibb,

"A sinful, weak, and helpless worm,
On thy kind arms I fall."

Though her sufferings were so great and almost constant, she displayed uniform christian patience and resignation, frequently saying, 'I fear lest I should become impatient. I would not repine. The Lord does all

things well.' But with this willingness to wait her appointed time she united a desire to depart. When a short time before her death she greatly changed, and it was thought she was dying, she said, 'I am now going home; I am going to the embraces of my heavenly Father, and to that blessed Saviour whom I have so long loved and desired to see. "Come, Lord Jesus, come quickly."' She then repeated,—

'God has laid up in heaven for me
A crown which cannot fade;
The righteous judge at that great day,
Shall place it on my head.'

Her near relatives being gathered round her bed, she observed an own brother over whom she had often wept, but whom she knew to be yet living in the sin of intemperance—looking at him as though conscious it was the last time, she addressed him, 'You know how many years I have been enabled to walk before the Lord, while you have been living in sin. Now I am going home—what pleasure would it give me to meet you in heaven; but this can never be if you continue in sin. I intreat you to forsake your sins, and turn unto the Lord, and he will have mercy upon you.' On the day before she died, there was every appearance of speedy dissolution, and her mind seemed to grow increasingly calm and happy. Several times she was heard to whisper, 'Come Lord Jesus, come quickly;' and to a christian sister who came into the room she faintly said, 'Be thou faithful unto death.' The night was passed in great pain, only relieved by short intervals of broken sleep; but her mind continued serene and her faith in Christ strong; and early the next morning, with the confident hope of a glorious immortality, she calmly bid our world farewell. 'Blessed are the dead who die in the Lord.' Her remains were interred within the chapel by her minister, in the presence of a large concourse of sorrowing spectators. What made this assembly so unusually large was, the long train of mourners that followed: besides the bereaved family, there were very many members of the church, and others who unsolicited came several miles thus to express their esteem for the departed. On the Sabbath evening following, a funeral sermon was preached, from 1 Thess. iv. 16—18, having reference also to the recent death of the minister's brother, Rev. Adam Smith. The chapel was densely crowded in every part, and some could not gain admittance.

Dear reader, the above case is but one out of a countless number which demonstrate the excellence and value of true religion. May it be your concern and mine to possess it. Let us live to Christ and for Christ, and then to die will be gain.

Wendover.

A. S.

INTELLIGENCE.

THE DERBYSHIRE CONFERENCE was held at Belper, on the 25th of Dec. 1847, at two o'clock, p. m. Brother Nightingale opened the meeting with prayer, and brother Felkin presided. After the names of the representatives had been called over, verbal reports were given, from which it appeared that since the last Conference twenty-eight had been baptized, and that there remained nineteen approved candidates. A vote of thanks was presented to the secretary for his past services, and he was requested to continue in office another year. Brother Ward, of Ripley, was unanimously re-elected treasurer of this Conference.

Resolved, that in future the churches that do or shall hereafter compose this Conference, shall at all times present a written report, of a similar kind to the one sent to our annual association, and that such reports shall also contain the names of the representatives that have been duly appointed by the several churches to represent them in Conference.

That the churches forming this Conference be recommended to make a public collection annually, with a view of forming a Conference fund.

That a committee be appointed to carry out one of the great objects contemplated in the formation of this Conference, which is, the extension of the General Baptist cause in this district, but which has been too long overlooked. The committee to be composed of the stated ministers of the churches and one representative from each church, to meet on the morning of Good Friday, at nine o'clock, at Wirksworth.

At the close of the Conference 160 friends took tea together in the chapel; after which brother Springthorpe delivered a very useful address on christian revivals; and brother Bilson, a bold and manly one, in which he gave some striking instances of the unfair means made use of by state-church men, to prop up a tottering establishment, and to crush dissent.

The next Conference to be held at Wirksworth, on Good Friday, to commence at two o'clock, p. m. J. F.

LONDON CONFERENCE.—The next meeting of the London Conference will be held at the Borough-road chapel, on Easter Tuesday, April 25th, to commence at two o'clock, p. m. G. W. PEGG, Sec.

ANNIVERSARIES.

NORTHALLERTON.—On Lord's-day, Jan. 16, three excellent sermons were preached by the Rev. G. Preston, of Sunderland; in the morning, at our preaching room, Brompton, from John xi. 25; and afternoon and evening, at Northallerton, from Rom. viii. 28, Acts x. 44—48. We are happy to say, that by the collec-

tions on the present occasion, and the proceeds of our tea-meeting last Aug. &c., we have been enabled to reduce the debt incurred by our alterations, to £5. For some time our Brompton brethren have thought, that if a more commodious room could be obtained, that the cause would be more prosperous. Last September, we removed to a large room in the old workhouse, Brompton, which has been fitted up for worship, and will seat 150. Since we removed to the workhouse, our congregations have much improved. T. H.

LONDON, *Commercial-road*.—It will be interesting to many of our friends, to know that we have commenced a fund for the enlargement of our chapel, and the rebuilding of our school-rooms. At a meeting held on the 26th of October last, nearly £200. were promised by the friends present, and we have just issued a considerable number of collecting cards and books, in connection with this object. We much need increased accommodation, and though our way is obstructed by serious difficulties, through the nature of the tenure on which the ground adjoining the chapel is held, we hope shortly to be able to report, that crooked things have been made straight before us.

BAPTISMS.

LONDON, *Commercial-road*.—On the last Sabbath in December, seven persons here put on Christ by baptism.

MACCLESFIELD.—On Lord's-day, Dec. 26th, 1847, two persons were baptized in the G. B. chapel at this place, by the Rev. George Maddeys, after an excellent sermon.

WENDOVER.—On Sabbath, Jan. 30th, 1848, two young men were added to our number by baptism. We desire to feel very thankful for these evidences of the divine presence and blessing.

REMOVALS.

MR. GOADBY having accepted an unanimous invitation to the church in Woodgate, Loughborough, closed his labours at Dover street, Leicester, on Lord's-day evening, Jan. 30th, with an address founded on Phil. ii. 16, to a crowded audience, and on the next Sabbath commenced his ministry in his new sphere of labour with the most cheering and encouraging prospect of success. It is pleasing to state that on Mr. G.'s retiring from the pastorate of Dover-street church, his friends presented him with a handsome sum of money as a token of their respect and esteem. J. E.

MR. JAMES LEWITT has resigned his ministerial charge at Brook-street, Derby, and has accepted a very cordial invitation to return to Coventry. He re-commenced his labours there on the last Lord's-day in February.

MISSIONARY OBSERVER.

CHINA.

ILLNESS OF MRS. JARROM,
AND RESOLUTIONS OF
THE COMMITTEE.

THE following painful information has been received from China in a letter from Mr. Hudson:—

‘I am sorry to inform you that Mrs. J. is very unwell. She has been rather poorly at times, but it was hoped that she would have derived much advantage from the sea excursions which our friends have taken. Brother Jarrom has been unwell, but is better. I was not aware until some time after his return from Poodoo, that he had been so unwell. Since then, he has had another slight attack, but he is much improved, and to-day says, he is much better. Mrs. Jarrom has been so unwell these few days, that Dr. Macgowan wrote to us a formal note on Saturday, advising a voyage to Shanghai, in a vessel which is likely to go from Ningpo, as the most likely means of restoring Mrs. J., while it would improve and invigorate brother Jarrom’s health. Should our friends go, a bill will be drawn upon the Society, signed by both of us, to meet the extra expense which will be incurred. The Doctors certificate will be sent to the committee. The dispensations of divine providence are mysterious. To the will of our Heavenly Father we would submit, and pray that mercy and goodness may accompany these afflictive events. We hope the voyage will be blessed to their restoration to health.

Sep. 29th. Joseph was going this afternoon to enquire about Mrs. Jarrom, but he met the servant bringing a note from brother J., in which we are informed that unfavourable symptoms continue, and that the doctor has intimated that his only hope is, that Mrs. Jarrom may be restored so far as to be enabled to undertake the passage home. Our dear brother and his beloved partner are oppressed with painful thoughts and deep distress, and we are all filled with much anxiety and trouble. The Lord undertake for us, and enable us to stay our minds upon him, that we may have peace. Lord, thou knowest all things, thy will is best, and what thou doest is right; O that we may hope in thee, and trust with unwavering confidence in thy wise and gracious care, for thou carest for us.

Sep. 30th As Mrs. J., continues so ill, the plan of going to Shanghai may be given up. Feeling much anxiety, I wrote this morning to the doctor, to obtain some information, especially as Mrs. Jarrom wished me to let you know the state of the case. Though not official, I send you the doctor’s note to me:—‘My dear brother Hudson, I am pained to say, that the most favourable issue that can be hoped for in Mrs. Jarrom’s case is, that she may so far recover as to be able to return to her native land, but so precarious is her present state, (her malady being an *organic* disease of the liver, of several years standing,) that my hopes for her restoration at all are very feeble. I presume this information will answer your purpose for the present.’ Very truly, yours,

D. J. MACGOWAN.

Dr. Macarty has been called in, but I do not know what their joint opinion is in reference to Mrs. Jarrom’s case. The probability is, that they are of one mind. I have been over this evening to see Mrs. Jarrom, and found her very ill. The doctor fears she cannot recover, and the general impression is, that she will not be long with us. Her mind was composed, and stayed upon the Lord, being resigned to his will, and deriving comfort from his promises. I prayed with her and her dear husband, commending them to the mercies of God in Christ Jesus. May the Lord sustain and bless them!

Ningpo, September 30th, 1847.

MY DEAR BROTHER,—I expect a boat going in the morning to Lihkong, by which I can send these lines, in the hope of reaching a vessel for Hong Kong. From what I have written you will see the afflictive circumstances in which we are placed. Mr. Jarrom is tolerably well—much improved since his last indisposition; but his dear wife is very ill, and I fear she will not recover. I am not aware that she has much pain, nor does she seem to suffer much; but the disease in the liver with which it seems she has been for some time afflicted, is arriving at a crisis, and may possibly terminate in death. Thus clouds of darkness are gathering round us; and God is moving in mysterious ways. Clouds of darkness are round about him, but justice and mercy are united in the judgments of his throne. This infant mission as well as others, must have its days of trial; but the cause is the Lord’s, and to him we desire to commit all our present circumstances and its

future interests. Our hope is in God, and our refuge is the Divine promises. May we confess our sins before him, and supplicate his mercy; and may these afflictive dispensations be sanctified to our good and the glory of his name.

We are going on about as usual with our Chinese services and little school. The teacher still gives us satisfaction. Should you receive the letters referred to in the commencement of this, you will receive all that I can at present give you. This is the day of small things—the day of sacrifice and trial—the season in which the precious seed is to be sown—and these periods in the history of christianity must precede the day of joy, and the gathering in of that harvest, which will in years to come, be reaped in China. May our patience never fail.

Later information, the latest up to Oct. 22nd, 1847, announces that Mrs. Jarrom was slowly recovering, but still in a very precarious state.

The opinions of medical gentlemen that had seen Mrs. Jarrom were very conflicting, which became a source of much perplexity to Mr. Jarrom. One physician thought an immediate return to England indispensable; another deemed the necessity of this very questionable. Mr. Jarrom therefore wrote home for advice; but the Committee, like himself, were perplexed by the different opinions laid before them.

The subject was maturely and anxiously considered at a meeting held at Nottingham, on the 15th of February; and though the Committee were unable absolutely to mark out a course of procedure for their afflicted friends, they adopted resolutions which it is to be hoped will assist them in their decision.

RESOLUTIONS OF THE COMMITTEE.

'The Committee feel grieved at hearing of the afflictions of Mr. and Mrs. Jarrom, and sympathize with them in their very trying circumstances; but considering the difference of opinion of their medical advisers, they think it not desirable for them to return home, if it can be avoided; but should they find a return *indispensable*, would give them a kind welcome. The Committee would nevertheless be grieved that Mr. Jarrom's prospects of a missionary life should thus end in disappointment, as this would be the obvious consequence of so speedy a return to England. The Committee therefore leave Mr. and Mrs. Jarrom, in concurrence with the advice of Mr.

Hudson and other friends, to act according to their sense of what is absolutely necessary. They suggest, however, that if it be *indispensable* that Mr. and Mrs. Jarrom should leave China *for a time*, some other expedient for recruiting her health might probably be adopted, in preference to that of returning to England. Perhaps a sea-voyage might answer the purpose. Possibly a temporary sojourn in Australia, for the advantage of its genial climate might be found beneficial. Would a visit to that country be very difficult or expensive? If not, is not this worthy of consideration, especially as Mr. Jarrom might do something for the diffusion of religion there. These suggestions are obviously made on the supposition that after an interval of absence, Mr. and Mrs. Jarrom might be able to live and labour in China. But if it appear certain that they cannot do this, then it would be advisable for them to leave without needless delay. Even in this case one other alternative, besides that of returning to England, and thus relinquishing a missionary life, should be considered. Supposing the climate of China should appear *decidedly* unfit for Mr. and Mrs. Jarrom, and that of India should be judged likely to suit them, it would be well, instead of returning to England, to remove to India, and to strengthen the Orissa mission by joining the missionaries there.'

Recommendation for special prayer.—'Considering the trying circumstances, both as to themselves and the mission, in which Mr. and Mrs. Jarrom are placed, the Committee earnestly recommend to the churches to offer special prayer and supplication on their behalf, that, if it be consistent with the will of the Lord, their health may be restored, and they be enabled to live and labour in their present sphere, for the benefit of the benighted population of China.'

RISE AND PROGRESS OF THE MISSION AT HONG-KONG.

HONG-KONG, or, according to the pronunciation of the Court dialect, Heang Keang, means properly 'the fragrant stream.' The stranger from Europe, entering its harbour either from the north or the south, and gazing on the rugged and barren outlines of the granite mountains, of which, with their interjacent valleys, it is composed, would find it difficult to account for such a desig-

nation. Strictly speaking, the name should be given only to a small village, containing about 200 inhabitants, on the south-west side of the island, very prettily embowered among trees, and having around it on spots of table-land a few patches of well-watered, cultivated ground. The whole island is of insignificant extent, hardly exceeding ten miles in extreme length, and five miles in breadth. It began to be occupied by the English in 1841, and was finally ceded to the British Crown by the Treaty of Nankin, in August of the following year. The shore fronting to the north-east, and washed by the waters of one of the loveliest bays and noblest harbours in the world, was selected as the site of a British Town, called, after our gracious Sovereign,—VICTORIA. Its increase has been very rapid. 'Regular streets,' it has been said, 'of substantial buildings rising one above another, with a line of military forts, barracks, hospitals, and stores, now stand forth as a powerful monument of the energy and strength of Western civilization.'

In the end of 1842, Dr. Hobson transferred the operations of the Medical Missionary Society from Macao to Victoria, where a large and admirably-contrived building had been erected as a hospital; and, in June, 1843, the Rev. Dr. Legge arrived from Malacca, bringing with him the Library of the Anglo Chinese College, and three useful members of the native church, which had been formed at that station.

At the Conference of the brethren in Victoria, in August of that year, it was advised that Hong-Kong should be permanently occupied as a missionary station. They saw that a large Chinese population was rapidly accumulating, and, though the island was small in territorial extent, they knew that small countries—Palestine, Greece, Italy, and the British Islands—have exerted the greatest influence on the affairs of the human race. Educational objects could be pursued with greater facilities in Hong-Kong than at any of the five opened ports, and it was believed the Gospel was likely to sound out from it far and wide through the adjoining continent.

The first chapel for *Chinese* preaching in connection with the London Missionary Society was opened by Dr. Legge, on the second Sabbath of 1844, and the truth of the gospel has been regularly proclaimed in it down to the present time, three or four times in the week, and sometimes every evening. Its situation is most eligible: the audiences have always been good, and often crowded. Measures are now in progress to repair and enlarge it.

In 1845, proposals were made by the brethren, to the foreign community resident in the island, for subscriptions 'to build a

chapel for Divine service in the *Chinese and English* languages, in connection with the LONDON MISSIONARY SOCIETY.' The appeal was liberally answered, and a handsome building, 50 feet by 36 within the walls, was erected at an expense of more than £1,000., £112. being voted towards it by the Board of Direction.

A great honour has been put upon this place of worship. Within its walls our excellent native missionary, Tsin Shen, was publicly ordained to the work of an evangelist among his countrymen; and the brethren have been privileged to receive, by the ordinance of baptism, five natives of China into the communion of the church of Christ. A church of our countrymen has likewise been formed.

The directors have been encouraged to appoint the Rev. B. Kay, who was designated in Manchester, on the 18th of last month, to the charge of the English services in Union chapel, and they cherish the hope that his salary will be met by the generous contributions of the church and congregation. He will, at the same time, address himself to the study of the Chinese language, and cooperate with the brethren in all their works of faith and labours of love. Most earnestly and affectionately do the directors pray that God may speed him in his important and most interesting charge.

In the course of 1845, a small chapel was built by Dr. Hobson, in the village of Wong-Nei, situated in the valley of the same name, on the east of Victoria, where the evangelist, A-Gong, has continued to maintain two services every week,

The labours of the brethren in Hong-Kong have, indeed, been abundant, and richly crowned with the divine blessing. In the course of the ensuing summer they will be reinforced by the return of Dr. Legge, with his three interesting Chinese pupils,—henceforth his Coadjutors; and by the accession of Mr. Kay and the Rev. T. Gilfillan. Our friends will join us in the application to them of the Psalmist's prayer, 'Let the beauty of the Lord our God be upon them, and establish Thou the work of their hands upon them. Yea, the work of their hands, establish Thou it.'

JOURNAL OF A TOUR BY REV. T. HUDSON.

(Continued from page 92.)

Thursday, July 15th, 1847. Rising this morning, we found ourselves on the borders of the lake, and that we had anchored on the previous evening at the bottom of one of the draw-slucices, or locks, which are common to the canals of this country. Soon after

sun-rise, about twenty men issued forth from the neighbouring villages, going to work at a stone quarry not far distant. We engaged these men to hoist our boat over the sluice into the adjoining lake. The operation was simple, and soon accomplished by the aid of two inclined planes extending across this outlet of the lake. When the men had hauled up our boat, they received with great readiness the tracts which we gave them, and we found ourselves floating on the bosom of this extensive lake. In consequence of the long continuance of dry weather, much water had been drawn off to supply the surrounding fields and canals. In the forenoon, we passed the 'woo-le-tang,' or 'the five le bank,' an artificial bank upwards of a mile in length, which divides the lake into two portions. Here we stayed a short time, and were visited by large numbers of the villagers, men, women, and children, to whom we spoke and among whom we circulated portions of divine truth and many religious tracts. In the afternoon we crossed that part of the lake called 'Tung-tseen hoo,' and visited two large villages at both of which we met with large numbers of people, who were extremely anxious to receive our publications. In the evening we rested for the night by the side of a large temple not far from the principal outlet, which conducts you by a water passage to the city of Ningpo.

July 16th. To-day we visited several villages on the borders of this lake, generally going to the village temple and schools, for the purpose of seeing the priests and school-masters among whom we might circulate some portions of the word of God. Many of these villages are distinguished by family names, such as the Ying-family, the Ling-family, the Woo-family, &c., under which all the families are included, and remind you of the clans which existed in former times. Our visit to one of them is worthy of remark, namely, the 'Ying-kea-man,' said by them to contain 2000 families, or from 8000 to 10,000 inhabitants. Hence we had crowds of people. We visited two schools, one of the temples, and a large ancestral hall, newly built, containing upwards of 2000 tablets from the Ming dynasty, and downwards through the reigns of several emperors.

In open spaces, and indeed wherever we went we were uncomfortably surrounded with gazing crowds. We occasionally addressed them, and at one time I stood on a large stone and told them what I could about the doctrines of the gospel and the purpose for which we had come, requesting the teacher to explain and enforce what I had said. We circulated some portions of the sacred oracles, and many tracts, all of which were received with joy. While we remained there numbers seemed even to crowd from various avenues, until the whole beach, where our boat was

staying, was lined with the astonished multitudes. May our visit of mercy lead them to repent of sin and turn to God.

In the evening we made our way to the outlet, and were launched into the canal below, by which we intended to proceed the next day to Ningpo. Here we found a busy scene and a considerable village. Many men seemed to be constantly engaged in upheaving small vessels from the canal below and launching them into the lake above in a similar manner to that which we had just experienced. Here we visited some shops and circulated our last books. Our bag was emptied; the sacred treasure with which we left home for this tour was all distributed. May the seed sown produce abundant fruit!

July 17th. While staying at the temple referred to, a circumstance frequently occurred which shows how deeply superstitious they are. When the fishing boats arrived from their different excursions, they came to the temples to perform their religious ceremonies, and to offer thanks for the protection which they had enjoyed. The image was taken out of the vessel under a large umbrella, and escorted to the temple with flags and gongs in the most formal manner. Candles were lighted, sticks of incense were consumed, and the captain of the vessel performed all the usual prostrations and knockings of the head with great solemnity; after which they returned to the boat, and thus ended the priest-deceiving scene. To several of the parties we addressed ourselves. They apparently listened with silent wonder, but received our tracts with great readiness. The captains could read, and seemed intelligent and business-like men. Alas! that they should be so blinded by the god of this world as to bow with so much devotion before a senseless block of wood!

LETTERS FROM THE REV. W. JARROM.

(Continued from page 44.)

August 9th.—We are about leaving this island, (Poo-too.) Owing to the drought the last day or two, there has been here a mandarin, with his numerous attendants from Chusan, to worship the 'great goddess Koon Ing,' and to pray for rain. In talking with some priests yesterday about it, they assured me it would rain to-day. I endeavoured to show them that though this might be, yet that their false gods could not cause it to rain. It has rained to day. How much has this a tendency to strengthen this people in their superstitions. The mandarin has just gone by our room, preceded by a procession escorting an image of 'Koon Ing Poo-sa,' to Chusan, that she may bestow on that

island such a supply of rain as she has mercifully done here. So the people say. What faith the friends of religion require, and particularly the missionary who sees the follies and abominations of the heathen. We have the truth, and we alone have it; and we know that it must finally prevail over every form of superstition and error. It is long in achieving its conquests, and one is apt to be discouraged. But our duty is plain, that is, not to look at difficulties, not to be appalled by dangers, or disturbed by fears and doubts but to 'go and preach the gospel.' May we have grace to do this with boldness and constancy; and may God in his infinite mercy to a lost and perishing world, crown our labours with large success.

August 25th, Mr. J. writes from Ningpo:—

'During the time we were at Poo too, we, together with the other missionaries and foreign residents, received a most signal instance of Divine care and goodness. Within a stone's throw around here live three mission families, one of which is ours, and four other English families connected with the consulate. Just in the midst of these foreign residencies, a fire broke out, now about a month ago, in a large house belonging to and occupied by an old respectable Chinese family. The house was burnt down to the ground; but what surprizes every one is, that all the houses of the foreigners escaped. Some of the Chinese attribute this to the power and goodness of our God; others, to a sort of magic power which they are sometimes pleased to say we possess!

'I told you in my last how poorly I had been a good part of the summer. For sometime after returning from Poo-too I hoped I was better; but during the last two or three days I have had another attack. I am weaker in consequence, but at the time of writing am, I hope, recovering from it. These renewed and frequent indispositions incapacitate me a good deal for study, and more for active duty among the people.'

Yours sincerely,

W. JARROM.

INDIA.

RETURN OF REV. A. SUTTON.

A LETTER from Mr. Sutton to the secretary, written at Madras, Dec. 23, announces he is on his return to England for a season. Mrs. Sutton and he embarked in the Wellesley, at Calcutta, Dec. 11th, and may probably arrive in April. He writes, 'I leave India

with extreme reluctance, and have often been well nigh resolved to stay; but the strongly expressed, and repeatedly expressed *dictum* of our doctors, meets me always at this point, while I feel this is the only opportunity that will probably ever occur for a furlough; and, moreover, it is the opinion of my most judicious friends, that I had better now avail myself of this opening in Providence. The sea voyage and change of circumstances have thus far greatly benefitted the health of us both, and we feel that we could willingly retrace our steps, or stay here, were there a pressing call in duty to do so.'

'I have recently received a pressing united letter from our American brethren, inviting me to visit America, but to this I can give no answer, excepting, that I must leave it for the future to make duty plain.'

LETTER FROM MR. BUCKLEY.

Cuttack, Nov. 26th, 1847,

MY DEAR BROTHER.—Through the tender mercy of the Lord we have safely reached our new and important sphere of labour. We left Berhampore on the 2nd instant, and reached this, by easy stages, after five days travelling. The 121st Psalm was fulfilled in our experience on the way. I am very thankful to tell you that the health of my beloved partner is very considerably improved; and though the disease from which she has suffered so much is not wholly subdued, yet it is, by the blessing of the Lord, so much checked as to encourage the hope of ultimate recovery. A short time before we left Berhampore her medical adviser came from Russellandap, on purpose to see his patient, and spend a few days with us, and he was much surprised to see her so much stronger and better. I know, dear brother, you will rejoice with me, and give thanks to Him who healeth all our diseases, as well as forgiveth all our iniquities. A few months since our prospects were greatly beclouded in consequence of Mrs. B's severe sickness; now they are pleasingly changed. The Lord has been better to us than our fears; and I desire thankfully to say with the Psalmist, 'Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.'

We shall often think with much feeling of the scene of labour we have recently left; and the associations that gather round the

name of Berhampore, will ever be interesting and cherished. I need not tell you how largely our dear friends there shared in our esteem and affection. Sister Stubbins was one of Mrs. Buckley's earliest and most intimate friends, and brother S. has been one of my most attached friends from the day our acquaintance commenced when each of us was reposing under academic bowers; our younger brother, too, we value as a promising and devoted missionary. Mrs. B. had watched with deep solicitude over her interesting youthful charge for nearly six years, and the thought of leaving them, though as we knew in good hands, was very painful to indulge. In their little troubles they had come to 'mamma' for comfort; in seasons of sickness she had ever been at their side to help them, and their occasional quarrels had been brought to her for adjustment. The sorrow they evinced when 'mamma' [and 'papa' left them proved that they were not insensible to the kindness shown to them. We were moreover much attached to our native christians and native preachers at Berhampore. A goodly number of the former have been added to the church during the last three years. We had heard their first lisplings of 'Abba, father;' we had listened with deep emotion to the simple and artless story they told of the Lord's dealings with them, in calling them to the knowledge of himself; we had witnessed their cheerful obedience to the Lord's will in the baptismal water; and had enjoyed seasons with them at the table of the Lord on which memory delights to linger. How can we forget them? God forbid that we should ever do so, or should ever cease to pray for them. May their love abound yet more and more in knowledge and in all judgment; may they approve things that are excellent; may they be sincere and without offence till the day of Christ; may they be filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. But in describing my feelings on leaving our recent sphere of labour I must not, cannot forget our dear native preachers, the hope and joy of the friends of the mission. I have accompanied them to their work in Berhampore bazaar and the adjacent villages—have been with them on their tours in the cold season—have heard them many times with boldness and faithfulness make known the utter folly and wickedness of idolatry, and the precious doctrine of a Saviour's grace to superstitious crowds—and have spent many an interesting hour, with two of them more especially, (Damudar and Bonamalee) in trying to open to them the Scriptures, and to expound to them the way of God more perfectly. I love these dear friends much, and deeply feel the im-

mense importance of their labours. May the Lord whose glory they make known vouchsafe to them the supply of his Spirit, that they may make full proof of their ministry.

The last Lord's-day we spent at Berhampore was a time to be remembered. I delivered my parting address to the church in the morning, from, 'Keep thy heart with all diligence.' In the afternoon we commemorated the love of our absent Master; and while doing so felt that he was 'not far from any of us.' The address by brother Stubbins was affectionate and suitable. I took leave of the English congregation by a discourse in the evening, on a theme always dear to the church of God, and which will never grow stale or become out of date—the mercy of God which is from everlasting to everlasting. On the Tuesday we turned our faces Cuttack-ward. Tears were shed at parting on both sides. Nothing particular occurred on the journey. I have already said the 121st Psalm was fulfilled in our experience on the way. When we reached Cuttack the heavens were covered with blackness, and the rain was falling in torrents, and the face of nature presented a gloomy aspect. We were glad enough to have a shelter from the storm. I know you will be glad to learn that we were most cordially and affectionately welcomed to our new sphere by our beloved friends and fellow labourers here; and am sure you will not forget to pray that the harmonious and affectionate co-operation which now happily prevails may never be disturbed.

Tent, Podagar, near Choqa, Nov. 30th.—The above I wrote at Cuttack, intending to tell you at some length my feelings on entering my new sphere, and the plans I proposed to pursue in instructing the young men; but I left home for labours in the country a few days sooner than I expected, and am obliged to defer much of what I had intended to write till another opportunity.

I heard with much pleasure that Mary's-gate church had decided to support Damudar*, and intended to give you some account of our interesting native brother, but for this I have not time by this mail. I hope I may be able to write to you on these points more fully next month.

I am now itinerating in the district in which, nineteen years ago, the lamented Cropper made his last tour, and in which the old gooroo, Sundera Das, at whose feet sat Gunga, Rama, Bamadabe, Doitaree, and all our early converts, lived, and died. He is still regarded with superstitious

* Mr. Buckley has here fallen into a small mistake: it is not the church at Mary's Gate, Derby, but the *Juvenile Association* connected with that church, that supports Damudar.

reverence. It was very remarkable that providence should have used such an instrument to prepare so many for the reception of the gospel. I hope to be chiefly employed in itinerating till the vacation closes, which will be on the 10th of January, when other weighty duties will demand attention. I know that I shall not be able to itinerate so much as I did at Berhampore, but I wish to do so as much as I am able. I was sent to preach to the heathen the unsearchable riches of Christ, and, as Paul says, necessity is laid upon me. Woe unto me if I preach not the gospel.

Two of the students are spending the vacation at Berhampore, and two of them are with us, for I should have said that brother Millar and I are together. I am pleased to tell you that he is able to preach with a good measure of clearness, seriousness, and fervour.

Last Lord's day I spent at Choga. I was delighted and encouraged by the appearance of things at this interesting place. Who could have thought that in this out-of-the-world sort of place so many souls would have been gathered to Christ. Surely it is the Lord's doing, and it becomes us to adore, and wonder, and praise. I was there three years since, shortly after I came into the country, since then the Lord has pleasingly increased them. Brother Millar preached in the morning, and in the afternoon I administered the Lord's supper, and preached in the evening. I hope to visit them as frequently on the Lord's-day as other engagements will admit; for though they are now a distinct church we cannot love them or care for them the less on that account. The neat little chapel on the mount presents a pretty appearance; and it does one's heart good to see the worshippers within its walls, who 'worship the father in spirit and in truth.' Our dear christian people here are illiterate, simple hearted, and sincere. There are I believe at the present time three candidates.

Shortly before leaving home I looked over my account of monies received at Berhampore, from Jan. 1st, to Nov. 1st, and found that, inclusive of what was realized from the Ladies Box, I had to account to the society for receipts exceeding 1,900 rupees. Of this sum I believe as much as 1,400 rupees will be carried directly to the society's credit, and the appropriation of the residue to objects in this country for which it was given will all be duly explained. Our school has been larger and therefore more expensive during the year, but I must have a rather large balance in hand.

It is now late, and I have spoken three times to day, and been a good deal exposed to the sun; I must therefore break off.

Your affectionate brother in Christ,

J. BUCKLEY.

EXTRACTS FROM A LETTER BY MR. MILLAR TO THE SECRETARY.

Cuttack, Sept. 11th, 1847.

I regret that an earlier opportunity was not embraced for the purpose of writing to you; though the sameness which characterizes my present position and engagements — the frequent communications of brother Lacey, &c., have prevented me forwarding much that might have been interesting and useful; nevertheless, I feel that an account of my progress in the language, labours, &c., is due to yourself and the committee, and hope to be able in future (especially if spared to enter upon a department of labour) to furnish you with communications more frequently. It has been my distinguished privilege to enjoy, up to the present time, excellent health, hence the ability of pursuing my studies without interruption, and also of speaking among the people as opportunity served. During the last cold season I was permitted to engage very frequently, in connection with the brethren, in making known the gospel, and derived much instruction by hearing their addresses and discussions. Since our return home I have invariably accompanied brother Lacey to the bazaars and adjacent villages; when he was unable by indisposition to go, I went along with the native preachers. During the last two months, in consequence of the rains, our labours have been in some measure curtailed, though many opportunities have been realized. When the last preaching plan was drawn out, (in April) my name was placed therein, and I have since then regularly taken my turn in preaching in the Cuttack chapels, and once at Choga. Though my sermons cost me a great deal of labour in the preparation, yet I find much ease and freedom in their delivery, occasionally as much so as in English. In addition to my regular studies in Oreah (which now include the Sanscrit vocabulary, or Abidhun) I have during the last few months paid some attention to the Bengalee, in order to obtain a knowledge of the roots and origin of many of the Oreah words which Dr. Carey's Dictionary alone can furnish. Two or three evenings in the week have also been devoted to the Greek, in which I can now read with tolerable ease; and by the aid of the lexicon, ascertain the import of any passage in the Testament. Brother Lacey has proved a willing and invaluable instructor in the Oreah, and has ever manifested the greatest desire for my proficiency and usefulness. He has, by his counsel and example laid me under unceasing obligations. The benefit which may be derived by residing with a person like him, who has a thorough knowledge of the language, can only be rightly appreciated by

those who have had to acquire a language without such a friend. In reviewing the period which has elapsed since my arrival in the province, I feel that much more might have been accomplished, and a greater fitness for my work realized, still I perceive reason for encouragement and renewed perseverance. The ability of connecting and communicating ideas in an intelligible manner is no mean acquisition; and the space of time which these have cost furnishes the assurance that all that is yet lacking to constitute proficiency in the Oreeh will, D. V., in due time be acquired. Infinite is the debt of gratitude and love which I owe to that kind Being who has, day by day, assisted and preserved me; and humbly, yet confidently, do I throw myself on his mercy and assistance for the future, who has promised to be always with those engaged in his sacred service; in which service my hearts desire is to spend and be spent. It is with unspeakable pleasure I inform you that on last Lord's-day, two individuals were added to the church at Cuttack by baptism, one was an interesting young female named Siera, from the Orphan Asylum; the other was a Khund boy, named Paul, employed in the printing-office. He has been for some time, in consequence of his industry and consistent deportment an esteemed and hopeful character. His application for baptism, accompanied by the most satisfactory evidence of having been born again of the Spirit, afforded general and unmixed joy. When descending into the water I could not but gaze upon the youth with intense interest, aware that he was once a victim fattening for slaughter; and had it not been for a merciful interposition of providence he would long ere this have been sacrificed to the cruel goddess of the superstitious and barbarous Khunds. But how changed his experience, circumstances, and prospects. Now, instead of being seized by trembling and horror at the sight of the uplifted knife, which is to be plunged into his body, he is filled with joy and peace through believing in Jesus; and being surrounded by his dearest friends, instead of being fastened to the bloody stake, he is about to follow his Lord through the baptismal waters; and instead of having before him a horrid and murderous death, he is entering into the church militant with the unspeakably joyful prospect of shortly joining the church triumphant in heaven. Oh that he may be preserved from sin, and eventually, with many more from the plains of Orissa, wear the white robe, bear the palm of victory, and sing the song of Moses and the Lamb. There are six more candidates who will, we trust, before long join the church; three of these reside at Khunditta, who cannot be visited before the close of next month, when the roads will be fit for travelling.

EXTRACTS FROM THE JOURNAL
OF MR. J. PHILLIPS.

Jellalore, August 30.

YESTERDAY, Sabbath, was a day of rejoicing with us, five happy converts witnessed a good profession before many witnesses. Notice had been circulated in the neighbourhood, and about fifty of our heathen neighbours came and attended our P. M. preaching and then repaired with us to the water side, and beheld, in solemn silence, five of their countrymen buried with Christ in baptism. They looked on with interest, and in a few instances expressed their approbation, and we can but pray and hope that the public administration of this divinely-appointed ordinance may be blessed to the good of those whose curiosity led them to witness it.

In the evening we met (for the first time in our new chapel) to commemorate the dying love of our glorified Lord. The season was one of refreshing from the presence of the Lord, and not soon to be forgotten.

Among the newly-baptized were two Santals, two Oreehs, and a Bengalee widow, the mother of Mahes, a native preacher. She and her son had been nominal Christians for years, having been sprinkled by the Episcopalians, but she appears never to have felt the plague of her own heart, and had a view of the spiritual nature of God's holy law before. The change has been signal and pleasing.

Gad, the second baptized, was taken into the school seven years ago. He was always a dull, and often a disobedient lad: twice he ran away, but unaccustomed to beg, he returned of his own accord. But he was told the second time he returned, that he had forfeited his claim to support, and was furnished with work by which he could earn his food and attend school most of the day. He is about twenty years old, and was married about a year ago, to a girl from the school. He states that he has often had serious conviction but passed it unheeded. A more humble, contrite, devoted convert than he appears to be, I have seldom seen.

Daniel Cilley, the third, is a Santal youth, about sixteen years of age. He entered the school in January last, and is a bright, active, and amiable lad, and learns well. He is a very frank, open hearted boy, and often reminds us of our Lord's commendation of Nathaniel, 'Behold an Israelite indeed in whom is no guile.'

Elias Hutchins, the fourth, is also a Santal, and is about eighteen years of age. He entered the school in April 1846. For many months his disposition and manners were rough and disagreeable, but the past three months have marked a most pleasing change in his life and conduct. The rude barbarian is changed for the meek and lowly disciple of Jesus. He has a noble form, being of

middling size, a good voice, a pleasant, ready delivery, and is a plodding genius of a scholar. We hope he is destined to become a vessel of great mercy to his long neglected, long despised, outcast countrymen. Elias is probably our first Santal convert, and he was instrumental in bringing Daniel forward, as he was also in introducing him into the school at first, being from the same village as himself. Still, I have put the latter *first* because with rather more firmness than his companion he was the first, *openly* to renounce caste, and thus sever himself from all his idolatrous connexions. They appear very happy together, and now occupy a separate apartment and cook for themselves, so as not to defile those who have not yet renounced caste.

George, the fifth baptized on this occasion, is a lad about fifteen. He entered the school several years ago at Balasore, but becoming concerned in a theft he fled to Cuttack. He was there entertained by brother Sutton, and eventually sent back. He has been at Jellasure a little more than two years. He learns readily and is a pretty good scholar. His seriousness seems to have commenced simultaneously with that of the Santals, and the change in his conduct has been of a pleasing character. Indeed the *five* appear well. Still, future years alone can test the genuineness of their faith. They have now but just girt on the gospel armour, and four of them are young men in the morning of life. May they ever be strengthened, preserved, and made skilful in the use of the Divine armour. Two others, Ham and little Peter, are candidates, but it was thought better to defer their case a time for more clear evidence.

LONDON MISSIONARY SOCIETY.

DEATH OF MRS. PHILIP.—With feelings of the deepest sorrow, in which we are assured that all the friends of the Society will unfeignedly participate, we have received intelligence of the death of Mrs. Philip, after a long and distressing illness. The mournful event occurred on the 23rd of October, in the house of her son at Hankey, one of our stations in the Eastern district of the Colony, where our departed friend had been for some months residing, in the hope of amendment. She was accompanied on her departure from Cape Town by Dr. Philip, who continued with her to the period of her decease. We offer to our venerable brother, under his heavy bereavement, and to his afflicted family the expression of our tenderest sympathy, commending them to the Divine Comforter, for more abundant consolation and support. The zeal and activity with which Mrs. Philip assisted her honoured husband in the discharge of his important and varied duties

through a long succession of years, deserve to be held in lasting remembrance, and we doubt not that her useful services have risen up as a 'sacrifice, acceptable, well pleasing to God.' Her closing hours fully harmonized with the tenor of her life—she died in peace, rejoicing in Christ, and with a hope full of immortality.

ORDINATION OF MISSIONARIES FOR INDIA.—On Thursday, December 16th, Mr. E. Storrow, late of Bawtry, appointed to Calcutta, was ordained at Masbro' Chapel, (Rev. W. H. Stowell's). After the reading of the Scriptures and prayer, the Rev. J. J. Freeman, home secretary, gave the introductory address; Rev. S. Jackson, of Sheffield, late of Walsall, asked the usual questions; the ordination prayer was presented by Professor Stowell; and Rev. T. Boaz, from Calcutta, delivered the charge and offered the concluding prayer. On Thursday, January 6th, Mr. W. H. Hill, late senior student of the Western College, was ordained as a missionary to India, in Norley Street chapel, Plymouth. The introductory address, descriptive of the condition and claims of India, was delivered by the Rev. T. Boaz; the Rev. Eliezer Jones asked the usual questions; Rev. T. C. Hine offered the ordination prayer; and the Rev. Dr. Payne gave the charge. The Revs. W. Rooker, J. Pyer, and W. Spencer, also officiated on the occasion.

DEPARTURE OF MISSIONARIES.—On the 19th ult., the Rev. W. Wollaston, returning to Mirzapore; Rev. W. H. Hill, and Rev. E. Storrow, both appointed to Calcutta, embarked at Southampton.

VALEDICTORY SERVICE.—On Tuesday evening, February 8th, a Valedictory Service was held at Craven chapel, (Dr. Leifchild's,) on occasion of the departure to China, of the Rev. Dr. Legge and Mrs. Legge; Rev. W. Young and Mrs. Young; Rev. B. Kay and Mrs. Kay; Rev. Thomas Gilfillan; Rev. Joseph Edkins; Mr. James Hislop, medical missionary; and Mrs. Hislop; the three Chinese converts; with Miss Evans and Miss Hanson, both proceeding to Shanghai. These services were of a deeply interesting character,

HINDOO LIBERALITY.—A native Journal says: 'The virtuous old Ranee, the grandest of all the Burdwan Rajbarees,' has been on pilgrimage to Umbika, where she performed the ceremony of Toolah, or weighing. She had herself weighed against gold, silver, and other metals, and gave the sum away as an act of religious merit to Brahmins. The sum thus wasted amounted to 60,000 rupees, £6,000. Well may the poet say,

'In christian hearts, O for a pagan zeal.'

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GENERAL BAPTIST REPOSITORY,

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[NEW SERIES.]

THE LATE REV. ADAM SMITH.

THE subject of this memoir was born at Longford, in Warwickshire, on the 24th of March, 1806. He was the eldest son of Mr. Timothy Smith, who, surviving his son, has for many years been an active and useful member of the General Baptist church in that village.

Though notable to give their numerous family a liberal education, Mr. Smith's parents manifested laudable concern to promote their moral and spiritual welfare, and from infancy to train them up in the knowledge of the Lord. These efforts have been blest and honoured in the life of their son Adam, and in the relation which their other children sustain to the church of Christ.

We have now lying before us a narrative of Mr. Smith's conversion and early history, written by himself. This we have read with the deepest interest; and though it was not intended for publication, believing that it will be the most effectual way of acquainting your readers with the ex-

perience of his youth, and the manner of his introduction to christian life, with the permission of the bereaved family, we make the following extract:—

'It was my unspeakable pleasure to be born of pious parents, who while they were anxious to provide for the wants of my body, did not neglect the mighty charge of caring for my immortal soul. In early life my mind was often deeply impressed with the importance of religion, and frequently when my father conversed with me on this subject, I had powerful convictions of sin, and resolved that I would seek to become a christian; but these impressions were like the morning cloud and early dew. One circumstance I well remember when I was not more than nine or ten years old, produced a very great effect upon my mind. I saw a young man who was heavily afflicted with the small pox: his appearance terrified me; and after having remained a little while in the house where he lived, I returned home under the full apprehension that

I had caught the disease, and that I should shortly die. I began to think that I was altogether unprepared for the solemn change, and while pondering on my past transgressions, I could not but conclude that if I was called away in that state I must be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

'I wept bitterly, and my mother seeing my distress, asked what was the matter. I told her all I felt and feared, and she endeavoured to comfort me by reminding me that Jesus Christ died for sinners, and that if I believed in him, God would pardon me and fit me for heaven. I became extremely ill; although I had not the disease which I had feared would terminate my life. But when my health was restored I gradually lost that concern for the safety of my soul which I had previously experienced, and from this period I do not remember that my conscience was ever powerfully awakened until toward the conclusion of my seventeenth year. It is true that during all this intervening space I regularly attended the house of God, but to me the services of the sanctuary were for the most part a burden and not a pleasure. Levity was my besetting sin, and I was fond of mingling in company with youths about my own age, who had no fear of God before their eyes. I could not however always divest myself of serious thoughts. Conscience would often accuse me of the impropriety of my conduct, but I endeavoured as soon as possible to banish all such reflections from my mind. Thus I continued to neglect religion until nearly the end of the year 1822. About this time I accompanied a cousin who was going to preach in a house a short distance from my native village. He took for his text, "How can ye escape the damnation of hell?" I do not now recollect much that he said, but as he proceeded with the discourse I began to contrast his situation with my own.

I thought he was in the way to heaven, but I was in the way to hell. My mind was filled with fear, and my feelings were such as I never can describe. As we walked home together we conversed about religion. I told him how my mind was exercised, and he urged me not to stifle conviction, but to begin in earnest to seek my salvation. I resolved that by the help of God I would take his advice. From this time I began earnestly to pray that God would soften my hard heart, and give repentance unto salvation; but for several months my mind continued in a most dejected and unhappy state. I was convinced of sin, and often wept while I thought that God had nourished and brought me up, and yet I had lived in rebellion against him. I knew that if I was pardoned it would be by believing in the Saviour, or by coming to Christ; but I thought I was altogether unfit to come, and that a great change must in some way be wrought in my feelings and dispositions and conduct before I could avail myself of the benefit of the Saviour's death. I began, therefore, narrowly to watch the state of my heart, and tried to guard against evil thoughts and everything which I knew to be sinful; but the more closely I inspected the more I was convinced that my heart was deceitful above all things, and desperately wicked. And when I read that without holiness no man shall see the Lord, I almost despaired of ever attaining salvation.

'About this time I read with great attention "Doddridge's Rise and Progress of Religion in the Soul," and "Pike's Persuasives to Early Piety." These excellent books gave me a clearer view of religion than I ever had before, and encouraged me to hope that if I continued to seek the Lord with all my heart, he would be found of me. I had then formed the habit of walking in the fields two or three times a day for meditation and prayer. I carried with me a small

Testament, and frequently read those passages which speak of the ability and willingness of Christ to save penitent sinners, such as—"Ask and it shall be given you, seek and ye shall find, knock, and it shall be opened unto you;" "He is able to save to the uttermost them that come to God by him;" "Come unto me all ye that labour and are heavy laden, and I will give you rest." But the anguish of my mind was often so great that I could only give vent to my feelings by a flood of tears. Sometimes I was afraid that I had become gospel-hardened, and that it was in vain for me to seek forgiveness; but at other times I was enabled to believe that God had not given me up, but that his Spirit was then striving with me, and that I should ultimately find the right way. I prayed fervently that the Lord would open my heart to receive the truth and give me satisfactory evidence that my sins were pardoned.

'In this state between hope and fear, I continued for three or four months, until one morning as I was taking my usual walk, I began to ask myself how it was that I remained so long without the comfort of religion. Is God, thought I, unwilling to forgive a returning sinner? Did not Jesus appear to put away sin by the sacrifice of himself? Have not thousands trusted in his atonement, and found peace and joy in believing? And what should hinder but that I should commit my soul into the hands of the same Saviour? I had tried to change my own heart; I saw I was completely hopeless, and therefore I resolved that if I must perish, it should be seeking mercy through the atonement of Jesus Christ; I would trust in him alone, and renounce every other ground of hope. The feeling of my heart was:—

"Lord, at thy feet I'll cast me down,
To thee reveal my guilt and fear;
And if thou spurn me from thy throne,
I'll be the first who perish'd there."

Then it was that light broke in upon my mind: I saw as I had never seen before, the wisdom and the perfection of the gospel scheme, that when we were yet without strength in due time Christ died for the ungodly, and that through his sacrificial death God could be just and the justifier of him that believeth in Jesus. Never can I forget the peace and the joy which I experienced at that hour when I was first enabled to trust in Christ.'

Mr. Smith being now fully satisfied of his interest in the Saviour, felt it his duty to propose himself for christian fellowship, and on the 4th of May, 1823, having just completed his seventeenth year, he was baptized and received into the church at Longford.

From the commencement of his religious career our brother manifested a strong predilection for the ministry, and was soon engaged in preaching at the different stations in the neighbourhood. Although he felt somewhat discouraged by his first efforts, his natural talent for public speaking and obvious desire to do good, made a favourable impression on the minds of others. Mr. Cramp, his highly esteemed pastor, was taken ill, and for a time his pulpit was supplied by the occasional preachers. This brought Mr. Smith into more public notice. His afflicted minister became much interested in him, and was desirous that he should be qualified for a wider and more important sphere of usefulness. Mr. Winks visiting Longford about this time, encouraged Mr. Cramp to apply to the Committee of the Education Society which had recently been established at Loughborough, that Mr. Smith might enjoy the advantages of that Institution. An early application was made. He was unanimously and cordially accepted, and began his studies in the early part of his twenty-first year. This favourable opportunity for mental improvement and of increasing his qualification for the ministry, was

embraced with gratitude, and the three years spent at Loughborough he frequently referred to as among the happiest of his life. Towards the close of his academical course, he received an invitation to serve the church at Broad-street, Nottingham. With this invitation he complied. It was here he became united in marriage with the daughter of the late Mr. John Sleath, a deacon in the Stoney Street church; a union which was in a happy degree conducive to his domestic comfort. For nearly four years he filled this important sphere with general acceptance and extensive usefulness. There was a small minority in the church who dissented from his ordination to the pastoral office, and this led him to doubt whether it were his duty to accept the invitation. About this time he was engaged in preaching on a public occasion at Boston, and on his way back to Derby, in a very severe and stormy night, he caught cold. An alarming illness followed, and his constitution received a shock from which it never entirely recovered. Whether our esteemed brother acted wisely in declining the invitation to the pastorate at Broad Street, and in rending himself from the numerous and affectionate converts which he had gathered there, to us is a matter of serious doubt; be that as it may, we are satisfied that he was supremely solicitous to do right, and that his decision to leave Nottingham was not formed without much consideration and sacrifice of feeling.

The churches at Quorndon and Woodhouse, now re-united, applied to Mr. Smith to become their minister. Mr. S. acceded to their wishes. His labours were highly acceptable, and soon after he received a very affectionate and earnest request to become their pastor. Complying with this request, he was ordained on 22nd of May, 1834. The principal parts of the service were conducted by Messrs Ingham and Pickering, of Nottingham, T. Stevenson, of Lough-

borough, and J. Goadby, of Ashby. The chapel was crowded to excess, and the whole service was of a deeply-interesting and profitable character. This relation to the church at Quorndon and Woodhouse was sustained for eight or nine years, during which period considerable additions were made to its numbers, and the ministry of our brother was highly valued. It was in the summer of 1841 that Mr. Stevenson, of Loughborough, his revered tutor, died, and Mr. Smith was requested by the bereaved family to officiate at his interment. The mournful task was kindly undertaken, and discharged in a manner that will never be forgotten by many of those who were present. Our brother, who was warm in his attachments and tender in his sympathies, was greatly moved by the mournful scene of a large congregation sorrowing at the grave of their pastor. The address which he delivered on that occasion was remarkably appropriate and powerful. We never heard a more accurate and graphic description of character, or listened to general reflections and advices more adapted to embalm so sad an occasion in pleasing and sanctifying remembrance.

Our brother preached a funeral sermon at Quorndon on the following Sabbath evening; but the excitement of these unusual services was too great for his declining health, and a long and alarming affliction followed. His medical attendants required an entire cessation from ministerial labour and pastoral care. This he felt keenly; but after several attempts to resume his official duties he was obliged to submit, and resigning the pastorate, he sought in retirement and rest that restoration of health which was indispensable to public usefulness.

Towards the close of 1845, Mr. Smith, though far from convalescent, felt so much better that he frequently ventured to preach for his brethren in the neighbourhood. This led the church at Vine-street, Leicester, to

hope that he might be disposed to resume the ministry, if a sphere presented itself which would not press too heavily upon him. Their application was kindly entertained, and early in the year 1846, our brother became the recognized pastor of this church. His ministry at Leicester was highly acceptable and useful; but frequently during his short residence with us he had alarming indications of the return of his former disease, and was compelled to refrain from preaching. A violent attack in the beginning of June 1847, led him to yield to the advice of his medical attendant in finally resigning the ministry. The propriety of this step none could question, though many of his friends felt it difficult to bow with submission to the will of Providence. He now returned with his family to his former residence at Quorndon. The fresh air and quiet of the country were beneficial, and for a short time his constitution seemed to rally; but the hope inspired by these appearances was shortlived. Appetite and strength to take his customary walks failed, and other discouraging symptoms presented themselves. Our brother was quick to discern these, and was not at all surprised at their appearance. His demeanour and conversation were eminently christian. In a visit paid to him at this time by the writer, he spoke with much freedom on the indications of his approaching dissolution, and the sentiments he entertained respecting himself, his numerous and beloved family, and the mysterious dispensations of his heavenly Father. He remarked that he had loved and richly enjoyed life—that it was a boon for which he felt grateful—and that he had no right nor disposition to complain if it were the will of God to bring it to a speedy close. The same spirit of cheerful acquiescence and confidence prevailed in his conversation respecting his affectionate partner and children. *He* had trusted in God, and to his kind care and love he felt

that he could commit *them*. When no longer able to walk, he was taken out for exercise, and Mr. Staddon, the present pastor of the Quorndon church, embraced the opportunity of walking by his side and conversing with him. From some interesting notes of these conversations, made at the time, it is evident that his mind remained peaceful to the last, being sustained by that firm faith in the gospel of Christ which he had ever cherished. In one of the earlier of these conversations brother Smith remarked, 'I never felt so unearthly as I do at this time, and I think this a strong proof that my end is at hand.' When hope of his recovery was expressed, he replied, 'If I were to live five or six years longer, my family might appear to want me more then than now, and if we were to wait for what we considered the proper time, it would never come. The Lord knows best, and I feel perfectly resigned.' On another occasion he took a review of the twenty-one years of his public life, and expressed much satisfaction in the belief that there were some now before the throne of God through his instrumentality; that others were on the way; and others had been encouraged and comforted by his ministry. He thought that the work allotted to him was now done, and he was waiting for his reward above.

About ten days before his death he stated that he felt much weaker, and was satisfied that he was gradually sinking—was thankful that this was the case—he would much rather go in this way, than be torn away hastily. He believed that God would support him in death. 'The river,' said he, 'must be crossed; but it is all land beyond;' and then in his own emphatic manner he repeated—'It is all land beyond.' On a subsequent occasion, he referred to Christ's promise respecting his sheep, and added, 'I believe I am one of them, and that what is their privilege I shall enjoy.'

Our brother S., whose attentions to

Mr. Smith and the family were unremitted, had a short conversation with him on the day previous to his death. He observed, 'It is a hard struggle; but it will soon be over.' He then expressed his confidence in the presence of the Saviour, and the sufficiency of His grace, and very emphatically responded to the short prayer with which the interview was closed. His mind now became more wandering, and during most of the day on the evening of which he died, he was incapable of conversation. In the afternoon he seemed to imagine himself in the pulpit, preaching, and under this delusive impression he lost all sense of the presence of his afflicted family, and gradually sank into the unconsciousness of death.

The interment took place on the following Thursday, in the Quorndon burial-ground, and the accompanying service was conducted by the pastor of the church. On the evening of the following Sunday, a funeral sermon for the deceased was preached in the Quorndon chapel by the writer of this notice. The solemn event was referred to by Mr. Staddon in the afternoon of the same day at Woodhouse, on the following Tuesday evening at Barrow-upon-Soar; and on the next Sabbath day Mr. Staddon preached a funeral sermon to the congregation in Vine-street, Leicester.

In the decease of brother Adam Smith we have lost a man of more than ordinary intellectual and moral worth. To a cheerful temper and open disposition were added a lively imagination and discriminating judgment. His chief characteristic was strong common sense. He rarely applied himself to subjects involving metaphysical speculation, or questions of mere abstract reasoning, enjoying rather those trains of thought which were of a more practical tendency.

As a preacher he excelled in the logical, lucid manner of laying out his subjects; in the prominence which he gave to gospel truth, and in the for-

cible appeals which he made to the understanding and the heart. With a clear voice, good elocution, great readiness and occasional rapidity of speech, he adopted no meretricious decorations of style and delivery. The time of his hearers was never trifled away in fine rhetorical flourishes, or far-fetched figures, or grand ornamental quotations. His views of the gospel led him frequently to dwell on man's need of it—its value, as a dispensation of love and mercy—its entire sufficiency—its being intended *for* all, and adapted *to* all. These, and the munificence of God in creation, and in the supplies of his providence, were his favourite topics of discourse.

Our departed brother retained a good deal of the spirit and stamp of the General Baptist preachers of olden and better days. With a tinge of their plainness of manners and address, he united the earnest, impassioned, resolute style which compels men to *feel* the truth, whether they will hear or whether they will forbear.

Mr. Smith's conversational powers were great. Though unobtrusive in his department, his fruitful mind was ever active. He cheerfully joined in discussion, and with untiring spirit and good temper debated every aspect of the subject. The topic which of all others seemed most welcome to him was, the beauties of creation and the grandeur of God as revealed in the vesture, and magnitude, and splendour of the material world. Refer but to this, and you appeared to have touched the mainspring of his elastic mind. Our brother was a quiet and cautious man. He was never found in the arena of political strife. In the tendency of his views, both as regards church polity and civil government, he was somewhat conservative. All extremes he disliked, and to avoid them perhaps he sometimes shrunk from exacting that full measure to which truth and justice are entitled. As a friend he was affectionate and faithful. As a minister and pastor he

was much beloved and revered by the respective congregations over which he presided. He was a good husband, a loving father, a kind neighbour, a consistent christian. May his sorrowing widow be sustained and

comforted under this severe trial of her faith, and may all that was amiable and virtuous and godly in the father be the inheritance of his dear children!

T. STEVENSON.

Leicester, March, 1848.

SCRIPTURE READING IN THE CHURCHES OF CHRIST.

WHAT a treasure is the Bible! How sweet its promises! How sublime its doctrines! Expressive eulogies have been written upon it, but not one half of its excellency has been told. It is the grand depository of religious truth, and the well-spring of deep and lasting happiness. Well did the profound Locke say, 'It has God for its author, salvation for its end, and truth without any mixture of error for its matter.' Certainly there is no book in the whole world so calculated to promote our comfort and stability as christians—none so well adapted to sustain us in the mighty conflict with evil—and none that can impart such a dignified and holy action to the human mind, and inspire it with ardour in the pursuit of great objects.

Such a book ought to be read more. It will amply repay reading. The busy man, the man of action, will be a gainer by reading his Bible. It will make him still more active, by impelling him to do with all his might whatsoever his hands find to do. The tried man, the man of conflict, will be nerved to endurance by reading his Bible; it will make him familiar with characters whose conflicts have been greater than his own, and induce him to imitate their fortitude and faith and patience. The afflicted man, the man of sorrow, will find his sweetest solace in reading his Bible; it will be to his soul as the dew of the morning—hallowing influences will descend upon him—his trials will appear in a new light, and he will reckon that the sufferings of this present time, are not worthy

to be compared with the glory which shall be revealed. 'Blessed is the man.....whose delight is in the law of the Lord, and in his law doth he meditate day and night.' 'He shall be like a tree planted by the rivers of water,' &c.

Professing christians, or christians as church members, should be especially diligent in reading the Scriptures. The influence which the word of God exerts on the piety and prosperity of churches demands this. Have we been begotten again in Christ Jesus? it is by 'the word of God which liveth and abideth for ever.' Are we nourished and strengthened? it is by 'the sincere milk of the word.' Do we escape the wily stratagems of the great adversary! each one can say it is 'by the words of thy lips I have kept me from the paths of the destroyer.' Are we seeking to be wholly sanctified, that at length we may stand perfect and complete in all the will of God? the Redeemer prayed that even this might be accomplished through the truth.' John xvii. 17. Do we long for a higher state of church prosperity—piety deeper toned—zeal under the direction of knowledge—discipline without partiality—and increase in numbers and strength without end? even these can be best attained by devout and hallowed reverence for God's blessed word. Hear Paul, 2 Tim. iii. 16, 17. Real prosperity is out of the question where the word is not much revered and read. The piety that is sustained by any other means than the word, is necessarily

feeble and fickle, and unfit for the hour of temptation and trial. It is imperative upon members of churches to feel interested in Scripture reading, and for their own sakes as well as others to study the word more. How lamentable that many during the whole of their lifetime never read the Scriptures through, and this not in Roman Catholic countries where the word is prohibited, but in British churches, where it is without restriction, and where our boast is, that the Bible, and the Bible alone, is the religion of protestants. But how in this busy world are the Scriptures to be read more, and to be read extensively? We will suggest a plan which we have found useful. Let members of churches meet weekly in concert for this purpose, (if possible in company with their minister; if not, without him.) At these meetings, which must be commenced and closed with prayer for the teaching and guidance of the Spirit, let some book be selected to be read through in regular order. (The Acts of the Apostles being an historical book is an easy one to commence with.) After a chapter has been read, let each one freely propose questions, and offer remarks in the way of explanation. If ever a spirit of controversy or vain jangling should arise, let the Bible class be turned into a prayer meeting, till every one can speak the truth in love. And let it ever be remembered that periodical meetings of this description can never supersede the necessity of reading the word alone, and in the family, and attending on its public ministration.

Meetings of this character will very much promote 'growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' They will bring important principles frequently before the mind—furnish opportunities for beholding the order and prosperity of primitive churches, as well as for seeing the zeal and love and patience of the saints. They

will tend to indoctrinate members of churches more thoroughly into the great principle that Christ's 'kingdom is not of this world.' In such meetings too, our distinctive sentiments as Baptists will be frequently read of, and the firmness and consistency with which primitive christians held them, will be marked and remembered.

Well conducted Scripture reading meetings will tend more than any other one means, to fit us for the important duties of these eventful times. If the members of churches must combat error and fight the battles of truth, and fearlessly unfurl their banners in the face of the foe, they must know more of the Bible, that great weapon of their warfare. Remember that it was the Bible in the hands of Luther that shook the Vatican at Rome, and that brought forth to the view of a slumbering and astonished church the blessings of knowledge and liberty. It was the Bible that the Puritans of the 17th century studied above all other books, and that made them the men that they were. It is the Bible too, in the hands of God and the church, that must tell upon the world in the present times. If christianity must be purified from the corruptions and traditions of men, and flourish again in all her pristine strength and glory—if the 'man of sin' must be consumed, and idolatry withered and utterly destroyed, and all false religions fall to rise no more; and if the nations of the earth must be blessed with righteousness, and peace, and liberty, and love, and these universally and for ever, it must be by the members and ministers of the true church of God being 'mighty in the Scriptures: each one well taught in the principles and doctrines and facts of the Bible, and imbued with such a love of the truth, and passion for its triumph, as the Bible only can kindle, and as no opposition can quench or destroy. But how

can this be had without diligent reading of the word—without an habitual reading—without an inconceivably strong conviction on the mind of every one that the Scriptures must be read, and that I must read them and exhibit them in practice too.

Christian brethren, read them more.

Listen to the command of your exalted Lord, 'Search the Scriptures.' Search them alone and in company with each other—search them often and with deep humility and fervent prayer; and with this one end in view, that you may 'be thoroughly furnished unto all good works.'

T. H.

THE SECOND GREAT COMMANDMENT.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.—MATT. XXII. 29.

THE more the mind dwells upon this interesting command of our Lord, the more does it seem to rise in importance, as intimately connected with the happiness of the world and the prosperity of the Redeemer's cause. Let but the friends of Zion awake from their lethargy and cherish the cultivation of that spirit enforced by this command, and she would shine fair as the sun, bright as the moon, and terrible as an army with banners; her beauty, under the blessing of God, would awe and speedily convert the world. It is to be lamented that the struggles of the christian race, the sacrifices of the christian warfare, the hardy victories of the christian soldier, are too much neglected and forgotten; while the love of this world has so far estranged the mind of many from the love of God, and their neighbour, that, prostrate before the golden Jugernaut of England they seem to say, This is our God, O Zion! thus disregarding the solemn injunctions of our Lord, 'Set your affections on things above, not on things on the earth;' 'Lay not up for yourselves treasures on the earth;' 'Be ye fruitful in every good word and work;' 'Make unto yourselves friends of the mammon of unrighteousness;' 'Thou shalt love thy neighbour as thyself.' The love which our Saviour here taught, and recommended both by his doctrine and life, includes all the other virtues

of the christian character; while without it every other virtue is but dross. 'Without love ye are nothing;' being of a quality in itself so excellent and possessing many constituent parts, it becomes worthy of the attention, understanding, and practice of the world. It comprehends all the active and passive energies of a benevolent disposition. It supposes that the objects of its regard possess some qualities which deserve it, or which naturally tend to its production; and as our Lord has taught us in this command, and in many other parts of his holy word, to consider all men as fit objects for our benevolent affections, it implies, that there is no individual on earth who deserves our abhorrence and contempt; for sensations of aversion or contempt are incompatible with those of love. 'Thou shalt love thine enemies;' 'Do good to them that hate you and despitefully use you.' Is our contempt of our neighbour excited by his obscurity or his indigence? Do we despise him because he is weak? May we not usefully call to mind that God made both rich and poor, strong and weak? and has not our Saviour taught us a better lesson by appearing on the earth in circumstances of poverty and distress, without any external attractions of pomp or power? Did he not choose for his companions and apostles men in the lowest stations, and the most inglorious

occupations, intimating to us, that no outward circumstances can preclude the growth of that virtue and those qualities which fit man for society, and render him the proper object of affection and esteem. Do we loathe and condemn our neighbour because he is the slave of vice, and seems lost in trespasses and sins? Here indeed there may seem just ground for our aversion and abhorrence; but let us consider whether even in this case, these sensations ought not to give way to those of love. For is there any man so wicked that no hope is left of his conversion? and will not the idea that the sinner may hereafter be turned from Satan unto God, soften our aversion and lessen our disdain? Do we not know that in the gospel Christ calls the most unrighteous to repentance? Instead of treating even the vicious with abhorrence let our love urge us, not only to pray for them, but by every means in our power attempt their reformation; remembering, 'That he who turneth a sinner from the error of his ways saveth a soul from death, and hideth a multitude of sins.'

The love of our neighbour tends to make self the least of our considerations; it renders our principles of action more liberal and humane; it suffers nothing sordid nor contracted in our views; and teaching us to regard all men as brethren, the children by nature of the same Heavenly Father, it represses the emotions of religious and political intolerance, and all those unsocial habits and sensations which are the source of so many divisions, while it encourages all those qualities and affections which are the best cement of amity and peace. Love is characterized by the absence of suspicion; its behaviour, frank, courteous, open, without dissimulation or reserve, banishes suspicion and distrust from the social circle, and promotes all the pleasures of human intercourse.

Nothing tends to diminish the power of self-love so much as the love

of our neighbour. 'Love seeketh not her own,' and by fixing our attention on the good of others, it teaches us in some measure, to regard it as our own. In our dealings and engagements, while selfishness makes us eager to engross all the benefit to ourselves, love prompts us to participate it with others, and rather to suffer evil, than to cause evil to be suffered. The feeling of benevolence when warm, vivid, and associated with the hope of immortality, will be found sufficient to induce us to make the most vigorous exertions for the welfare of our fellow-creatures, and to practise even the most rigid self-denial. What losses, what sufferings, what mortifications, what hunger, what thirst, what weariness and toil does not the love of our neighbour, when animated by the prospect of a recompense in heaven, incite men voluntarily and cheerfully to undergo? The example of the apostle and many of the followers of Christ in all ages, will shew how far a narrow selfishness may be overcome, and the thoughts and affections be enlarged and purified by the spirit of love. Do not men shrink from the touch of pain? and yet have not those, in whom the feeling of benevolence prevails, cheerfully endured every torture which cruelty could inflict? There is a force in love, inspired by heaven, and impelled by the hope of a future reward, which is found able to counteract those sensations to which we are most repugnant, and to provide an antidote to every privation and every woe; to the privation of want, the bitterness of persecution and even death. And may not such instances well be adduced, to prove, that when the love of our neighbour has fixed its dwelling in the heart, there are no personal, no worldly, or interested regards that can oppose it with success.

It is one of the properties of love, that 'it vaunteth not itself, is not puffed up,' that it is not inflated with pride or arrogance, that it represses

all contemptuous emotions, is respectful to its superiors, kind and courteous in its behaviour to its equals, its inferiors ; and, in short, all with whom it has any intercourse. No sensations are more opposite than those of love and pride ; and pride always loosens its hold on that heart into which love gains admission. Hence love is always remarked by an obliging condescension of demeanour ; and there is no surer indication of its absence, than an imperious and overbearing insolence of manner and conduct. Thus love is the great sweetener of social life, the sovereign corrective of all the repulsive disparities in the conditions of mankind ; it reduces the gradations between high and low, rich and poor ; it renders servants meek, assiduous, and willing to bear with the occasional petulance of their masters ; it induces masters to practise a becoming gentleness, and to make every allowance for the inadvertencies and imperfections of their servants ; it makes the rich, instead of exciting envy by an ostentatious parade of their wealth, rather to conciliate love by a liberal distribution in aid of removing the temporal and spiritual maladies of their neighbours.

Love, always intent on the good of others, will deem no employment a disgrace, and no office a degradation, by which it can promote human happiness. That we might be animated to follow this conduct as much by the force of example as of precept, our Lord, on the night before his crucifixion, exhibited a remarkable instance of his unspeakable condescension, in ministering as a servant, and washing the feet of his disciples. And this he did, not in order to encourage us to practise this specific act, but to induce us to cultivate that spirit of humility and love in which it originated. Love scrupulously cautious of giving offence to any, will manifest its mildness not only in its manner but in its speech ; it will tenderly avoid all expressions of contumely and contempt,

all unkind surmises and malevolent insinuations ; no bitter taunts, no virulent invectives will proceed from the mouth of love. Love may not, indeed, always be able to refrain from every angry word ; for anger, originating in the natural irritability of our frame, is a feeling to which the best men are liable ; but love will shorten its duration and moderate its excess. Hence, though love may be subject to anger, it will not suffer that anger to swell into rage or inflame into rancour. As love 'is not easily provoked,' it will readily overlook any little offences, and frivolous provocations ; and as it is always accompanied with a forgiving disposition, it will not shew any stubborn reluctance to accept the apologies, or even to anticipate the reconciliation of its enemies. And as 'love thinketh no evil,' it will always be willing to judge favourably of others, and to impute its neighbour's actions to the best intentions ; it will not judge hastily, or condemn rigorously ; but even when the evidence of the case will not suffer it to form a good opinion of its neighbour, it will be tardy in entertaining a bad one ; always more prone to lament than to punish the errors of humanity.

As our benevolence expands, it will have a powerful tendency to bring the joys or sufferings of others in contact with our affections, so as to make their good or evil our own good or evil ; love, therefore, will induce us, instead of envying the prosperity of our neighbour, to make it the subject of our rejoicing, especially when that prosperity is made to minister to the general good ; it will give us an interest in his interests, and make his happiness an addition to our own.

'If love rejoices with those that do rejoice,' it will weep with those that weep. Is any sick or unfortunate, and is not love depressed ? Is any in want, and does not love feel the most painful solicitude, and cheerfully make considerable sacrifices for their relief ?

The disappointments of others are its vexations; and others' losses are its cares. And if love be thus concerned for the corporeal and temporal ills, much more will it be affected by those spiritual diseases which threaten more fatal consequences; for the afflictions of the body though seriously to be deplored, and always objects of our tender and soothing care, can never claim compassion so strong, or excite concern so deep, as the wounds, and bruises, and putrifying sores of the soul. When we behold a man tormented with a disease, which threatens to bring him to the grave, the sympathies of the benevolent are excited, they are anxious to avert or to alleviate the evil; but when we behold an intelligent being sunk in the abyss of wickedness, or enslaved by habits of vice, which, without a timely dereliction, must end in his eternal perdition, our souls may well be agitated with more poignant woe, and our christian sympathies be roused to more active exertions, if we commiserate pains in proportion either to their quantity or their duration. The wicked are often deemed unworthy of our regard; but if we soberly consider their forlorn state and their impending danger their present loss and their future misery they are objects, rather of our warmest compassion and self-denying aid, than of abhorrence. And love like that which the Saviour practised and enjoined

on his followers will induce us, even more and yet more ardently, to attempt the spiritual rather than the physical welfare of mankind. Love to our neighbour will always feel encouraged to go onward in its work of mercy, by the assurance, that 'love never faileth,' that it will usually accomplish the good and godlike purposes that it contemplates in this world, and that it will glow with intenser ardour, and fill the soul with unspeakable satisfaction and joy, when associated with that happy band who are now before the throne of God; yet who once, prompted by the same spirit, endured a great fight of affliction, while they made themselves a gazingstock to angels and to men; but who are now perfectly, unspeakably, and eternally blessed.

Thus we see, that love delights and is only satisfied in the possession of its object, or it appropriates, and as it were, transfers to its own stock, the joys and sorrows, the pains and pleasures, the hopes and fears, the privations and affluence of those it loves; it causes us to feel what others feel, it makes our souls a centre to which the wants of others are rapidly communicated. Nothing human is beyond the sphere of its attraction; its sympathies are continually carried forward that it may dispel whatever is painful, and impart joy and happiness wherever man is found.

B. H.

TO PARENTS.—You may readily trace on the sand-beach impressions distinct and multiform, but the next rolling wave will wash them out. The spots and stains of your earthly robes may be removed; the ravages of a storm that strip nature of its beauty and glory may be repaired; time and culture may re-clothe it with its former fertility and beauty. But O remember that the impressions of childhood, the precepts which you trace and chisel into the hearts of your children, will, like letters graven on a

rock, remain for ever. If they are in characters of vice, nothing short of omnipotent Divine grace can destroy them. If in the beautiful forms of virtue and piety, they will brighten and beautify in the sunlight of eternal day. Every impress of your own mind and conduct on your children, will stand forth at the judgment day. Every desert place which you leave in them through neglect, will frown upon you as an abyss, when the mountains fall, the skies shrivel as a scroll, and the elements melt with fervent heat.

THE MISSIONARY'S SICK ROOM.

[МУ ДЕЛ ВЛОТНЕН,—This piece on the 'Missionary's Sick Room,' was written after a severe illness last year. It was first printed in the 'Calcutta Christian Observer,' and subsequently reprinted, with some remarks prefixed, in the 'Madras Christian Intelligencer.' It has been thought it might interest some of your readers, and hence I have got a mutual friend to copy it for you. If you think it suitable, please give it a place in our excellent G. B. Repository.

Yours affectionately,
A. SURTON.]

SEVERAL of our readers have probably seen an article in the '*Calcutta Review*,' of April last, under the title of the 'Sick Room in India,' and contemplated the picture with sympathy and concern, as a correct delineation of scenes often to be met with in this land of disease and death. No doubt such scenes are but too common, and particularly among young men, who, accustomed at home to the tender care of mothers and sisters, are in India, while suffering perhaps from imprudent exposure to the climate or improper indulgences, left in some ill-furnished apartment to the care of mercenary servants and hired dressers. But older residents, who have had time and means, if they have not been improvident, to gather around them those household comforts which every Englishman knows so well how to value, and generally is so careful to procure, and especially if married, as happily a large portion of them now are—cannot certainly be in so disconsolate a state, even in a sick room, as the reviewer would intimate. If he is a christian, with the consolations of religion, his sick and even dying bed will have marks of comfort around it, however comparatively destitute; and may be on the verge of heaven.

A writer in the '*Calcutta Christian Observer*' for July, whose opinion, if we mistake him not, is well worthy of respect, has presented some views of the subject in part corrective of the reviewer, which as we think them valuable we transfer to our pages. We would invite especial attention to his remarks on the abandonment of their field of labour by missionaries on account of bodily indisposition. That this is often advisable, after a somewhat protracted residence in

India, even when the physical frame is not greatly shattered, there can be no doubt; for then a timely repair may give the system something of its earlier energy; whereas, if too long delayed, a thorough renovation may be impossible. To this may be added the many intellectual and moral benefits to be expected from a visit to one's fatherland, after some years absence. The new tone which may be thus given to the mind, and the refreshing, healthful influences upon the heart, from being once more for a time in the warm bosom of the church, near where her life-blood centres, are not of small moment. But we plead guilty to a degree of concern in observing the growing tendency on the part of missionaries to leave the field for reasons which would once have been thought insufficient.

The greater facilities for going and returning, while they make it more often proper than was the case when the difficulties were greater, offer also a temptation to seek a change on too slight occasions. No doubt experience has shown that after several years residence, the benefit in various ways of a journey home is very great; and we are not surprised at the proposals made to shorten the period for granting furlough in the civil and military service. Still it is to be remembered that the situation of a missionary is peculiar. His calling is professedly one of self-denial, and is not to be judged of by maxims which have respect only to this world. The question with him is not, how he may lengthen out his life to the furthest possible limit, or most enjoy the world; but how he may employ his days, whether few or many, in doing the greatest amount of good. If by remaining at his post he should materially shorten his life, it matters not, if in the shorter period he can do the more good. Rather, if anything, he should prefer the shorter, that he may the sooner finish his work and go to his heavenly home. We are persuaded, therefore, that while with others the missionary will feel himself bound to use all proper means for the restoration of failing health, he will take many things into consideration in deciding how and when he shall do this, which one who con-

finer his views to this world would not. We do not mean that he will decide on different principles from any and every real christian, for we do not see that any true follower of the Lord Jesus can do else than inquire where he can, all things considered, be the most useful. We do not think that any one can retire from India, with a good conscience, who feels that by remaining here he could do more to advance the Redeemer's kingdom, than by leaving for another land. In this respect there is but one rule to all, which is, to 'seek first the kingdom of God.' 'No man liveth to himself;' 'Ye are not your own;' 'Glorify God, therefore, in your bodies and spirits, which are his.' No one can ever retire from the service of his Divine Master, and in changing his place of labour he must look at all the claims upon him, whether of country, or family, or of the church; and the probability of life, and health, and opportunity to perform those duties by which he may most glorify God. He must keep this in view, and not be governed by mere selfish or worldly considerations. Perhaps the christian in common life may not sufficiently consider these things, but he should do so: and much more the missionary, who is consecrated to a specific work. But we will not dwell on the subject, as we intended only a hint to be reflected on by any whom it may concern. We fully believe that the remarks of the writer, whom we now proceed to quote, are correct as to the disappointment felt by many on returning home after a long absence; in finding the friends who had always been embalmed in their memories as they left them in the freshness of early life, greatly changed, and as different perhaps in circumstances as in appearance. There may be no want of continued friendship, but they have other cares than they had, and at any rate they seem hardly to be the same person whose image has been so long loved.

The climate may also seem different to what it once did; many habits of life must again be changed; and there are thus serious offsets to the pleasure of a return home, especially to remain. The fear of less usefulness than if abroad, will be the greatest trial to a conscientious mind: and the question as respects this, is the principal one to be settled in deciding whether to go or remain. No

other course will give peace on a dying bed, or confidence at the appearing of the great God and our Saviour the Lord Jesus Christ.

'To the Editors of the "*Calcutta Christian Observer*."

DEAR GENTLEMEN.—Last evening I received from the hands of the *dakwala* a copy of the "*Calcutta Review*." Being an invalid, just convalescent, I hope I may say, after a serious attack of illness, which has long kept and still keeps me to the couch, I turned of course with avidity to the "*Sick Room in India*," and eagerly did I read it all before soft slumber closed my eyes.

The article contains some good and useful thoughts, but it is not calculated for the meridian of a missionary's sick-room, and on the whole I think may have an injurious impression. I dropped to sleep with the hard visage of the undertaker leaning over my corpse in the coffin, as he beckoned to his underling to bring the lid which was to hide for ever another victim to a tropical clime. Anon I fancied myself wandering among my own native fields, and reposing under the old, familiar, wide-spreading beech trees, and conjuring up a thousand sweet recollections of days departed never to return; and so I passed the night, till the broad day-light bid me open my eyes upon stern realities. On reviewing since the feelings induced by the reading of the article, and comparing them with facts, I am inclined to think there are three leading points, especially, upon which my experience would suggest considerable modification of statement.

First, as to the general unhealthiness of the climate. That a tropical clime cannot be so salubrious to our northern constitutions as that of the temperate zone, we shall not have the temerity to deny. But by avoiding exposure to the extremes of temperature, and by such modifications of it as we may effect, much may be done towards rendering India a land in which we may live with considerable comfort and labour with considerable energy. High feeding and rash exposure, the grand evils of our earliest predecessors in India, are not so common now, and ought not to be known at all, as characteristics of missionaries, and indeed are not, so far my knowledge extends. Our

poverty is one good guarantee against the first, and I should hope our sense of duty will suffice for the second. Still, more of quietness and repose of character might be cultivated with advantage, as also a contraction rather than an extension of our wants, and when practicable, a delegating to others what is not essentially ministerial in our employments. These thoughts may to some seem but distantly connected with the subject of preservation of health, but I think experience will decide they enter deeply into the question. They have to do with that calmness and evenness of spirit which more than aught else in India is the condition of good health. Matters of a secular nature which are foreign to our especial object, and bring us into collision with the worst part of the native character, have a tendency to irritate, and consequently to injure. It would be well to familiarize our minds with the personal habits and conduct of our blessed Master, so far as they may be learned from authentic sources—well both for ourselves and our work.

I will add a few statistical items which I apprehend may, without a great discount upon the Indian climate, be compared with the life and labours of a similar number of ministers in England, and especially in America, substituting seasons of suspension from active labour at home for the foreign missionary's furlough.

I am a missionary of upwards of twenty years standing, and since I have been in the field, there have been sixteen other brethren associated with me. Of these, three have died; one, an older labourer, after nine years active service, another, a youth cut down at the close of his first year, and a third, in a trifle longer space. The first was in fact of a consumptive family, and gave indications of being diseased before he came to India; the others were remarkably predisposed for such diseases as usually prove fatal in India. In twenty-three years, sixteen brethren have entered the field from England and America. Two, after nine or ten years labour, have taken a furlough and returned, making upwards of twenty years service. Three, after three or four years labour, have returned and are labouring at home; one, after seven years labour remains in India in another department

in good health; one has returned to England quite well; one after five years labour, has taken a furlough, and is returning to his post; and one, after the same time is undecided about returning on his wife's account. Eight brethren still remain in the field. It will then be seen there have been two deaths out of sixteen labourers in twenty-three years.

The second point on which the sentiments of the reviewer need modification, is that of the aspect presented by the sick-room in India. All that he has said is true, but it is not the whole truth. What is my own sick-room? for it is to facts we must appeal. My one-storied house contains four apartments, besides the corner rooms in the verandah. My sitting-room and bed-room, opening into each other, have a southern aspect, while the entrance is from the west. Along this southern front stretches my garden, with the rose-bushes still in full flower, close up to the verandah; the honey-suckle climbing gracefully over its trellis; the passion-flower of three kinds flourishing luxuriously at a short distance, but full in sight; the petunia, white and red, the carnation, the China rose, Indian pink, hollyhock, several varieties of the lily, tuberose, michaelmas-daisy, variegated laurel, hehotropé, &c., &c., all blossoming just before me. Farther back are the graceful cacarina, parkinsonia, chompa, jamrool, and farthest off the plantain. These are intersected with beautiful creepers and convolvuli too numerous to mention. And all these within an enclosure of half a bigah. Further off are the school premises, with their busy inmates, the chapel, and other mission premises; while to the west, far away, the dark blue hills crown all. Over my garden, a fresh breeze from the ocean blows from early afternoon till near sunrise next morning. Now is this all to go for nothing, as though in England only cheerful scenery could be found?

But let us come within doors, and enter the sick man's room. I have a bed as good as I wish, and as convenient, with linen whiter than England can boast. I have sofas, at small cost, on which I can change my position. I have a bathing-room, with conveniences at hand not often found in England. A kind and skilful doctor attends me night and morning. By my bed-side at all times is a faithful, affectionate wife, occasionally relieved or assisted by an

adopted daughter. The sympathizing note is coming continually, and as soon as I am able to see friends, one and another calls to chat a pleasant half-hour. Nor are the welcome presents wanting of such things as it is deemed a sick man may need or use. True, I have native servants, but they have, with all their defects, many good and useful qualities. Nor is the pleasant book, or cheerful picture excluded from my dwelling. The weather is indeed hot, and the parching fever most distressing; but a willing little girl fans me with a bunch of peacock's feathers, affording as much air as I can bear, and the grateful soda-draught comes now and then, refreshing as the waters of life. And sweeter still it is to me to hear the native Hindoo female read from the Book of Psalms, in her own tongue, the holy thoughts of David in his affliction. I am putting down facts as they occur to me, and I might add many more, but there is enough to show that a sick room in India is not all desolation.

This, be it remembered, is but a sketch of a very humble dwelling, which any man with a hundred and fifty rupees a month may command. What then may or ought to be the description of the rich man's abode!* The instance selected by the reviewer is not a fair specimen. Doubtless many similar or worse scenes may be found among bachelors in England, London especially; and when depravity is added to this state of discomfort, the picture may become truly appalling. If, therefore, we would form a true idea of a sick-room in India, other and far more favourable instances than those selected by the reviewer must be brought forward.

In instituting a comparison between the sick-room in India and England, a most important circumstance is the length of time it is usually occupied in either country. How seldom do we hear of such protracted sickness in India, as is common in England, (Miss Martineau, to wit.) Well, therefore may such invalids seek to accumulate comforts around them, and make a business of

selecting lodgings in which to be sick.

I think that we may fairly conclude that India is not all barrenness, and that an Indian sick-room is not necessarily of all sick-rooms most miserable. To the native of the soil, or the European born here, having his kith and kin around him, and his earliest associations blending with his Indian home, it may indeed afford comforts such as few lands can yield. It is then to other considerations we must refer as the source of those feelings peculiar to the English in India, and this brings me to the third point in the review I wish to notice.

Far be it from me to deprecate the love of home, 'sweet home.' Twenty years of exile have not damped my ardent love to the land of my birth. How often am I ready to attempt something poetical, in order to embody my yearnings over the scenes of my youth.

Oh England, far, fair, distant isle,
Though long a wanderer from thy strand,
Nor time, nor distance could beguile,
My heart from thee, my native land. &c.

I object not to the reproof addressed to those money scrapers, who linger on in India merely to amass wealth. Let them profit by it, if they can be so instructed; but I question its tendency in respect to those who have good and weighty cause to remain in India, if so be they may stay with safety.

When disease invades the frame, and the spirits sink, the thoughts are apt to turn to the opening scenes of life. These live in memory's golden light. We forget sorrows which embittered childhood or youth, and live over again only those pleasant scenes we love to cherish. Eagerly then would we revisit our native home. We would tread again the copsewood path, throw ourselves beneath the old oak tree or beechwood bower; we would inhale the life-breathing breeze on our native hill or plain; we would gaze on old faces, hear old street voices, and love every living thing, yea every bush or flower we once were familiar with. And when the friend suggests you had better, when you recover, take a furlough, and the doctor soon after proposes the same course, how strong is the inducement to comply, to forsake all and hasten far away. But is there no delusion in all this. Is there no overwrought imagining that

* For those who live in the neighbourhood of the Ganges, how pleasant and beneficial is a trip on the river to the convalescent; and how comfortable the accommodation afforded by the nicely-built pinnace, or budgerow.

influences improperly the mind? Happy England is indeed England still. Its healthy breezes and congenial scenes, and habits, and food, and friends, may repair the wastes of a tropical climate, and restore health to the pallid cheek; but still it is not all gold that glitters. He who has long been absent, will find the picture of home cherished in the memory but ill compare with the stern reality, when he treads again his native soil. Probably most of those he knew and loved will have passed away for ever. Few will recognize the stranger. The companions of his youth are grown men and women, immersed in their own cares, and forgetful of him who so vividly remembers them as they were. The old oak tree will, if still standing, look dwarfish and far different from the embowering green in which fancy painted it. Perhaps a chilling sense of loneliness will creep over the warm heart, and the stranger, sad and solitary, will steal away to the family grave to read the names of all he loved inscribed there; till at length, a voice seems to come up from the generations of the departed dead, 'You too are a stranger and pilgrim upon earth, as all your fathers were.'

Henceforth the spell is broken, the picture memory loved to look upon is disfigured, and perhaps now become painful to contemplate, and the stranger turns away, feeling that his home and his heart are in India. He remains no longer in England than business calls, and then hastens back, if he may, thankful for his comfortable Indian home.

My moral then would be widely as applicable to different classes. Let those who come to India merely to occupy some lucrative or so deemed

respectable post in society, return soon as they may; better a bare sufficiency at home than luxury here. But how many of these, if acting under right motives, if they would live lives of piety and active benevolence, might make India a happy residence, and be the means of benefiting their fellow-men—a course, even though it should be short, far better than a long useless life—a mere living to one's self. But it is to my fellow missionaries I address myself, and to them I say, be not deluded by vain imaginings, nor too basty in taking every hint to seek the shores of England. Separate what is true from what is mere illusion, and ask how far it is really necessary to seek a voyage home merely for health. You owe something to your Great Master, something to the society to which you are attached, something to the heathen, something to your brethren—and happy is he who estimates this aright: he may do so too late.

I condemn not the voyage home when really necessary, it is often the means of preserving valuable lives for the future service of Christ; but I would guard against that morbid seeking after a change, which I fear is a growing evil, and which too often induces at length the necessity it fancied. 'Happy is that servant that condemneth not himself in that thing which he alloweth.'

I have not now the review by me, and can only write from general impression. It will be seen many of my remarks are rather suggested by it as applicable to one class, than as dissenting from it in its general application to others. Yours, &c.,

CONVALESCENT.

A WORD FOR OUR BENEVOLENT INSTITUTIONS.

Few connexional years have been more trying to our members of the working classes than the present. In our manufacturing districts, severe have been the trials of many of our brethren and sisters in Christ, and doubtless not a few have found it extremely difficult to do anything for the support of our benevolent institutions. Christian principle, however, would suggest that the

things of Christ should not be the first to suffer by temporary visitations of adversity. The Saviour's claims should ever have the pre-eminence, and grateful love should constrain his people to do what they can. The poor widow did not desire to be excused on the ground of the little she possessed, but she exhibited enlarged liberality in the midst of her poverty. So the Macedonian

churches in their deep poverty, also abounded in the riches of their liberality, and even constrained the apostles to accept of their contributions for the suffering saints. 2. Cor. viii. 1—4.

What is wanting to an imitation of these examples, is, a high and spiritual estimate of the Saviour's claims, and a hearty and earnest desire to meet them, according to ability possessed.

I have greatly feared that without extra exertion, we shall find when we meet at our Annual Association, that both our missionary and academy resources will be inadequate to the demands which will be made upon them. It is highly important that these institutions should be kept out of debt. A serious balance against either of them would have a depressing influence on their committees, and would be a heavy incubus on the connexion at large. Liberality is not religion, but in this age of mammon worship, it is a tolerable good evidence of the state of our hearts, both with respect to love to Christ, and love to souls.

I rejoiced lately to hear one of the travelling agents of the Bible Society say, that nearly in every case where he had attended public meetings, despite the depression of trade, the collections had been larger than on former occasions. Let our friends resolve that it shall be so in all our churches, and that in holy faith we will venture to increase rather than lessen our subscriptions to our benevolent institutions. We as a church, have felt that unless great exertions were put forth, our missionary collections would greatly fail; but by adopting extra plans, and stirring up each other's zeal, I hope our fears will not be realized. Will our friends kindly bear with me when I suggest, that as many districts have not suffered so greatly as others, for instance the agricultural parts of the country, that by the churches there, redoubled liberality and exertion should at this time be put forth. Our Lincolnshire and Cambridgeshire churches should especially feel this.

Well then, some of our large manufacturing towns have been at so low an ebb, even in good times, in the amount of their contributions, that it would be worth while for them to try a little liberality in bad times. I find that in Leicester, with 1170 members, £90. 15s.

44d. was contributed last year for our Foreign Mission, and £30. 4s. 8d. for the Academy; being at the rate of nearly nineteen pence per annum, or three half-pence per month from each member, for evangelizing the world; and nearly sixpence half-penny per member for the year, for educating a ministry for our churches at home: both together being about one half-penny per week for both these great objects.

In Nottingham with 1587 members, £151. 1s. 4d. was raised for the Foreign Mission, exclusive of the profits from the bazaar, which will be about one penny per member more in the year, than the churches in Leicester raise; and for the academy £47. 7s. 8d., or rather under seven pence per annum from each member for that institution.

In Derby with 819 members, £115. 10s. 1d. was raised for the Foreign Mission, being at the ratio of about two shillings and ten pence per member for the year; more per member by fifteen pence than at Leicester, and fourteen pence at Nottingham. For the academy there was raised at Derby £24. 15s. by the St. Mary's Gate church, which was nearly eleven pence per member for the year.

The London churches, with 1249 members, raised £212. 11s. 4d. for the Foreign Mission, or at the rate of three shillings and five pence per member for the year; being above the Derby churches seven pence per member, and more than double the amount raised by the members in Nottingham. For the academy, three of the London churches raised £24. 7s., being at the ratio for their members of about seven pence per annum; about equal with Nottingham, but four pence per member less than the Derby church at St. Mary's Gate raised.

Birmingham, with 222 members, raised £49. 10s. 4d. for the Foreign Mission, and £6. 7s. for the academy, which places that church in the first place in reference to contributions for the connexional institutions, being at the rate of four shillings and sixpence per year from each member, or sixpence a year more than was subscribed by the members of the London churches.

Four shillings and sixpence per member, or little more than one penny per week is then the highest sum raised for these connexional institutions—the academy and Foreign Mission.

This is the maximum; the minimum I am afraid to put down on paper. I may just, however, add to the above the following:—three Lincolnshire churches, Boston, Spalding, and Fleet, with 634 members, raised for the Foreign Mission, £56. 15s. 10d., being at the rate of twenty-one pence farthing per member for the year; and to the academy they contributed at the rate of seven pence from each member.

Three of the Yorkshire churches, Heptonstall Slack, Lineholm, and Shore, with 742 members, raised for the Foreign Mission £55. 3s. 6d., being in the proportion of eighteen pence per year for each member; or three pence per member below Leicester, and one shilling and eleven pence per member below London; for the academy, one of those churches raised £25. 5s. 2d., or at the ratio of nearly thirteen pence per member; two pence per member more than St. Mary's Gate, Derby, and nearly double the proportional amount raised by the Nottingham and London churches.

Three of the churches in Bucks.,—Berkhamstead, Chesham, and Wen-

dover, with 677 members, raised for the Foreign Mission, £91. 6s. 3½d., being at the rate of upwards of two shillings and eight pence per member; and for the academy, Chesham, &c., raised £14. 15s. 3d., being rather less than six pence half-penny per member.

Now I ask, can we dream of doing less for these great institutions than formerly? Shall we not deny ourselves of some of the superfluities in which we have indulged, rather than allow either our Missionary Society or academy to be embarrassed? A little extra steam put on, and our connexional locomotives instead of going at a slower rate, should labour to keep pace with the demands of the times, and the claims of a perishing world. Let our ministering brethren, and the officers of the churches resolve, that those who may meet at the coming Association, shall rejoice that our benevolent institutions have not been allowed to suffer by the depression of the times. Let us have faith in Him who controls all events, relying on it, that if we honour him he will also honour us. J. BUANS.

HISTORICAL SKETCH OF THE FREE-WILL BAPTISTS OF AMERICA.—No. 4.

WE have previously witnessed the devoted and ardent labours of the founder of the connexion, Elder Randall; we now have to observe his holy steadfastness as he drew near to the goal, the end of his active and useful life.

During the autumn of the year 1804, having recovered from his dangerous sickness, he went forth to his great work again in the spirit of holy zeal and humble prayer. We find him in October attending the quarterly meeting at Canterbury, N. H., where he preached with much comfort and power. Afterwards he preached at Gelmanton twice on the Lord's-day, when the discourses were greatly blessed to the edification of souls. In November he set out for the yearly meeting at Parsonfield. There he was elected moderator, and preached twice, besides administering the Lord's-supper. Two young females, of the names of Murrile and Carter, school-mistresses, were baptized. 'They related their expe-

riences of grace in the public assembly, in presence of about 1000 or 1200 people. They did it in a very deliberate though affecting manner. Many in the assembly were deeply affected with their narratives, and the scene was truly glorious. The young women had never before been acquainted with each other, and lived about thirty miles apart; yet they both left their homes about the same time, with a view of following their Saviour in this ordinance, which excited much admiration in the hearers. The scene at the water was almost indescribable. The rejoicing of saints and mourning of sinners, the remarkable candour of the spectators, together with the extatic joy, and ineffable love and union of those strangers, presented a scene not unlike that of which Dr. Watts speaks,—

"A young heaven on earthly ground."

During this year, even in the midst of

much sickness he attended 170 meetings, and travelled in his Master's work 1387 miles.

January 14th, 1805, he set out again on his crusade of love and mercy, and we find him attending a conference at New Houghton. He visited also Bridgewater meeting, and then went to the northern part of Vermont, and after various meetings held, he retired to his own home, Feb. 16th, exhausted from fatigue, and not well in health. After a fortnight's repose, he again visited Canterbury, Somersworth, Portsmouth, and Newcastle.

In the summer he attended the yearly meeting at New Durham, in which he and the assembled brethren enjoyed much sweet communion with God and with one another. July 24th, he went to Barnstead and visited P. Randall, his niece. He found her extremely low, and just gone with a consumption, but much resigned. Her affections were taken off from things below. She said to him, 'Uncle, I have nothing here: I have given all away. I am a poor beggar, and mean to die a beggar. I have nothing but Jesus.' The Elder was much affected and delighted with her remarks. She died August 3rd, 1805. She rejoiced much at the approach of death, and sweetly breathed out her soul into the arms of her blessed Jesus, with whom she longed to be. The Elder attended her funeral as a mourner. Elder George preached a sermon suited to the occasion from a text previously selected by herself, Rev. xiv. 13. Elder Randall now left the house of mourning and returned home, and continued visiting and preaching as usual, but was very unwell. The seeds of mortality began to ripen in him apace. August 13th he was seized with another violent fit of the cholera, which lasted six hours without intermission, and seemed to resist every means of relief. His physicians and friends exerted themselves to their utmost, and his life was despaired of, but when all hope was gone, help came, the cause was removed, and ease obtained, to the great joy of all his friends.

No sooner did he recover from this severe attack, than he entered afresh on his Master's business, and at the end of the year he had travelled 2090 miles, and attended 283 public meet-

ings for Divine worship, &c. During 1807 he continued his self-denying labours whenever health would permit. But he was now often very weak, and it was evident that he was hastening rapidly to his final rest. 'July 27, he was weak in body, but being still strong in faith he commenced a journey to Ashby, Mass., and arrived there July 30th, a distance of about a hundred miles. Sabbath-day, Aug. 2nd, he preached twice in Ashby, and once in Ashburnam, after which he went to deacon Gibson's, in Fitchburgh. Soon after he arrived at the deacon's he began to bleed from his lungs, and continued bleeding moderately all night. He became very weak. The people were very kind—sat up with him, and did what they could for him. Aug. 3, he spit blood all the forenoon, and sat up but little; but in the afternoon he attended the ordination of Stephen Gibson—preached the sermon—gave the charge, &c., but with weak lungs. Aug. 5th, he left Ashby, and on the 7th arrived at Derryfield, N. H., and dined with General Starks, the revolutionary patriot, whose name as a hero will ever be dear to Americans. They had much conversation on the subject of religion. The interview was very interesting to Elder Randall. He availed himself of the opportunity of opening his mind freely, and laboured much to show the general his views of the way of salvation, and of the necessity of regeneration. The general being affected with the remarks, exclaimed, 'You are not what formalists and bigots call a christian!' 'And,' continued he, 'if it was not for four things which those called christians hold, namely, anarchy, avarice, superstition, and tradition, I should be a christian.' 'Why Sir,' replied the Elder, 'I hate all those things, and yet I am a christian.' The general in a flood of tears exclaimed, 'God bless you! God bless you! God bless you!' and said, 'I am an old man of eighty years, and shall stay here but a little while; but my wife is younger than I, and will probably outlive me, and I shall charge her and my son ever to receive you and treat you respectfully.' The Elder thanked him, and gave him the parting hand, but not without shedding some tears.

We now present the last letter of advice which he addressed to the connexion:—

New Durham, Aug. 15th, 1807,

DEAR AND WELL-BELOVED IN OUR LORD JESUS CHRIST.—It is with a degree of trial and pleasure that I salute you all in this manner; trial that I must write to you instead of appearing in bodily presence, which I have much longed for; but pleasure that I have this one resource left me, that though unable to be bodily present I may write to you, and bless you in the name of the Lord. O my brethren, the cause of God is mine. My soul's care and delight is to see it prosper. I married this connexion in early life, and in that sense it is my spouse; and when able I have spared no labour, either of body or mind, night or day, cold or hot, far or near, for the advancement of the same. And glory to God, I have the testimony of my conscience; but my labours are almost over, and I am about to receive my crown. My body is now too weak to go to Adams; but I bless the Lord that I can be there in spirit and by letter; and I shall take the freedom to give a word of advice, as a father to his children, though with humility and respect.

1st, to my dear brethren in the ministry. I feel much on my soul on your account. Your lot is a particular lot, and much, very much, depends on you as to the promotion or destruction of the cause. We are on an eminence, in a certain sense like a city on a hill: all eyes are on us. We profess to be the representatives of Jesus Christ. O let us consider what an example he set for his ambassadors to follow. What humility! what meekness! what holiness! what godliness! what temperance! what self-denial! what separation from the world! Yea, and everything that is amiable and lovely he hath exhibited in his life for his ambassadors to follow. Let each of us, therefore, ask ourselves the question, How much am I or do I strive to be like him? When I ask myself the question I blush, being sensible of my own unlikeness to him. I have been in the ministry thirty years last March, and have been making observations on all the ministers of all denominations, our own as well as others, and have observed much which has and still doth cause much grief.

Although many when they first come into the ministry, feel some good degree of humility; yet how soon they begin to feel self-important, think themselves to be something great, conform to the world, seek after worldly interest and honour, Rabbyings, greetings, uppermost rooms, chief seats, and want to be considered first and greatest. They get to be heady, high-minded, lovers of pleasure more than lovers of God, making a by-business of preaching, reclining in the sunbeams of worldly pleasure, and determining to walk to heaven in golden slippers on sunshiny days. O what a melancholy portrait. God forbid that any feature of it should belong to us, my brethren. But O let us watch, for we are in danger. O how many, and some even of our own, have made shipwreck and are wholly destroyed, becoming scandalous and useless. O my soul trembles. Bear with me, being such a one as Benjamin the aged; for Christ's sake my brethren, let us be little, humble, cross-bearing disciples. See to it that we do not get any new-fangled, heady, wordy, tonguey doctrine of men, which leads from Christ instead of leading to him. But let our doctrine be such as comes from Christ into our hearts, and that will lead to his spiritual appearance, and terminate in his glory. O beware of schisms and rents: be not of such as cause divisions; but mark such, and turn away from them. United, we stand; divided, we fall. My dear brethren, follow this advice, and walk in the examples of Christ; and when the Chief Shepherd shall appear, then will you also appear with him in glory.

A word to all in general. Dearly beloved, I have said that I was early married to this connexion, and that when able I have spared no pains in promoting its prosperity and happiness. I bless God that though I have got to be enfeebled in body, my care for the cause is still the same. My mind still travels to every part, and I feel thankful when I look back to the year 1780, the year in which this connexion was first embodied, and see what the Lord hath done for us between that time and this. My soul cries out with astonishment, 'O come and let us magnify the Lord together; let us exalt his name, for he is worthy.'

O my brethren, we have become a numerous people, and I am afraid we are not so humble as we should be. Let us, I pray you, have a strife among us, not 'Who shall be the greatest,' but who shall be least of all, who shall be humblest, who shall be the most of a servant, who shall lie the lowest at the feet of Jesus, who shall bring forth the most fruit to the glory of God. O my brethren, let us keep the unity of the spirit in the bonds of peace. I feel afraid of a division in doctrine and tenets, for there is a scattering spirit abroad in the world. 'Lo, here is Christ, and lo there is Christ.' O beware of human inventions, for there is much pleading for those things—human disciplines, platforms, creeds, covenants, and forms; and for ordinances which are not to be found in the Scriptures of truth. Well may it be said to many as Christ said to some, 'Full well ye reject the commandments of God that ye may keep your own traditions.' O reject these things al-

together, and cleave to the Scriptures. Make them your only rule of faith and practice, both in temporal life and for the government of the church. I have too many things to say to write them with pen and ink, and must therefore forbear.

I long to be with you, but bodily infirmities forbid. I have been very weak ever since last March, and was not able to go any lengthy journey, until the last of July, when in much weakness I went to Ashby, to perform business appointed me by the quarterly meeting. But the journey proved too hard for me, which caused me to bleed from the lungs very much, and I have not ceased to bleed a day since. I am also lame, so that I dare not ride; but must lie still awhile; and if I get so as to ride in a carriage, I shall try and go to the yearly meeting in September. O my brethren, pray for your unworthy brother and servant, for Christ's sake,

B. RANDALL.

A VISIT TO BROADMEAD CHAPEL, BRISTOL.

BY CLARA LUCAS BALFOUR.

THE ancient city of Bristol has many sights of great interest for every class of observers. The antiquarian loves to linger among its magnificent architectural remains—rich with the splendour of a genius that looms distinctly out through the mist of ages, awakening awe and compelling admiration. The historian thinks, as he treads its narrow streets, of the fierce Romish persecution that occurred there when the protestant martyrs were burned with *green wood*, (fetched from the neighbouring village of Redland,) to increase their torments.* Or if he be fond of more worldly and commercial remembrances, he recalls the time when Bristol was second only to London in importance; and when it had its commerce protected and favoured by many monopolies and charters which queen Bess, of questionable memory, be-

stowed as favours on the citizens, propitiated, it is said, as much by what she deemed the plainness of the women as by the loyalty and obsequiousness of the men. The poet gazes on Bristol, and recalls the memory of its great minds: of the unhappy Chatterton, 'the marvellous boy—the sleepless soul that perished in its pride;'—or of the three great poets of the present age, Southey, Coleridge, and Wordsworth, connected as they were by birth, association, or residence, with Bristol. And fancy wanders off to contiguous scenes, and hears from Barley Wood the clear and earnest voice of Hannah More, uttering wise exhortations, or chanting sweet strains of pious joy. The philanthropist feels his heart swell within him as he thinks of the benevolent men whose lives were grand heroic poems, whose deeds were condensed epitomes of the gospel, practical declarations of faith in that religion which says, 'Thou shalt love the Lord thy God with all thy heart, and thy

* A beautiful new Independent chapel has been erected on the site where this dreadful tragedy was enacted.

neighbour as thyself.' The name of Richard Reynolds rises to the lip as first among a noble band, whose spirit is yet retained in purity, activity, and vigour by worthy living successors. There is yet another class for whom this city has its time-honoured memories, a class who while sympathizing with the antiquarian, historian, poet, and philanthropist, yet recal with peculiar interest the memorable period, when the brave and pious Puritans struggled, agonized, and bled to gain civil and religious freedom, and to secure to themselves and their spiritual descendants the sacred right of private judgment in matters of faith.

To the earnest follower of the strong-souled, high-hearted Puritan, there is one place in Bristol pre-eminently dear and sacred, both for ancient and modern recollections—it is Broadmead chapel. Memory lingers complacently over the saintly records of the church of Christ assembled within its walls. Its godly men, champions of the right,—its devout women, 'mothers in Israel;' who in the midst of a crooked and perverse generation, 'earnestly contended for the faith once delivered to the saints,' and erected in that place their Eben-ezer, as a testimony to their descendants that the 'help' of the Lord is ever given to those who with fidelity and singleness of aim seek to promote His cause in the world.

'Twas in the spirit of such recollections that a stranger from the metropolis, on the morning of Friday, the 7th of January last, entered the ancient meeting-house of Broadmead. The chapel is situated in a crowded and busy locality, and surrounded by houses on all sides. No one but the chapel-keeper and the friends accompanying the stranger were present, and therefore there was ample opportunity for quiet, contemplative observation. The visitor was fresh from the perusal of the valuable records of this church, as published by the Hansard Knollys Society; and in the silent sanctuary,

'That hush'd but not deserted seem'd,
Still, but with nought of gloom'—

the thought naturally arose of the pious dead to whom that place had been the gate of heaven.

The plainness and simplicity of the primitive Puritan appeared yet to

linger within its walls. The hand of modern decoration had not obliterated its look of homely comfort and unpretending neatness. Massive—substantial—plain, like the faith of those who for many generations had met beneath its roof. Here the thoughtful mind could not fail to dwell on its holy ministers of the olden time, vigilant watchmen in Zion—faithful shepherds of the fold. Of its deacons—self-denying, simple-hearted: of its deaconesses—patient 'helpers in the gospel,' for here woman's influence in the church was not merely tacitly admitted, but officially recognized; and this honourable, because scriptural, rule of the constitution of this ancient church remains in force to the present hour.

It was not merely ancient memories that thronged thickly in the mind of the stranger at Broadmead. Modern recollections kindled up the soul as the thought of John Foster flashed like light upon the memory. In the vestry adjoining the chapel those spirit-searching lectures were delivered that suggest such volumes of thought to the reflective reader. It is a tolerably spacious oblong room. There are the appurtenances as he used them—the desk, the table, the chairs, where wise deacons and attentive students probably sat—the forms, which if report speak true, were too often deserted by an audience that would rather have had the ear and eye gratified than the judgment tasked with close reasoning and exhausting argument. Alas! where is the general audience that could consistently condemn them, or say, 'With us it would have been different?' Every inanimate object in that room seemed to be 'mantled o'er with thought;' and became venerable as mementos of a man of transcendent piety and genius. The thought also of that gifted leader in Israel, Robert Hall, was natural and appropriate in the place where he had laboured at two different periods of his life. His voice had breathed its rapid but musical cadences within those walls in his early manhood. Here the splendour of his imagination, the depth of his feelings, the elegance of his diction, the force of his reasoning, were displayed in all their youthful freshness. Here again in his declining years, the man of God ripened, not withered, by the hand of

time, uttered his faithful and eloquent exhortations. The afflicted saint whose life had been 'one long disease,' here in dying whispers uttered his last public prayer.* Talk of consecrated ground! what spot in Britain can be more hallowed by holy and elevated recollections than this plain old meeting-house of Broadmead?

Alas! that other thoughts than these should be called up by this sacred place. But truth compels the acknowledgment that very different feelings were aroused in reference to one part of Broadmead chapel. There is in addition to the front door, an entrance at the side consisting of a stone passage leading from the street, flanked on each side by high walls and houses. John Foster, it was said, and probably the ministers generally, used that entrance more frequently than the other. It had not occurred to the visitor that Robert Hall's mortal remains were interred at Broadmead; though when a friend said, 'His grave is here,' that circumstance was recollected, and with reverential tread the footsteps of the little party were turned in the direction of his last resting-place. A door near the chapel opened out of the side-entrance passage before named, and gave admittance into a narrow strip of a yard, the chapel skirting it on one side, and high walls on the other three. Some plain stone slabs, probably covering brick vaults, laid flat on the swampy looking earth, seemed to mark the place as a burial-ground. But such a burial ground! It suggested ideas of a vast well—a dungeon—a felon's yard in some ill-contrived old jail! not of the hallowed grave of those of whom we say,

'Sweet is the savour of their names,
And soft their sleeping bed.'

ⁱ Robert Hall's grave here! was an exclamation of surprise and mortification too involuntary to be suppressed. Yes! there rests the sacred dust of the christian philosopher, orator, and saint—side by side with the wise and good John Ryland—meet companionship! surrounded by a few other worthies.

* The last service in which the Rev. R. Hall engaged was a church-meeting, (Feb. 9th, 1831,) when his prayer was specially remembered as most fervent.

It was not merely the high walls, dark and dreary, shutting out light and shutting in gloom; the ill-drained ground, damp and spongy, that chilled the stranger's heart. No! it might be that these evils were unavoidable—though not the less evils. But there was an utter absence in this neglected-looking place of all the ordinary tokens of reverence and care for the sacred remains reposing there. Dingy as the high walls looked, some clothes-lines suspended from them for drying linen, (one in actual use) made them seem more like insulting-mockers than merely sullen guardians of the dead. The swampy earth, where no verdure grows or can grow, looked wretched enough naturally, but a portable copper and other lumber, in the right-hand corner from the entrance, and an ash-heap in the left hand corner, made the desolation more desolate. A lumber-yard may be a necessary appendage even of a chapel, but the lumber-yard and burial-ground should surely be distinct from each other.

There are some who hold that it matters not how or where the crumbling remains of mortality are disposed of. 'Put the dead out of sight and forget them speedily, is the motto of such people. Certainly it matters not to the dead. 'They sleep in Jesus, and are blest!' But it matters much to the living. Those who have no veneration for the dead have rarely much reverence for the living. Superstitious awe, costly superfluous care, are far removed from that tender sentiment of grateful reverence with which the last resting-place of the pious and distinguished dead should be regarded. There is one denomination, and but one, who hold all funeral and monumental records of the dead as vain and unnecessary; yet nothing can surpass the scrupulous attention of the Friends, (the denomination in question) to the order, neatness, and tranquil beauty of their burial-grounds. The same feet that slowly and sadly turned away from Robert Hall's gloomy resting-place had, not many months before, stood beside the grassy mound that covered the remains of William Penn, at Jordans, in Buckinghamshire. True there was no monumental inscription, no tablet, either in that meeting-house or any other, to record the name and

merits of the distinguished Quaker ; but the hand of pious care had kept his grave fresh and verdant. Quietness, rural beauty—all the lovely sanctities of nature, were around his last resting-place. Every Friend's burial-ground presents the same look of calmness, the same air of repose, undecorated by the rude hand of disorder, or the coarse indifference of insensibility. And apparently nameless as their grassy graves are, an accurate chart of the burial ground is generally kept in each meeting-house, distinctly marking every grave and the name of its occupant.*

The denomination to which Robert Hall belonged do not hold monuments in disapprobation: a neat tablet in Broadmead, and a splendid one at Lei-

* The writer saw a beautifully-executed chart of this kind at Hitchen, in Herts.

cester are public testimonies of their reverence for his memory. But with all this, his neglected, gloomy grave, is a painful spectacle. He who in life saw nature with a poet's eye should have found a grave where the fresh grass might have spread over him a verdant pall, where the silvery moonlight and the radiant sunbeam might each have in turn reposed; where the morning dew might have shed its sparkling tears, and the evening breezes sung their varied requiem. This however cannot be.

Still, if these are but idle fancies, it is neither idle nor fanciful, but most plain and painful matter-of-fact to say, Take down the clothes-lines, turn out the lumber, annihilate the ash-heap! If darkness and gloom rest around the grave of departed greatness, let it be undecorated by rude familiarity and indecent profanation.

PASSAGES FROM THE LIFE OF THE LATE MRS. E. FRY.

THERE has been so much written and said in the present day on the subject of woman, and her influence on the church and the world, that a spirit of observation and inquiry is aroused to investigate and ascertain the extent of her religious, moral, and social rights and duties. Among distinguished Englishwomen, Elizabeth Fry takes a deservedly prominent place. She has been called the female Howard of the nineteenth century. Her numerous gifts and graces, her time and talents, were all dedicated to the promotion of the glory of God and the welfare of man. The gradual development of such a character cannot fail to be an instructive study; we therefore present to our readers some passages from the life of this justly celebrated philanthropist.

Mrs. Fry's reference to her mother.
'How great is the importance of a wise mother, directing the tastes of her children in very early life, and judiciously influencing their affections. I remember with pleasure my mother's bed for wild flowers, which, with delight, I used, as a child, to attend to with her; it gave me pleasure in ob-

erving their beauties and varieties, that though I never have had time to become a botanist, few can imagine, in my many journeys, how I have been pleased and refreshed by observing the wild flowers on my way. Again, she collected shells, and had a cabinet, and bought one for Rachel and myself, where we placed our curiosities: and I may truly say, in the midst even of deep trouble, and often most weighty engagements of a religious and philanthropic nature, I have derived great advantage, refreshment, and pleasure, from my taste for these things, making collections of them, and various natural curiosities, although, as with the flowers, I have not studied them scientifically. My mother also encouraged my most close friendship with my sister Rachel, and we had our pretty light closet, our books, our pictures, our curiosities, our tea things, all to ourselves; and as far as I can recollect, we unitedly partook of these pleasures, without any of the jealousies or the quarrels of childhood. My mother, as far as she knew, really trained us up in the fear and love of the Lord; my deep impression is, that she was a holy,

devoted follower of the Lord Jesus, but that her understanding was not fully enlightened as to the fulness of gospel truth; she taught us as far as she knew. Even now I remember the solemn religious feelings I had whilst sitting in silence with her, after reading the Scriptures and a Psalm before we went to bed.

'I have no doubt that her prayers were not in vain in the Lord. She died when I was twelve years old; the remembrance of her illness and death is sad even to the present day.'

Mrs. Fry's first spiritual convictions.—'It was on the 4th of February, 1798, at the Friend's meeting at Norwich, that Elizabeth Gurney appears for the first time to have had her understanding opened to receive the gospel of Christ. The appointed instrument of this, to her, most happy and wonderful change was William Savery, an American Friend, who had come to England to pay what is termed, in the language of Friends, a religious visit to this country. He appears to have been sound in the christian faith, and to have laid due stress on the great doctrine of the atonement. He was a strict Friend: earnest in urging a faithful obedience to the immediate guidings of the Spirit of God, yet careful, lest from any want of watchfulness and humility the youthful mind should be led to error.

'He travelled through Great Britain and Ireland, and some parts of the continent. He was absent from his own country about two years.

Elizabeth Gurney was not the only person to whom his influence was signally beneficial. He possessed considerable natural powers, a cultivated mind, and a heart eminently devoted to the work in which he was engaged. In his own journal, William Savery thus mentions his visit to Norwich;—'Norwich, first day, 4th of the month. Attended their meeting; some not members stepped in, and there were about two hundred under our name. Very few middle aged or young persons who had a consistent appearance in their dress: indeed I thought it the gayest meeting of Friends I ever sat in, and was grieved to see it. I expected to pass the meeting in silent suffering, but at length believed it most for my peace to express a little, and through gracious condescension

was favoured to relieve my mind, and many were tendered. Had a meeting in the evening, in a large meeting house in another part of the town; there seemed to be but few upright standard-bearers left among the members of this place; yet they are not entirely removed.

Attended the public meeting; and the house, though very large, could not contain the people by several hundreds; but considering their crowded situation, many being obliged to stand, they soon became settled, and through mercy it proved a remarkably open, satisfactory meeting, ending in prayer and praise to the Author of every blessing. The marks of wealth and grandeur are too obvious in several families of Friends in this place, which made me sorrowful, yet I saw but little openings to relieve my mind. Several of the younger branches, though they are enabled through Divine grace to see what the truth leads to, yet it is uncertain whether with all the alluring things of this world around them, they will choose the simple, safe path of self denial.'

Elizabeth's sister, Richenda, thus describes this eventful day:—'On that day, we, seven sisters, sat as usual in a row under the gallery at meeting. I sat by Betsy. William Savery was there. We liked yearly meetings: friends came to preach; it was a little change. Betsy was generally rather restless at meeting; and on this day I remember a very smart pair of boots were a great amusement to me; they were purple, laced with scarlet.

At last William Savery began to preach. His voice and manner were arresting, and we all liked the sound; her attention became fixed. At last I saw her begin to weep, and she became a good deal agitated. As soon as meeting was over, I have a remembrance of her making her way to the men's side of the meeting; and having found my father, she begged that she might dine with William Savery at the grove,* to which he soon consented, though rather surprised by the request. We went home as usual, and, for a wonder, wished to go again in the afternoon. I have not a clear re-

* The residence of her uncle, Joseph Gurney.

membrance of this meeting, but the next scene which fastened itself on my memory, was our return home in the carriage. Betsy sat in the middle, and astonished us all by the great feeling she showed. She wept most of the way home. The next morning William Savery came to breakfast, and preached to our dear sister after breakfast, prophesying of the high and important calling she would be led into. What she went through in her own mind I cannot say, but the results were most powerful, and most evident. From that day her love of pleasure and of the world seemed gone.

Several weeks after she thus refers to her state of mind,—'May I never forget the impression William Savery has made on my mind; as much as I can say is, I thank God for having sent at least a glimmering of light through him into my heart, which I hope with care, and keeping it from the many draughts and winds of this life, may not be blown out, but become a large brilliant flame, that will direct me to that haven where will be joy without a sorrow, and all will be comfort. I have faith, how much! to gain; not all the treasures in this world can equal that heavenly treasure. That I may

grow more and more virtuous, follow the path I should go in, and not fear to acknowledge the God whom I worship, I will try; and I do hope to do what is right.

'I now long to be in the quiet of Earlham, for there I may see how good I can be; and so I may here, for the greater cross the greater crown; but I there can reflect quietly and soberly on what has passed; there I hope to regulate my mind, which I know sadly wants it.

'May I never lose the little religion I now have; but if I cannot feel religious, I must not despair; for if I am truly warm and earnest in the cause, it will come one day. My idea is, that true humility and lowliness of heart is the first grand step towards true religion. I fear and tremble for myself; but I must humbly look to the Author of all that is good and great, and I may say, humbly pray that he will take me as a sheep strayed from his flock, and once more let me enter the fold of his glory.

'I feel there is a God and immortality; happy, happy thought! May it never leave me; and if it do, may I remember I *have felt* that there is a God and immortality.'

ANTICHRISTIAN ROME.

ROMANISTS IN VIEW OF DEATH.

FROM a correspondent, the 'American Protestant' has received the following account of the feelings and prospects of a Romanist in view of death. Around the death-bed of these deluded souls, there are gloom and darkness; joy and triumph are unknown. Extreme unction, absolution by the priest, and the virgin, shut out the Saviour, and close the eye of faith; and the poor soul is left in darkness. Pity and pray for them!

'I witnessed a scene recently, which it may not be out of place to make public. In my itinerant visits, as a Methodist preacher, I stopped overnight with a family, which boarded a Roman Catholic, who was very sick. He was an Irishman—a young man of respectability and good moral char-

acter. A few weeks ago he married a Protestant girl, who though unconverted herself, yet fearing his end was near, evinced much concern for his salvation. She asked him if she should invite me in the room to converse and pray with him. He replied, 'I think it can do me no good.' Afterward he consented; and at her request I approached the bed of the sick man. He had been quite delirious, but now appeared perfectly sane. I at first addressed him respecting his sickness, which he gave me to understand he thought would be unto death. I then inquired as to his future prospects. He answered, 'I am not fit to die, I know I am not.' In a word, he appeared to be wonderfully in the dark, both as to his present state, and also respecting the plan of salvation. His wife proposed that we should have prayer.

He at first hesitated, and then consented by saying, 'I suppose it can do me no harm.' He also stated, as nearly as I could hear, 'I should be glad to have any one that could bless me; I feel much in need of it.' I prayed with him, and then tried to point him to Christ, and to persuade him that he, and he alone, could afford him the help he needed; but with little or no satisfaction. I also learned from his wife and the family, that he was very anxious to see the priest and get 'absolution,' in fact this seemed to be his only hope, and to him the only way of salvation.

Such is Rome! and such the death-bed scene of a Romanist! I have hurriedly sketched the above, and add two observations. 1. This was an exception among Romanists as an exemplary man. If such was the scene of his supposed death-bed (for he may recover,) what must be that of those (and they are many) who lead grossly immoral and wicked lives?

2. This man's only hope was in absolution by a priest; this too is the hope of all who are truly Romanists. Where, then, is the ground for a Protestant's faith in the safety—the final salvation of Roman Catholics? Can we think they believe in Christ, the only Saviour, who pray mainly to the Virgin Mary? Can we indulge a hope for those whose only hope is in absolution by a priest? True, we see not as God sees. But surely, to human vision, the case is a dark—a dreary—a doubtful one. Merciful God, send light to this enshrouded and benighted people!

EFFICACY OF MASSES FOR THE DEAD.

SOME Romanists oppose the circulation of the publications of the American Tract Society, because they expose their gross superstitions. A German colporteur writes, from a Western city, that recently a female member of a Roman church in that place became anxious about a long absent brother, having dreamed he was dead. She applied to the priest for comfort, who promised to ascertain if he was living by reading mass. *She paid him for the service in advance!* In a day or two,

he informed her of her brother's decease, and said it was necessary again to say mass for his soul! Again she contributed from her limited means; when suddenly her brother returned home in perfect health! So much for the efficacy of masses.

FRUITS OF POPERY.

WE have not time or room at present to give more than the statistics recorded by authority, which no reasonable man will dispute, of those who have perished through the indomitable bigotry and cruelty of the church of Rome, whose blood-guiltiness still rests upon her: having never, by its thundering bulls, or otherwise, protested against it. But, on the contrary, has ordered *Te Deum* to be sung in honour of the victories over slaughtered millions!

There perished under Pope Julian, 200,000 christians. By the French massacre in three months, 100,000. Of Waldenses, 150,000. Albigenses, 150,000. By the Jesuits, in thirty years, only 900,000. And the number murdered, as set down by Grotius, 100,000. 22,000 were driven into exile, destitute. By the Romish church, one million and a half of Moors in Spain, nearly two millions and a half of Jews in Europe. In Mexico, Cuba, and St. Domingo, fifteen millions of Indians fell victims to popery in forty years!

BLASPHEMOUS WORSHIP OF THE VIRGIN MARY.

'MOTHER of the Eternal Word!' it is said in one of St. Bernard's prayers, 'despise not my humble supplication, but listen graciously, and mercifully grant the request which from my heart I make to thee.'

'Mary hath so loved us,' says St. Bonaventura, 'that she has given us her only son!' In the 'Litany of the Blessed Virgin,' she is styled, 'Gate of heaven, morning star, health of the weak, repose of sinners, comforter of the afflicted, help of christians.' In the 'Devotion of the Sacred Heart,' the worshipper is instructed to say, 'I reverence you, O sacred Virgin Mary, and together with the Holy Trinity, bless and praise you infinitely.'

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

LUTHER'S FIRST FINDING A BIBLE.

THE young student passed in the university library, all the time he could snatch from his academical pursuits. Books were as yet rare, and it was a great privilege for him to profit by the treasures brought together in this vast collection. One day—he had then been two years at Erfurth, and was twenty years old;—he opens many books in the library, one after another, to learn the writers' names. One volume that he comes to attracts his attention. He had never till this hour seen its like. He reads the title; it is a *Bible!* a rare book, unknown in those times. His interest is greatly excited; he is filled with astonishment at finding other matters than those fragments of the gospels and epistles that the church had selected to be read to the people during public worship every Sunday throughout the year. Until this day he had imagined that they composed the whole Word of God; and now he sees so many pages, so many chapters, so many books of which he had no idea! His heart beats as he holds the divinely inspired volume in his hand. With eagerness and indescribable emotion he turns over these leaves from God.

The first pages on which he fixes his attention, narrate the story of Hannah and the young Samuel. He reads, and his soul can hardly contain the joy he feels. This child whom his parents 'lend to the Lord as long as he liveth,' the song of Hannah, in which she declares that Jehovah 'raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes; this child grew up in the temple in the presence of the Lord; those sacrificers, the sons of Eli, who are wicked men, who live in debauchery, and 'make the Lord's people to transgress;' all this history, all this revelation that he has just discovered, excites feelings till then unknown. He returns home with a full heart. 'Oh, that God would give me such a book for myself,' thought he.

Luther was as yet ignorant both of

Greek and Hebrew. It is scarcely probable that he had studied either of these languages during the first two or three years of his residence at the university. The Bible that had filled him with such transports was in Latin. He soon returned to the library to pore over his treasure. He read it again and again, and there in his astonishment and joy, he returned to read it once more. The first glimmerings of a new truth were then beginning to dawn upon his mind.

Thus had God led him to the discovery of his Word—of that book of which he was one day to give his fellow-countrymen that admirable translation in which Germany has for three centuries perused the oracles of God.—*D'Aubigne.*

HEAVEN WITHIN.

THE excellent Dr. Nelson of Missouri, was one who, while on earth, seemed to live another and higher life, in contemplation of infinite purity and happiness. A friend of ours once related an incident concerning him, which made a deep impression upon our mind. They had been travelling through a summer's forenoon in the prairie, and had lain down to rest beneath a solitary tree. The Doctor lay for a long time silently looking upward through the opening boughs into the still heavens, when he repeated the following lines in a low tone, as communing with himself, in view of the wonders he described:

'Oh! the joys that are there, mortal eye hath not seen!
Oh! the songs they sing there, with hosannas between!
Oh! the thrice blessed song of the Lamb and of Moses!
Oh! brightness on brightness! the pearl-gate uncloses!
Oh! white wings of angels! Oh, fields white with roses:
Oh! white tents of Peace, where the rapt soul reposes!
Oh! the waters so still, and the pastures so green!"

The brief hints afforded us by the sacred writings concerning the Better Land, are inspired and beautiful. Eye

hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive of the good in store for the righteous. Heaven is described as a quiet habitation—a rest remaining for the people of God. Tears shall be wiped away from all eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. To how many death-beds have these words spoken peace! How many failing hearts have gathered strength from them to pass through the dark valley of shadows.

Yet we should not forget that 'the kingdom of heaven is within;' that it is the state and affections of the soul; the answer of a good conscience; the sense of harmony with God; a condition of time as well as of eternity. What is really momentous and all-important with us is the present, by which the future is shaped and colored. A mere change of locality cannot alter the actual and intrinsic qualities of the soul. Guilt and remorse would make the golden streets of paradise intolerable as the burning marl of the infernal abodes, while purity and innocence would transform hell itself into heaven.—*J. G. Whittier.*

THE VISIT.

IN one of the freezing days of our climate, a young physician, but recently married, invited his wife to accompany him on a visit to one of his patients.

'You are romancing, James; what! visit a family without an introduction or an invitation; or exchange of cards?'

'In this family, my dear Amanda, there is no ceremony of cards,' said James, 'but they will not be less pleased to see you.'

'I never used to go to see poor people,' said Amanda thoughtfully; 'but,' continued she after a short deliberation, 'I'll go with you any where.'

They passed from the handsome street of their residence to a public square, and crossing over entered a small alley, in which Amanda saw a row of houses built in a manner that showed they were for the labouring class. Crossing the whole range they entered the last house, and at the first door Dr. Ledson gave a gentle rap. A plain woman opened it, and welcomed them.

Two chairs were immediately set out, one with the back broken off, the other rickety and unstable.

Before the fire were two little children seated on the hearth, making a noise, which the attendant female vainly endeavoured to quell. A girl about ten years of age came out of a small pantry bed-room, and smiled as she spoke.

In a large rude chair sat a thin female. She rocked herself incessantly. She looked up when Dr. Ledson addressed her, but neither smiled nor spoke. Her complexion was sallow by illness, her lower jaw had fallen from its socket, and her teeth chattered with the vain endeavour to close her mouth.

At receiving some nourishment from the hand of her companion, she seemed revived.

'I am glad to see you, doctor, though I had hoped to have been released from my wretchedness before now. I do not complain, but my bones have started through my skin, and I suffer,'—she shivered and stopped an instant.—'I thought it very hard when I lost my baby last summer; I see it was kind; what would have become of it now? I must leave these, young as they are, to take care of themselves, and my husband is none of the steadiest.'

She did not weep; she was past that human feeling. Amanda looked on in silence. She had learned more of life's state from this scene than she could have acquired from volumes. She felt now a wiser woman at eighteen, than she would otherwise have been at thirty-five.

It brings down all our vanities and little repinings—a spectacle of such woe. Even the almost insensibility of the sick, was more touching than ordinary sorrow. It gave a feeling of so much that must have been endured before.

'Is this your sister?' said the woman.

'No,' said James, and Amanda smiled as he replied, 'It is my wife.'

'Is it your wife!' said she, showing some vivacity. 'How sweet she looks. Can she sing, O, can she sing, "I would not live always?"'

How often had Amanda sung that carelessly before. She felt awed and humbled now by every syllable that floated on her soft rich tones around the narrow apartment.

The dying looked up so thankfully, that she even looked pretty. A light hectic relieved her livid countenance. She said audibly, 'I hear the angels

singing around me,' and then elapsed into a monotonous groan of weariness.

The little girls shook hands beseechingly as the young couple left, and in a subdued voice Amanda whispered, 'We will take care of you.'

Who like the physician, save indeed the minister, is called upon to see human nature in every shadow of a tint? The rich and the poor, the delicate and the coarse, the learned and the ignorant come before him without disguise.

Amanda thought before, that she loved her husband; but luxury is a dead sea atmosphere, in which the noble passions sicken and lie motionless. She clung to James' arm as he returned home with a feeling of devotion to him, that she had never imagined before; and in the pleasure she experienced in softening the horrors of her fellow creatures' poverty, she found every day new cause to rejoice in having shared her fortune with one who, if he brought her no addition of the earth's wealth, had taught her that there is a way of employing it that will awaken delight.

TEMPTATIONS TO INFIDELITY.

THE admirable Bunyan says 'Of all the temptations that ever I met with in my life, to question the being of God and truth of his gospel is the worst, and the worst to be borne; when this temptation comes, it takes away my girdle from me, and removeth the foundation from under me.' Ps. xi. 3. Eph. vi. 14. Let none be secure that these temptations may not yet come upon them. The venerable Baxter, after all he had written on the Saint's Rest—after all his sufferings and usefulness, was in his latter days much tempted to infidelity; he says 'had I not discerned more reason for my religion than I did when I was younger, I had certainly apostatized to infidelity.' The great remedy he prescribes is spirituality of mind; he says—'There is many a one that hideth his temptations to infidelity, because he thinketh it a shame to open them, and because it may generate a doubt in others; but I doubt the imperfection of most men's diligence and resolution of a holy life doth come from the imperfection of their belief of christianity, and the life to come. For my part I must profess that when my belief of things eternal and of the Scriptures is most clear and firm, all goeth accord-

ingly in my soul, and all temptations to sinful compliances, worldliness, or flesh-pleasing, do signify no more to me than an invitation to the stocks of Bedlam.'

DIRECTIONS FOR SABBATH SCHOOL TEACHERS,

And for all who have the management of Children.

Strive to get your hearts warmed afresh with missionary fire. Turn your attention to the present state of the world.—Close not your ears, steel not your hearts against the melting entreaties of the heathen. Let appeals, warm from your own hearts, and enforced by your own example awaken corresponding emotions in the minds of your pupils.

Take every means to interest your children deeply in missionary subjects. Labour to give them some idea of the darkness and misery which still all but cover the known world, as well as to bring these home to their feelings by individual facts. Tell them of the 500,000 annually torn from their homes in Africa or sacrificed in the attempt to replenish the slave markets. Tell them that for millions of children in China, no christian school is provided—that no affectionate teachers meet *them* on the Sabbath morning—that no one cares for *their* souls—that no one brings *them* to Him who 'took little children in his arms and blessed them.'

Encourage them to read for themselves, and become thoroughly acquainted with the subject, and the effect of your appeals may not subside with the ebullitions of youthful enthusiasm. The *Baptist Children's Magazine* ought to have a circulation of 100,000 every month; and its low price, and the interesting nature of its contents, place it quite within the compass of your scholars. There are other works of a missionary character also suitable for your younger children.

Set them at work immediately. Induce them not only to bring their own half-pence to you on the Sabbath, but set those who are old enough to collect among their friends. Children are pleased to fill a card or a collecting-box, and the deficiency in each Society's income might be made up in this way alone, if Sunday school teachers would animate their classes to exertion.

Tell them to pray for the heathen.

Persuade them to form a concert for prayer. Let it be at the hour that many christians have agreed upon for this purpose, namely between seven and eight o'clock on Saturday evening. Tell them that the Saviour will not despise the intercessions of children on behalf of their brethren and sisters in foreign lands.

Teach them in a few years the world will look to them: that this generation have been clearing away the difficulties and preparing the ground for them, and that when the lips from which they now drink in so much of wisdom and encouragement, shall be silent in death, it will be for them to take up the theme, and to make known the story of redeeming love to every fallen child of Adam. You will not find it difficult to awaken in their young and susceptible hearts a much deeper sentiment of compassion than has hitherto existed for the miseries of the heathen world.

THE POWER OF KINDNESS.

At the London Sunday School Union Anniversary, one of the speakers said:—

'The governor of the Reformatory in the Isle of Wight, told me that there came into that prison a boy that had been convicted fifteen times, and as often committed to jail. He found that

"Law and terrors did but harden,
All the while they worked alone."

The governor remarked, 'When he came to my room I said, "My boy, I am your friend from this moment. I will take you to the chaplain, and he will be your friend;" and together they prayed for that boy's conversion. He never displayed, during the two years he was in confinement, the slightest opposition to the will of the governor, who had thus acted kindly towards him. See what kindness can do! The time of his imprisonment was over, and the governor told him that he had no longer power to keep him, that the doors were open. The boy stood at the door from morning to night, and said, "Let me entreat you to keep me in prison." So great had been the power of christian kindness over him. I will mention another case, relating to a poor girl in a ragged school; and I trust that it will not be thought improper to refer to myself in corroboration of a fact. When I went to visit the poor girl, the neighbourhood in which

she lived was so thoroughly bad, that it was imprudent to go without a friend. That girl, however, was one of the first-fruits of christian kindness in the ragged school. She joined the church of Christ, and under deep affliction was taken to one of the hospitals. On her leaving it, the sister of the ward remarked to a friend, 'I am sorry that Mary is going to leave us.' On inquiring the reason, she replied, 'When the ward door was shut at night, and no one permitted to come in, Mary read the Bible, and then knelt down and commended us all to the goodness of God. She went to every dying person, and tried to point them to Christ as the only Saviour.' There have been girls in the school who, when they first entered, would put one arm around your neck, and then, with the other hand, have abstracted a coin from your pocket; and yet they have been reclaimed.'

MICROSCOPIC WONDER.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife; rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar.

But the sting of a bee, seen through the same instrument, exhibits everywhere a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk-worm's web appears perfectly smooth and shining, and every where equal. The smallest dot that can be made with a pen, appears irregular and uneven; but the little specks on the wings or bodies of insects are found to be most accurately circular. The finest miniature paintings appear ragged and uneven, entirely devoid of beauty, either in the drawing or colouring. The most even and beautiful varnishes will be found to be mere roughness. But the nearer we examine the works of God, even in the least production, the more sensible shall we be of his wisdom and power. In the numberless species of insects, what proportions, exactness, uniformity, and symmetry do we perceive in all organs! what profusion of coloring! azure, green and vermillion, gold, silver, pearls, rubies and diamonds; fringe and embroidery

on their bodies, wings, heads, and every part! How high the finishing, how inimitable the polish we every where behold.

EDUCATION, WHAT IS IT?

LET no one take too limited a view of what is meant by the phrase, "a right education." By the expression we do not mean simply that instruction and discipline which children receive at school. We do not mean a knowledge merely of the arts and sciences, the instructions to be derived from the study of books. To educate a child is to draw out, to develop, and to direct his faculties. A right education is the right development, and the right direction of his powers. But the child's powers are various and manifold. He has appetites and passions pertaining to the body; faculties and capacities which we call intellectual: he has also moral and religious susceptibilities and powers. Thus complex is human nature. The body, the mind, the soul, these constitute the man. The body must be so trained as to secure its full growth, and the vigorous and healthy action of all its parts and functions. The powers of the mind must be cultivated in a way to secure their fullest development and their noblest action. The moral sentiments and the religious susceptibilities, must have that culture which Christianity prescribes. The inferior part of man's nature must be under the control of his superior powers,—his reason and his conscience—and his whole nature, body, mind, heart, must be in subjection to the will and laws of his Maker. This is, in brief, general terms, what we understand by a right education; and this is to be secured, not simply by the schools which our children attend, but by every means which a benevolent Father has furnished for the purpose.

THE PRESS.

THE art of printing is perhaps the mightiest instrumentality ever contrived by man for the exertion of moral influence. The Rev. Dr. Adams, in his late address at Yale College, remarked:—"In the city of Strasburg, on the eastern frontier of France, there stands, in the principal square, a large bronze statue of Guttenburg, the inventor of the art of printing with moveable types. It is a full length figure of that fortunate

individual, with a printing press at his side, and an open scroll in his hand, with this inscription, '*And there was light.*' Upon the several sides of the high pedestal on which the effigy stands, are four tableaux in bas-relief, designed to represent the effect of the art of printing on the general progress of the world. In one, stand the names of the most distinguished scholars, philosophers, and poets of all times; in another, the names of those who have been most eminent for their achievements in the cause of human freedom; conspicuous among which is an allusion to our declaration of independence, with the names of Washington, Franklin, Hancock, and Adams. On the third side, is a representation of philanthropy knocking off the fetters of the slave, and instructing the tawny children of oppression in useful knowledge; and on the fourth is christianity, surrounded by the representatives of all nations, and tribes, and people, receiving from her hand, in their own tongue, the word of eternal truth. Christianity! Heaven-born christianity! Divine philosophy! Look down with indifference or disdain on that bearded man at work with tools in his smutty shop, away on the Rhine! Affect to overlook and undervalue him as a mechanic! A mechanic! why, out of those bars of wood, and pounds of metal, and ounces of ink, he is constructing a machine to make the nations think. He is constructing wings for christianity herself, which shall bear her, with the music of her silver trumpet, to all the abodes of men.'

THE LENGTH OF DAYS.

At Berlin and London, the longest day has sixteen and a half hours. At Stockholm and Upsal, the longest has eighteen and a half hours. At Hamburg, Dantzic and Stettin, the longest day has seventeen hours, and the shortest seven. At St. Petersburg and Tobolsk, the longest has nineteen, and the shortest five hours. At Torneo, in Finland, the longest day has twenty-one hours and a half, and the shortest two and a half. At Wardehuus, in Norway, the day lasts from the 21st of May to the 22nd of July, without interruption; and at Spitzbergen, the longest day is three and a half months.

EARTH'S ANGELS.

WHY come not spirits from the realms of glory
 To visit earth, as in the days of old,
 The times of sacred writ and ancient story?
 Is heaven more distant? or has earth grown cold?

Oft have I gazed, when sunset clouds, receding,
 Waved like rich banners of a host gone by,
 To catch the gleam of some white pinion speeding
 Along the confines of the glowing sky;—

And oft, when midnight stars, in distant chillness,
 Were calmly burning, listened late and long;
 But Nature's pulse beat on in solemn stillness,
 Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given,
 When other stars before The One grew dim?
 Was their last presence known in Peter's prison!
 Or where exulting martyrs raised their hymn?

And are they all within the veil departed?
 There gleams no wing along the empyrean now;
 And many a tear from human eyes has started,
 Since angel touch has calmed a mortal brow.

No; earth has angels, though their forms are moulded,
 But of such clay as fashions all below;
 Though harps are wanting, and bright pinions folded,
 We know them by the love-light on their brow.

I have seen angels by the sick one's pillow;
 Theirs was the soft tone and the soundless tread;
 Where smitten hearts were drooping like the willow,
 They stood 'between the living and the dead.'

And if my sight, by earthly dimness hindered,
 Beheld no hovering cherubim in air,
 I doubted not,—for spirits know their kindred,—
 They smiled upon the wingless watchers there.

There have been angels in the gloomy prison,—
 In crowded halls,—by the lone widow's hearth;
 And where they passed, the fallen have arisen,—
 The giddy paused,—the mourner's hope had birth.

I have seen one whose eloquence commanding
 Roused the rich echoes of the human breast,
 The blandishments of wealth and ease withstanding,
 That hope might reach the suffering and oppress'd.

And by his side there moved a form of beauty,
 Strewing sweet flowers along his path of life,
 And looking up with meek and love-lent duty;—
I call her angel, but he called her wife.

Oh, many a spirit walks the world unheeded,
 That, when its veil of sadness is laid down,
 Shall soar aloft with pinions unimpeded,
 And wear its glory like a starry crown.

REVIEW.

SYNOPTICAL STUDY OF THE GOSPELS.

BY REV. J. J. OWEN.

A HARMONY OF THE FOUR GOSPELS, in the Authorized Version. Following the Harmony of the Gospels in Greek. By EDWARD ROBINSON, D.D., LL.D. Author of 'Biblical Researches in Palestine.' Professor of Biblical Literature in Union Theological Seminary, New York. With Explanatory Notes and References to Parallel and Illustrative Passages. London: Religious Tract Society.

A HARMONY OF THE FOUR GOSPELS, in Greek, according to the Text of Hahn. Newly Arranged. By EDWARD ROBINSON, D.D., LL.D. Boston: Crocker & Brewster.

CHRONOLOGISCHE SYNOPSIS DER VIER EVANGELIEN. Von DR. WIESELER. Hamburg: bei Perthes, 1843.

(A Chronological Synopsis of the Four Gospels. By Dr. Wieseler. Published at Hamburg by Perthes. 1843.)

ATTEMPTS were early made to form a harmony of the four gospels. A work of this kind, compiled by Tatian, the Syrian, in the second century, was in extensive use for several ages. The precise character of this production we have but limited means of ascertaining, as it has long been entirely lost. The Gnosticism, however, of the author, leads to the conclusion, (and this is sustained by the concurrent testimony of antiquity,) that the work must have been not only essentially defective, but also tainted with principles directly hostile to christianity. Ammonius and Eusebius made further efforts in the same field of sacred literature. Since the Reformation nearly two hundred harmonies have been published. It is not difficult to account for the interest taken in such works: the gospels cannot be studied with the attention which they claim without being brought into comparison with each other; and it is also well known that a careful collation of the narratives of the evangelists leads to the discovery of numerous important incidental coincidences. These undesigned agreements are of essential service to the biblical student, as furnish-

ing indubitable proofs of the genuineness of the records and the reality of the transactions detailed.

There have been men who have maintained, in contradiction to the above statement, that each of the gospels contains a complete and distinct history, and that the evangelists have all pursued in their narratives the exact order of time from beginning to end. Such views are decidedly opposed to plain matters of fact. Matthew, Mark, Luke, and John, it is true, commence with the history of the Redeemer's birth, and conclude with the narrations of his death, but the great body of the gospel history is developed in such a manner as to discover nowhere the design to preserve a fixed chronological order in the facts related. In Matthew, from the history of the temptation, chap. iv., to the last journey to Jerusalem, chap. xx., no decidedly fixed date whatever is given which might lead to the arrangement of the subject. The great object of this evangelist evidently was, to represent the person of Jesus, independent of place and time, and to bring him before the mind of his readers in the various periods and progress of his ministry by means of a chain of actions and discourses relating to one another. In Mark the omission of references to times and places is still more obvious. He generally gives the account without remark, only aiming to give a vivid representation of the great facts themselves. Luke appears to be more exact in chronological arrangement; still he frequently connects his details without any mention of date. (See chap. iv. 16—31, v. 12, 13, vii. 36.) And this is specially evident in connection with the discourses of Christ. In John, however, we find on the whole a careful chronological order. Whatever this evangelist narrates, there can be no doubt occurred in the order in which he narrates it. The above facts show, beyond contradiction, not only that there is generally no fixed order followed in the gospels, but that it is far from credible that each gospel presents a distinct and independent narrative. Had different

dates been furnished, notwithstanding the similarity of the events mentioned, these would have been tangible proofs; but these are wanting. According to the theory to which we are referring, we must come to the conclusion, that the Saviour healed the mother-in-law of Peter two or three times—that he cured two women of an issue of blood—that he twice stilled a tempest on the sea—and that the mother and relations of Christ sought to speak with him through the crowd on three different occasions.

The English harmonists have generally, we conceive, entertained correct views on these matters. Lightfoot, Cartwright, Lardner, Newcome, Doddridge, Carpenter, and others, differ not a little on subordinate questions of arrangement; but they all agree that some transposition is necessary in order to bring the evangelists into harmony with each other.

The difficulties in forming a harmony will at once appear if we just refer to a fact already adduced, namely, that between the Saviour's baptism and death, we have no certain data as to time. The periods which are mentioned are not unfrequently very indefinite. Of course, therefore, the opinions of harmonists must vary. All we can reasonably expect is agreement as to the most prominent points. Even the duration of the public ministry of Christ is a problem as yet unsolved. Its solution depends on the question, how many passover-festivals intervened between the Redeemer's entrance on his great work, and its closing scenes. Matthew, Mark, and Luke speak only of one, John notices three, chap. ii. 13, vi. 4. xiii. 1, and perhaps four, chap. v. 1, and as some maintain five. It is therefore clear that a harmony must depend for its most distinguishing features on the views entertained respecting this matter.

In perusing a harmony we cannot but be struck with the peculiar likeness which the gospels bear to each other, especially the first three of them. While the writers maintain their own individuality, and follow more or less different principles of selection and arrangement, there is frequently a remarkable similarity in the language as well as in the matter. Occasionally the expressions are identical, or vary only in the arrangement of the words, and very often the words without being precisely the

same, present so decided a resemblance that it is impossible to regard the agreement as accidental. In glancing over a Greek harmony this is much more evident than in perusing our English version. But on what principle can we account for this striking resemblance? Some have supposed that the later evangelists made use of the earlier: for instance, Matthew's gospel having been first written, was consulted by Mark and Luke. Others have maintained that these three evangelists followed in common some written history which has since been lost. These two theories, with various modifications, are now giving way to a third, which although perhaps not free from doubt, deserves to be stated here, as it is favoured by several of the most distinguished critics of the present day. It is thought that the first three Gospels are based on an early tradition, which for a time orally transmitted the principal facts of the evangelic history. The first history of Christ was no doubt an oral one, for it was what the apostles and evangelists delivered in the preaching of the gospel. And as there was occasion for the frequent repetition of the same accounts, they would naturally assume the same or similar order in the minds of both preachers and hearers, and ultimately become clothed in the same or like language. The very words of the Saviour, or in case they were translated into another tongue, the words that most nearly corresponded to them, could be the more easily remembered, because the Jews were accustomed to treasure up the exact expressions of their teachers, and because much of Christ's teaching was in parables, which greatly assisted the memory. Gieseler was the first who proposed this view. It has been adopted by men of very different theological creeds. Strauss has made use of it in order to set aside the entire credibility of the gospel narrative, but in doing this he has been necessitated to assume, (which is preposterous, and opposed to clear evidence) that there was no written history till the commencement of the second century. Others, on the contrary, restrict the traditionary period to the comparatively short interval between the crucifixion of Christ, and the death of some of his first personal followers, say James, for instance, thinking that at such a time the importance of committing to writing what had

been orally transmitted would present itself to the minds of the disciples. Under these circumstances, it is conceived, were composed the gospels of Matthew, Mark, and Luke, each being based on oral apostolic teachings, which had become so familiar by frequent repetition that the separate accounts coincide in arrangement and phraseology, especially where are given the discourses of the Saviour.

These are topics of considerable interest, and will ever present themselves in connection with the synoptical study of the gospels.

Every person who feels anxious to acquire a thorough acquaintance with the writings of the evangelists, soon perceives the necessity of a rigid comparison of them with each other. Without this no distinct and well-defined views of the Saviour's life can be obtained. Single incidents may be recollected, but they will appear as a confused mass utterly devoid of order or connection. We believe the gospels to be the productions of inspired men; it is therefore incumbent on us to devote to them the most careful attention. The first written objections against the divine origin of christianity were deduced from the apparent discrepancies between the statements of the four evangelists; and the same objections are still urged. Strauss and several others have carefully marshalled them and given them an imposing appearance. Such antagonists we must be able to meet, and in such a way as to make clear before the community the sophistry and tergiversation to which they are obliged to have recourse. Synoptical studies will be of essential service in preparing us for the combat. Much important assistance may be derived in this department from a perusal of Neander's 'Life of Christ,' and Ehard's critique of the evangelical history. Wieseler's 'Chronological Synopsis of the Gospels,' is also a work of great value, embodying details of the highest moment, and containing arguments which cannot be overturned. The learned German deserves the thanks of all lovers of sacred literature.

Dr. Robinson is one of the most distinguished biblical critics of the present day, and his harmony, we are persuaded, will prove a seasonable help. His familiarity with the results of the latest critical studies, and his personal inspec-

tion of the more prominent scenes of the gospel history, have furnished him with peculiar advantages for the execution of his task. The volume contains the entire Greek of the four gospels, and the few verses in Acts and Corinthians which relate to the history of Christ. The arrangement embraces the chronology supposed to be marked out in John's gospel as to the duration of the Saviour's ministry. The author, on this much-controverted point, follows the ablest critics, and maintains that the public life of Christ comprehended four pass-over-festivals, or a period of three years and a half. A body of valuable notes accompanies the work, and several subjects of great interest are discussed. Special attention is devoted to the conciliation of the genealogies as contained in Matthew and Luke, to the time when the last passover was observed, and to the circumstances attendant on our Lord's crucifixion and resurrection. We discover that on all important matters Dr. Robinson agrees with Wieseler. The conclusions to which they both come in reference to some interesting points are, in our opinion, perfectly just. Of Wieseler's processes of argumentation we furnish the following specimen, on a subject which has frequently exercised the ingenuity of the learned:—

THE TIME OF THE NATIVITY.

'The precise year of our Lord's birth is uncertain. According to Matt. ii. 1—6, he was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the passover. This has been verified by calculating the eclipse of the moon, which happened just before his death. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead—for all which not less than six months can well be required—it follows, that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749.

'Another note of time occurs in Luke iii. 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke iii. 23, where Jesus is said to have been "about thirty years of age" at his baptism. Now, if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom, (Num. iv. 3, 35, 39, 43, 47.) by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Au-

gustus died Aug. 29, A. U. 767, and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced Aug. 29th, A. U. 781; and going back thirty years, we find that John must have been born not earlier than Aug. A. U. 751, and our Lord of course not earlier than A. U. 752;—a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764; then the fifteenth year of Tiberius began in A. U. 778, and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident.

‘A third note of time is derived from John ii. 20. “Forty and six years was the temple in building.” Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the fifteenth year. He also assigns the length of Herod’s reign at thirty-seven or thirty-four years; according as he reckons from his appointment by the Romans, or from the death of Antigonus. Herod was first declared king of Judea in A. U. 714. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord’s first passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748.

‘Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord’s death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius, that is, in A. U. 782. So Tertullian, Lactantius, Augustine, &c. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748.

‘Some modern writers, taking into account the abode in Egypt, and also the *dieſis*, “two years,” of Matt. ii. 16, have supposed that Jesus must have been from two to three years old at Herod’s death; and hence they assume that he was born in A. U. 747. So Sanclemente *De Vulgaris Aera Emundatione lib. IV.* Rom. 1793. fol. Münster *Stern der Weisen*, &c. The same year, A. U. 747, is also fixed upon as the date of Christ’s birth, by those who regard the star in the east as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. So Kepler, Münster l. c. Ideler, *Handbuch der Chronologie.* Berlin, 1826.

‘From all these data it would appear, that while our Lord’s birth cannot have taken place later than A. U. 749, it may nevertheless have occurred one or two years earlier.

‘The present christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ’s birth as coincident with A. U. 754. It follows, then, from the preceding statements, that this our common era begins in any case more than four years too late; that is, from four to five years, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century; and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.’

The volume issued by the Tract Society closely follows Robinson. But the Editor, we perceive, has also derived important aid from Greswell’s ‘*Harmonia Evangelica*,’ a production displaying great erudition and good sense. We commend the work as being on many accounts exceedingly useful, especially to all who are not able to peruse a Greek harmony.

THE HISTORY OF GREECE: *from the earliest Times to A.D. 1833. For Schools and Families.* Tract Society. 12mo. pp. 382.

THE Tract Society is honourably solicitous to provide for the proper instruction of our youth in the history of the past. The very respectable volume before us is, we apprehend, the first of a series. For half-a-crown the public are presented with a history of Greece, embodying the information scattered through various works, English and German, and written on decidedly christian principles. The volume is printed with good type, and embellished with a map on cloth. It has our earnest recommendation.

ALARM IN ZION; *or a few Thoughts on the Present State of Religion.* By DAVID EVERARD FORD. Author of ‘*Decapolis*,’ ‘*Chorazin*,’ &c. Simpkin & Marshall. 18mo. pp. 117.

THIS little volume, like its precursors from the same pen, is eminently searching, practical, and useful. The worthy author traces out with the hand of friendship many things existing in the church, which warrant an alarm being given to Zion. The scarcity of conversions; the fashionable, commercial, speculative, latitudinarian, and other hindrances to piety; unreasonable expectations from the ministry, irregular attendance on public worship, Sabbath engagements, literary institutions, concerts, &c.; these things are touched upon with delicacy and fidelity; while the importance of the cultivation of habits of

piety is seriously inculcated. We trust this reasonable work will be widely circulated, and we doubt not will do great good.

CHRIST GOD AND MAN; or a Brief Exhibition of the Scripture Testimony Respecting the Person and Two Natures of Christ. Tract Society. 18mo. pp. 120.

THIS is a useful and well-digested treatise. We earnestly recommend its patient perusal to all who have any difficulties on this great theme. The importance of the doctrine of the deity of Christ cannot but be felt by every one who has an enlightened and scriptural knowledge of the gospel of Christ. It is a vital principle. The estimate we form of the work and offices of Christ, and our sense of obligation to him, and confidence in him, depend on the sentiments we entertain as to the glory of his person. When the great end of our Lord's appearance and work is represented to be—to set a good example and to teach men benevolence; and when the sublime views the scriptures give of his person, his sacrifice and salvation, are treated with indifference, it is not to be expected that the fruits of piety will be abundant. We trust that none of our churches will fall under a blight so soul-destroying and withering as that which happened to the Baptist and Presbyterian churches of the past century.

EIGHT LECTURES ON THE SCRIPTURAL TRUTHS MOST OPPOSED BY PUSEYISM. By JOHN E. HOWARD. Second Edition. Whittaker & Co.

Do any of our readers wish to understand the kind of popery which is patronized by many in the Establishment, and which goes by the name of Puseyism? Let them purchase this instructive pamphlet. They will find here a sufficient exposure of its mighty follies and errors. It is opposed to justification by faith—is a ceremonial and architectural religion. These lectures deserve attention. They will be useful to fortify the mind against the folly and sin of this specious system. They contain a mass of important information.

THE CONGREGATIONAL YEAR-BOOK FOR 1847, Containing the Proceedings of the Congregational Union of England & Wales, and its Confederated Societies for that Year. Together with Supplementary Information respecting the Associations, Ministers, New Chapels, Schools, and Publications of the Congregational Body throughout the United Kingdom. Jackson and Walford.

THIS is a valuable publication. Its title sufficiently designates its important contents. It contains the two most eloquent addresses of Dr. Hamilton—one delivered in London, in

May, 1847, and the other in York, in October.

SELF-IMPROVEMENT. Chiefly Addressed to the Young. Tract Society. Monthly Series.

THIS is an abridgement from 'Todd's Student's Guide.' We have never seen for sixpence so large a body of useful instruction and admonition offered to the young.

WHO WILL LIVE FOR EVER? An Examination of Luke xx. 36, with Notes. By JOHN HOWARD HINTON, M.A. Houlston & Stoneman.

THE object of Mr. Hinton is, to show that the soul of man is immortal, and that the sentiment—'neither can they die any more,'—applies as much to the wicked as to the godly. His efforts are judicious, his notes instructive, and his whole argument successful.

A MEMORIAL OF THE REV. WILLIAM PICKERING, General Baptist Minister, of Nottingham; including the Addresses at the Interment, by the Rev. J. Gilbert, and the Rev. J. Edwards; also the Funeral Sermon, by the Rev. H. Hunter. R. Sutton, Nottingham.

WE are heartily glad that this small pamphlet has been committed to the press, and that it is given in so cheap a form. For two pence every member of our connexion may make it his own. The account of the funeral is what has already appeared in a Nottingham paper, and the appropriate funeral sermon by Mr. Hunter is from a text selected by Mr. Pickering himself—'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' We would venture to suggest that something more substantial would be very acceptable to many who knew and revered Mr. Pickering. If a brief and comprehensive memoir, including a careful delineation of his character, and his peculiar excellencies as a preacher, were prefixed to a few of his own best sermons, a volume worthy of the good and great man would be the result. We believe Mr. P. was in the habit of writing freely in his preparations for the pulpit. It is probable that some of the sermons which so delighted and impressed his hearers in the course of his ministry might be found almost at length; and from his correctness in writing, in a state fit for publication. We could name some we have heard from his lips, the savour of which is still refreshing. Few men have appeared in modern times who have for so long a series of years maintained an honourable position in the christian church, and who have exhibited with unimpaired vigour, and perpetual freshness the life-giving truths of the everlasting gospel. A volume of the kind we mention would be a treasure.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE assembled at Whittlesea, March 16th, 1848. In the morning, at eleven o'clock, brother Kenney read the Scriptures and prayed, and brother Jones, of March, preached from Romans iv. 7, 8. Shortly after two P. M. the brethren met to transact business, when it was resolved,—

1. That valedictory services be held at Wisbeach prior to the departure of brother Wilkinson to the scene of his former labours, as suggested by the committee of the Foreign Mission.

2. That brother Lyon be requested to make the requisite enquiries respecting the circumstances and prospects of our interest at Fenstanton, and to make his report to the next Conference.

3. In reply to an application from our friends at Uppingham (who have for some considerable time met together for worship) for advice as to the propriety of their being formed into a church, the Conference, in consideration of their desire for christian fellowship, and as there is no Baptist church in the town with which they may associate, recommends them to be formed into a church.

4. That the next Conference be held at Gedney-Hill, June 15th, 1848. Brother Lee to preach. The subject to be *Scriptural views of the atonement*. Brother Lyon preached in the evening.

R. KENNEY, Sec.

BAPTISMS.

NUNEATON.—On Lord's-day, Feb. 20th, 1848, three persons connected with this place were baptized at Attleborough, in the Particular Baptist chapel. The Lord's-supper was administered at Nuneaton in the evening, on which occasion the newly-baptized were received into the church.

BELPER.—On Lord's-day, Feb. 27th, 1848, twelve persons were baptized by the Rev. J. Felkin, our esteemed pastor. The Lord's-supper was administered in the afternoon, when they were received into the church, by the right-hand of fellowship. The congregations during the day were unusually large, and the services peculiarly interesting. We have several candidates.

J. B. C.

MELBOURNE.—On Lord's day morning, March 5th, 1848, after a sermon on baptism by Mr. Gill, from Isa. viii, 20, four believers were immersed, three of whom are members' children. The Lord's-supper was administered in the afternoon, when

they were all received into the church. May they be 'faithful unto death!'

DERBY, *St. Mary's-gate*.—On Lord's-day, March 5th, fifteen persons were baptized, fourteen of whom in the evening of the day were united with the church. Ten out of fourteen were males; three were teachers in the Sunday-school, and ten were scholars. Several were the children of members, among whom may be mentioned the son of our esteemed friend who administered the ordinance, Mr. Richardson, formerly of Wirksworth, together with the grandson of our senior deacon, Mr. Wilkins, and of the late venerated Mr. Taylor, of Hinckley. 'Instead of the fathers shall be the children.' The congregations were large and attentive, and the impression made by the events of the day upon the minds of those of the elder scholars who are yet undecided, appeared to be great. X.

BIRMINGHAM.—Mr. Cheatle administered the ordinance of baptism to four persons, on Lord's-day morning, March 5th, after a sermon from Jer. vi. 16, 'Stand ye in the ways and see, and ask for the old paths, &c. B. W.

LEEDS, *Byron-street*.—On Lord's-day, January 2nd, three persons were baptized and added to the church, along with five others from other churches. On Lord's-day, March 5th, three more were baptized, when our chapel was full. The cause has of late presented a very cheering aspect; many are enquiring the way to Zion with their faces thitherward. S. T.

OLD BASFORD, *Opening of a new baptistry and vestries*.—On Lord's-day, March 16th, 1847, and on Lord's-day, August 29th, 1847, eleven persons were baptized and received into the church by the Rev. Hugh Hunter, our esteemed pastor; the chapel was densely crowded, and many could not gain admittance. On Lord's-day, Feb. 27th, 1848, seven others made a public profession of their faith in Jesus Christ by baptism. Ten of the above number are teachers in our Sabbath-school, and one is a scholar. May the Lord add unto us many more such as shall be eternally saved.

REMOVAL.

REV. J. J. OWEN, having accepted an unanimous invitation to take the oversight of the General Baptist church assembling in Vine-street, Leicester, commenced his labours on Lord's-day, Feb. 13th, 1848,

under the most favourable prospect of success. May 'the little one become a thousand.*'

MISCELLANEOUS.

LOUGHBOROUGH, Wood-gate. Settlement of Rev. J. Goadby.—Mr. Goadby having accepted an unanimous invitation to become the pastor of the General Baptist church worshipping in this place, and having removed with his family to Loughborough, it was determined to hold a meeting that should recognize the union thus formed. A social tea-meeting was therefore proposed, and was held on Tuesday, March 7th, 1848. This meeting was well attended, upwards of one hundred and twenty friends being present from Leicester, besides a considerable number of ministers from the surrounding neighbourhood. At six o'clock the congregation assembled in the chapel; and after Mr. T. W. Marshall of Loughborough had given out a hymn, and Mr. Gill of Melbourne had offered prayer, Mr. B. Gray and Mr. R. Ball stated some of the circumstances connected with the formation of this union, and called on the friends present to ratify the engagement entered into with their pastor, by a shew of hands. This being done, Mr. Goadby presided over the meeting, and offered a few general remarks. Mr. Wallis of Leicester, tutor of the General Baptist college, then delivered a short address on the duties the people owed to their pastor, after which Mr. Staddon of Quorn don offered prayer more especially on his behalf. Mr. J. J. Owen, formerly of Castle Donington, now of Vine-street, Leicester, offered a few appropriate observations on the duties of church members towards each other, and Mr. Taylor of Kegworth prayed on behalf of the church. Mr. Winks of Leicester then urged on the members of the church the duties they owed to the congregation and to the world, and was followed by an address from Mr. Harcus, Independent minister of Loughborough, on the importance of catholicity of spirit amongst christians. A few appropriate verses were sung at intervals. At the close of the meeting, Mr. R. Ball moved a vote of thanks to the ladies who provided tea, and to the ministers who had favoured us with their presence, and valuable addresses on this interesting occasion. This being unanimously adopted by the meeting, the chairman pronounced the benediction, and the meeting separated. May God send prosperity.

ALLERTON. Anti-Swearing Meeting.—On Tuesday, Feb. 7th, 1848, a public meeting

* Mr. Owen wishes to inform his friends that his address is—No. 10, Sparkenhoc-street, Leicester.

was convened by the three Sabbath schools in the township: the Baptists, Independents, and Wesleyans. Rev. T. Hutton, Independent minister, presided. The meeting was addressed by several speakers from each school. The audience was large, and but one spirit prevailed the whole—a spirit of unity—all seemed willing to come 'to the help of the Lord; to the help of the Lord against the mighty.' The speeches were somewhat animated, pointing out the immoral tendencies, as well as the hardening effects profane swearing produces on the heart. Several plans were laid down for putting a stop to this soul-destroying habit. First that a few hundred copies of the *Swearer's Prayer* should be distributed, addresses given on the subject in the schools once a month, and teachers talk to their classes as well. Parents were exhorted to look well to their children, and masters to use their influence over their work people in every department, to stop them from so vain and wicked a practice; and all the teachers to use their influence amongst children and others addicted to swearing in their various neighbourhoods. A committee of nine persons were chosen, three from each school, to keep the agitation in motion. It is hoped by these means and the blessing of God that the inhabitants of Allerton will be turned to a purer language, and also that other places will follow the example.

REV. W. PICKERING.—At Sheffield, on Lord's-day, March 5th, the Rev. T. Horsfield improved the death of the venerable W. Pickering of Nottingham, in an able and impressive discourse, founded on Deut. xxxii. 49, 50. A similar tribute of respect was paid to the memory of Mr. Pickering at St. Mary-gate, Derby, Feb. 27th, by the junior minister; at Wood-gate, Loughborough, March 5th, by Mr. Goadby, in a discourse from Matt. xxv. 21; at Baxter-gate, March 12th; and we doubt not in many other places.

BRADFORD.—On Christmas day the teachers of the General Baptist Sabbath-school, Bradford, had a tea-meeting in one of the school rooms, and at the same time presented R. Ingham, the late pastor, with a portable writing desk, as a token of their affectionate regard towards him on his leaving them to become the pastor of the General Baptist church at Louth.

DERBY, Sacheverel-street. Collections for the chapel debt.—A short time ago I was engaged in soliciting aid from many of our churches to reduce the Sacheverel-street chapel debt. For the personal kindness and liberal donations received by me from the friends of our connexion when I waited

upon them, I feel very grateful, and beg they will accept this very poor acknowledgment of their benevolence. May our common Lord accept their pure offerings for the promotion of his cause. About £60. was received by me from our own body; W. Evans, Esq., M. P., gave us £10., therefore £70. of the debt have been paid off.

R. STANION.

LOUGHBOROUGH, *Wood-gate*.—At a church meeting held in this place Feb. 12th, 1848, it was resolved unanimously, 'That the cordial thanks of this church be presented to those ministers who so kindly and willingly preached to us from the time of our formation into a distinct church, until the period when we obtained a settled minister.' And that this resolution be forwarded for insertion in the Repository.

CASTLECRE, *Bazaar*.—The friends here, wishful to reduce the debt on their chapel, intend to hold a bazaar at their next anniversary in September. Any friends at a distance who may feel disposed to help, either by their subscriptions or making any things for the bazaar (which will be thankfully received) can direct the same to Mr. Stutterd, or Mr. Chamberlain, deacon.

FRIAR LANE. *Thanksgiving Meeting*.—Sunday afternoon, March 12th, a special prayer-meeting was held in this place of

worship, to return thanks to Almighty God for the peace this church has experienced of late, and for the conversion of the members' families. At night the highly esteemed pastor delivered an address to the heads of families, from Matt. xiii. part of the fifty-second verse, on which occasion the chapel was well filled; and we hope that much good will be the result.

THE FREE-WILL BAPTIST COLLEGE LIBRARIES.—During my visit to our American brethren, I was delighted to see the efforts making for promoting an educated ministry; but as our colleges there want books, I could not leave them without pledging myself to raise 100 volumes for the Biblical School at Whitestown, and 100 for the Michigan Central college. Will our ministers and friends help me in this movement? If so, let them forward their volumes to my address, or to the care of Mr. Brooks, Leicester.

Our friends may say, that we ought to improve the library of our own college; in this sentiment I heartily concur, and if I receive aid for the American institutions, I will endeavour to do all I can to fill the empty shelves in the Leicester college.

This appeal will meet, I hope, with a cheerful and hearty response.
17, *Porteus Road, Paddington*. J. BURNS.

LINES ON THE DEATH OF THE REV. W. PICKERING.

'Peace to the good man's memory.'—W. C. BRYANT.

In the full honour of his many years
The preacher calmly laid him down to die,
While christian hope repress'd his human fears,
And guardian angels stood enraptured by.

Long fought he faithful in the world's great fight—
Long plied his sickle on its harvest plain—
Long shone a steady and unsullied light,
That ne'er upon mankind may shine again.

No more with wrinkles will his brow be plough'd,
Or 'momentary trace of anguish wear';
He shall rejoice amid the blood-bought crowd,
And wave the victor's palm for ever there.

Sainted and blissful spirit! how must those
Thou loved'st so dearly, who had gone before,
Have hailed thee to the glorious repose,
And bade thee welcome to the deathless shore.

Nottingham, ABSALOM.

MISSIONARY OBSERVER.

CHINA.

LETTER FROM REV. W. JARROM.

Ningpo, Nov. 15th, 1847.

MY DEAR BROTHER,—I do not think I have written to you since I left Poo-doo, which is now three months ago, or somewhere thereabouts. These three months have passed as no other three months of my past existence. The first month I was very unwell, for some days confined to my bed or to my room; indeed I have not been well since the commencement of spring; now through mercy, I am better than I have been for six months. Two months since, my dear wife, who had for so long been so well, and who had sustained the hot season apparently with less inconvenience than myself, was taken exceedingly ill, so that it was feared she would not recover. She was, however, graciously sustained and preserved; and is daily, gaining strength, and I hope, will continue to do so, until she is fully restored. Bodily afflictions are grievous at home, but how much more grievous here, situated as missionaries always are. I need not describe to you particularly the scenes through which we have passed; they are passed, but not forgotten; they were peculiarly distressing, but 'the peace of God which passeth all understanding, kept our heart and mind through Christ Jesus.' We 'have need of patience;' the ordinary trials of a missionary's life are extraordinary compared with similar troubles at home; and when these are accompanied with severe bodily sickness and long continued, we have indeed much 'need of patience.' And what motives and encouragements there are to excite it, ever present to the mind of every christian. I pray that we may be better for these Divine corrections, and trust we are. O that our 'light afflictions which are but for a moment, may work out for us a far more exceeding and eternal weight of glory;' while now, in this present life, it 'yields the peaceable fruits of righteousness, which are 'to the glory and praise of God.'

You will have heard before receiving this, of the prospect we have of a comfortable home, in this barren land. In August I hired a house in a good situation for health

and for mission purposes, at a low rent, with a view of altering and improving it, so as to make us a comfortable residence. These alterations were commenced on September 1st, and in a few days will be completed. On Wednesday next I hope to remove to it. It has been a long time in doing, but I hope the work is done well; and the house and situation receive the approbation of all our mission friends. I hope when we get settled here, we shall be better, and feel as if we had a home, which we have not done yet in China, for we have not hitherto been in any place that we could consider a permanent residence. Here I hope to have a small chapel, and a service once or twice a week, besides our city services. The house, while in the country, as it were, is not very far from the most populous part of the city; and its immediate neighbourhood presents an ample and interesting field of labour, while the situation of the house is open, airy, and healthy. It is not near any missionary. The neighbours who know what my business in China is, seem pleased to have us among them, and daily ask me when we shall remove. May our residence among them be sanctified to the eternal welfare of many. May we hold forth to them the word of life, and shine among them as lights in the world. O how every neighbourhood teems with people, whose souls are as immortal and precious as yours and mine! How great is this harvest, and how few the labourers. In Ningpo and the villages around for a few miles, there are a million of people, and in all we number a dozen missionaries. Pray ye the Lord of the harvest, that he may send forth labourers into his harvest.

I am thankful I am well, may I continue so, and be succeeded in my work. When well and vigorous, it is a great pleasure to me, though attended with so many hardships.

I wrote some time since respecting Le Seen Sang, I hope he is a good man, he gives every evidence of it. May we have many such seals to our ministry. I am afraid you will complain of the brevity and haste of this letter: my many occupations must be my excuse and apology.

Yours ever affectionately,

W. JARROM.

INDIA.

LETTER FROM REV. W. BAILEY.

Berhampore, Nov. 23rd, 1847.

MY DEAR BROTHER GOADBY.—It would be very congenial to my own feelings, and I am sure it would be congenial to yours, were I able to inform you that glorious accessions were being made to the church of Christ at Berhampore; but, alas! at present this is far from being the case. In every enterprise men desire success, but especially is success desirable in the greatest of all enterprises, 'the missionary enterprise.' The smallness of our number, compared with the mighty mass who are steeped in iniquity, forcibly reminds us of the words of the Saviour in his sermon on the mount, 'Wide is the gate and broad is the road that leadeth to destruction, and many there be that go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.' The road that leads to despair is thickly crowded with the deluded votaries of the devil, while comparatively few choose the narrow but safe path to immortality. But blessed be God, a little flock through the instrumentality of the missionaries in this part of the province, has been gathered from the wilds of heathenism, over whom we rejoice as those that are alive from the dead. But believing as we do, that the Redeemer by virtue of his atonement made provision for the restoration of the whole family of man, and the glorious adaptation of the gospel to the condition of every man, we cannot but labour, yea, we will labour and pray for the wide extension of Messiah's kingdom, and in fact, for the salvation of every creature. O Lord arise, and by thy mighty gospel save the heathen. Time after time the awful and alarming fact has been made known from the press, the pulpit, and from the platform, that the heathen are perishing, and perishing for the lack of knowledge, and trite as this subject may appear to some, we feel bound to repeat the statement, until the cry that the heathen are perishing is hushed in silence by the joyful intelligence that the heathen are saved. At present wherever we turn our attention in this land, we find an overwhelming amount of evidence that the Hindoos are fast bound to the prince of darkness; at every step we see the glory of the incorruptible God changed into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherever the poor Hindoo looks he finds a God, whether he look to the heavens, or to the earth, or to the sea. If he meet a monkey, he falls down before it; or if he see a serpent whose bite is almost instantaneous death, he lifts his hands to his

head and worships it as his God; if he meet a cow, he falls down before it, (a cow in the estimation of the Hindoos is more sacred than any other animal, hence it is worshipped all over the continent of India. They say in every cow's hair there are a million of gods;) in fact, every thing is worshipped but the Creator and Preserver of men. The people here are enveloped as it were in a thick cloud of heathenish superstition; and had as the cities of the plain were, I feel disposed to come to the conclusion, that many, many of the cities in Hindoostan are infinitely worse; almost every day reveals something of a fearful character. O how fallen is man, even lower than the brutes that perish. The more you see of Hindooism the more you hate it, yet we cannot but weep over the sad condition of the myriads who are perishing with a lie in their right hand. How true the statement of Scripture 'Their sorrows shall be multiplied that hasten after another god;' sorrow now and eternal night hereafter. But we are labouring to dispel the darkness which broods over the minds of the people, and dreary though the present scenes may appear, yet the glories of the future day are never obscured from our view. Many good and great men have supposed that the day is not far distant, when Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. We are fully aware that glorious achievements have been made in various parts of the world, which may have led many to the above conclusion. But the more we see of that mighty system which the artful Brahmins of by-gone days contrived for their own aggrandizement, and for the purpose of ensnaring the bodies and souls of the people, we are irresistably led to the conclusion, that many, many years will roll on before this diabolical soul-destroying system is no more. As it regards the ultimate triumphs of christianity over this system, we cannot doubt. The day will certainly come, when the lying shastras of the people shall be committed to the flames, and when Brahma, and Vishnu, and Seeb, shall be regarded as things that were; and the churches of Christ in this at present unhappy and degraded land, shall look forth as the morning, 'fair as the moon, clear as the sun, and terrible as an army with banners.' Haste happy day. Let thy kingdom come, let thy will be done upon earth, as it is in heaven. Overturn, overturn, overturn; until he, whose right it is, shall reign from the river even unto the ends of the earth. Almost every day we have abundant proof that gospel truth is rapidly spreading: people from all the region round about, crowd to our houses to obtain tracts, and to converse on religious subjects; and we have reason to believe that our books are extensively read by the heathen; it is not at

all an uncommon thing as we pass along the streets of Berhampore to hear the natives singing our christian poems; people are beginning to understand that christians should be upright men; hence in their dealings with our friends they do not forget to remind them that they must speak the truth, 'Now, you are a christian, therefore you will not tell a lie.' The people in the bazaars and in the villages in this district, know also that we keep the Sabbath-day holy, hence it is a very rare case for parties to come to our houses with ware for sale on the Sabbath-day. A few weeks past, after preaching at the Saturday market in Berhampore, two men came out of the crowd that I knew, and said, 'Sahib, we shall come to-morrow.' A bystander turned round and said to them, 'Where shall you go on the morrow?' They replied, 'To the chapel, to sing and pray.' The two parties referred to, have been under convictions for some time, and are on the eve of relinquishing their connection with idolatry, but they say that their wives will not come, and on this account they delay. On a Lord's day the heathen frequently come in large numbers to the mission chapel; they seat themselves, and listen with considerable attention during the whole of the service; many probably come out of curiosity, but we cannot think this is the case with all; but whatever motive may influence them to visit our sanctuary, when they do come, they do hear the gospel, and we cannot but hope that their prejudices will be weakened, and that eventually some of them at least, may hear words whereby they may be saved. 'For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'

Dec. 2nd. On Friday evening last, I bade our dear native friends farewell, for a short season, and left for a missionary tour into Goomsur. Last Lord's day we had a splendid field-day at Conchoor market. I arose at an early hour, and prepared a short sermon from those precious words of the Saviour, 'Lo, I am with you alway, even unto the end of the world,' which I preached to our native brethren at ten o'clock. After the service was over, the people were seen wending their way from all directions to the market place, bringing various kinds of ware for sale, and ere the market began, we commenced preaching the gospel to the little groups who had collected themselves to eat their morning meal, and with a few slight intermissions we continued preaching, and singing, and talking, for six hours. If preaching twice or thrice in England to a quiet congregation wearies the preacher, surely you will conclude that we must have been

very much fatigued, after preaching for six hours to a noisy crowd beneath the scorching rays of an eastern sun; but after all there is a good degree of pleasure in wearying ourselves in so good a cause. I enjoy missionary work very much indeed, especially our campaigns in the country, though I have very much reason to fear that I am lamentably deficient in devotedness to my Master's cause; when the people revile, I am too apt to revile again, and when called to suffer, I am too apt to complain; not so with the missionaries in by-gone days, for they, 'after being beaten, rejoiced that they were counted worthy to suffer shame for His name.'

If time would have allowed, I would have given you a long account of a most interesting case that has occurred in Goomsur, of a man in affluent circumstances, who has been brought to a knowledge of the truth by reading our books. About ten years ago, the man obtained a tract, 'The True Refuge,' from our people; he afterwards obtained the prophecies of Isaiah; these he has read alone, and I have no doubt in my own mind that he is a christian. By his own will, before he saw us, he broke caste, and he now wishes to be baptized. I have had several interesting conversations with him. His knowledge of the truth is surprising. He can quote passage after passage both from the Old and New Testament, like an experienced christian; he told me repeatedly that he would rather suffer martyrdom than forsake the religion of Jesus. He wishes to remain in his village, and as he has plenty of money, he intends to spend the whole of his time in preaching the gospel to his fellow-countrymen. If he continues steadfast we shall baptize him, and leave him as Philip of old left the eunuch.

Yesterday, we moved on about eight miles. We arose at a very early hour and sent our tents off, and we hoped that the native carts would reach their destination at least by ten o'clock in the morning, but through the state of the roads they did not come up until six in the evening, being fourteen hours going eight miles; we were therefore compelled to seat ourselves at the foot of a tree during the whole of the day. Here we have large and attentive congregations, and we trust it will be seen at the close of the cold season, that we have not laboured in vain. Brother Stubbins unites with me in love to you, and also to Mrs. G., and also to all lovers of the missionary cause. Yours very affectionately,
W. BAILEY.

EXTRACTS OF A LETTER FROM
REV. W. MILLER TO REV. H.
WILKINSON.

SINCE the 29th of October I have been, with a few days exception, away from Cut-

tack. On that date I proceeded to Choga for the services of the following day, the Sabbath. In the morning we had a large meeting. At half-past ten, a.m., an experience meeting, the first service of the kind ever held by the members at Choga in their own chapel. Several of the friends related their christian experience, in language which indicated that they knew the plague of their own hearts, were conversant with its temptations, fears, and joys. In the afternoon I had the privilege of administering, for the first time, the ordinance of the Lord's-supper, and in the evening I preached from 1 John v. 3. Thus ended the services of a very happy day to me; being alone, I felt relieved from the fears and criticisms of my brethren, and enjoyed a degree of composure and satisfaction which young men under these circumstances only realize. On the following morning I was joined by brethren Lacey and Brown, the latter had not been before to Choga, and seemed much pleased and interested with what he saw. On Tuesday morning we had a church meeting, at which two persons were received for baptism, one the brother of the notorious bearer Padhan, the other a female, the wife of one of the members named Rhumbu. The names of four individuals were received as candidates for baptism. In the afternoon I had the pleasure of baptizing the two former in the rivulet which runs by the mount.

On the 11th of November, brother Lacey and myself, in connection with several of the native brethren, started off for Khunditta, where we arrived the following day. On the following Lord's day, three persons, who had been for a considerable time candidates—namely, the school-master and his wife, and the wife of a member named Manta—were baptized in the Kursua by myself. A large number of heathen spectators gathered round, whom the brethren addressed on the subjects of Christ and his ordinances. In the afternoon the Lord's supper was administered, and in the evening I preached to the little flock, from Luke xv. 3. On the following morning we embarked in a wretched boat, (the best obtainable) with the view of sailing up the Kursua, through a district which had hitherto remained unvisited by the missionaries. Several populous villages were visited during our progress up to Bhobana, four day's sail from Khunditta, and the Gospel proclaimed. The people were, on the whole, very shy and suspicious. At one place, called Rubutabundha, it was circulated that we had visited them for the purpose of carrying off all the pretty females that came within our reach. The country along the two last days sail was extremely wild, mountainous, and jungly, but thinly inhabited, and subject to tributary rajahs. The neighbourhood of Bhobana formed a

pleasing contrast, being cleared of jungle and richly cultivated. The morning after our arrival, Friday, we went into the town of Bhobana, which we found large and populous, not less so than Jagepore. The people were friendly, and more disposed to hear us than at other places. We spent several hours amongst them, and preached and gave away books in different parts of the town. On coming away I found that my bazaar-book, a very valuable one, had been lost or stolen. Two of the inhabitants of Bhobana came to our boat, and expressed how much they had been impressed by what they had heard, and their determination to visit us shortly with the view of embracing christianity. They gave us their names, and appeared really sincere.

In the meantime our stock of provisions was almost consumed: sugar, bread, tea, coffee, fowls, indeed almost everything save rice and dhal was gone, or on the eve of going. Consequently we were reduced to the necessity of turning our boat toward Khunditta, where we hoped provisions would be waiting our return. Before starting, however, we paid the brother of the rajah a visit, who had kindly that morning sent us milk, plantains, and sweet potatoes, and who resides opposite Bhobana. He received us very kindly, led us into his aguna, presented us with chairs, and freely entered into a long conversation with brother Lacey. Eventually the object of our tour was introduced, when brother Lacey had a very good opportunity of proclaiming Christ and him crucified, to him first, and his numerous attendants in the shape of brahmins, bushnobs, and servants. His ladies too were seen peeping from their apartments, and listening to the sahib's strange words. On expressing a desire to depart, he begged of us first to visit his garden, &c. His residence is very romantically situated at the foot of a chain of mountains, and secluded by almost impenetrable jungle and lofty trees. Midway up the mountain the entrance of an immense cave was pointed out, in which they said a number of bushnobs reside, shut out from all other society, and never seen by man. They are said to live entirely upon the herbs and roots which the mountain furnishes.

We arrived at Khunditta on the evening of Saturday, after a much shorter voyage down the stream than up. After a stay of a couple more days at K., we left for Cuttack, and reached home on the 24th of November. Having rested two days, I again started with brother Buckley on a tour along the banks of the Mahanuddy river, commencing at Choga, and visiting all the intermediate places to Tangi. This occupied about eleven days. We generally visited two villages per day, but did not succeed in obtaining large congregations, as the people were just in the

midst of the dhan-cutting, until we got to Tangi. Here we attended two markets, and had good audiences. The people in this district have often heard the gospel, and evidently from the remarks they made, know a good deal about it. Many of our native christians formerly resided here, as well as the old Gooroo Tunder Dass, who in an extraordinary manner prepared the minds of many of his disciples for that great step which they took, in embracing fully the religion of Christ. We visited Bagepore, where the Gooroo's remains were interred. Two disciples built a small bungalow on a mount near the village, in the midst of which, in a sitting posture, his remains were placed, and are now the object of worship. We also were at several of the places that Cropper refers to in his journal, such as Padaga and Boyapore. At the last place we were very kindly entertained by Bolaram, Ram Chundra's brother. He insisted on our partaking of curry. Being without spoons, our fingers were substituted, a plan which I do not admire, however agreeable it may prove to our native friends.

I enjoyed my trip with brother Buckley very much. His company and conversation were pleasing and edifying. May he be long spared to the Orissa Mission. Two of the students, Tama and Khumbu, are gone to Berhampore, to assist brethren Stubbins and Bailey during the vacation. Yesterday, a young man connected with the printing-office, named Boishnob, expressed his desire to become a student. He is a very respectable and amiable person, and receives at present a salary equal perhaps to what he would obtain as a preacher, which implies that he is not influenced by unworthy motives. I cannot speak, however, to his preaching talent.

The Umsigooch rajah is in arms against the government. Babington, when coming from Sumbalpoore to Cuttack was fired at by his orders. Four or five regiments are ordered out to dismantle his fort, and bring him to his senses.

I must now close, as I have to pack up for our next trip into the Himopore district. We leave to-morrow, that is, brethren Lacey, Buckley, and myself and native brethren. Expect to be from home about a month. With christian love to S. W. and yourself, in which the Lacey's unite, I remain,

Yours most affectionately,

W. MILLER.

ABOLITION OF THE SUTTEE, INFANTICIDE, AND SLAVERY, IN THE PUNJAB.

MY DEAR SIR,—I now regularly receive the 'Friend of India,' and I have much

pleasure in sending you for record in the 'Missionary Observer,' Lord Hardinge's last regulation on the three great evils of suttee, infanticide, and slavery. Lord Bentinck's is given in the 'Repository,' 1830, pp. 279, 280. 'We cannot allow,' says Mr. Marshman, 'Lord Hardinge's parting notification regarding the abolition of suttees in Ragpootana, among the Sikh states, and in Cashmere, to pass without distinct notice. If among those triumphs in India which have excited the admiration of European nations the triumphs of humanity are deemed the most gratifying, with what feelings of satisfaction will the announcement be received that the barbarous rite of female immolation has now been abolished in the remotest Hindoo principality. The work which Lord Bentinck commended in Dec. 1829 has been consummated at the end of eighteen years; for although there are some insignificant Hindoo states which have not come into our arrangements, this practice which has polluted the soil of India for twenty centuries, has been prohibited by the public authorities—Christian, Hindoo, Mahommedan—from the valley of Cashmere to Ceylon. It is a noble victory over the strongest national prejudices, and it is one of the greatest glories of the empire we have established in India.'

'On the Ganges, off Monghyr, Dec. 2, 1847.

'The Right Hon. the Governor General of India has much satisfaction in publishing for general information the annexed proclamation, issued by Maharajah Goolab Sing, in which suttee, infanticide, and slavery were prohibited throughout his territory. The Governor General has directed his thanks to be conveyed to the Maharajah, as well as to all those princes who during the last three years have so cordially entered into the views of the British Government, in suppressing these cruel practices, and in publishing their names for the encouragement of others to pursue so wise and merciful a course. He derives the highest gratification from reflecting that not less than twenty millions of human creatures are affected by these edicts. The names are:—

'Maharaja, of Lahore; Maharaja, of Gwalior; Nizam, of Hyderabad; Maharaja, of Benaick Rao; Maharaja, of Joypore; the Rana of Jhmlawur; Rana, of Boondee; Raja, of Pertabghur; Raja, of Chirkaree; Raja, of Sureelah; Raja, of Jhansi; Raja, of Oorcha; Raja, of Sumpthur; Raja, of Dukeea; Raja, of Reewah; Maha Rawul, of Doongerpoore; Rewal, of Bansowah; Nawaub, of Baonee; Nawaub, of Banda; Joageerdars, of Aleepore, Khuddee, Toree, Putehpore, and Gorehar.

'The Governor General abstains on this occasion from prominently noticing those states in which these barbarous usages are

still observed, as he confidently expects at no distant day to hear of the complete renunciation of them in every state in alliance with or under the protection of the Permanent Power of India.

'Since the conclusion of hostilities in the N. W. frontier, the influence of our political agents has been more successfully exerted than at any previous period, and a strong assurance is thus afforded that the Government of India may rest the stability of its power on the moral force which must always follow, when the triumphs of war and the extension of the British rule are made conducive to objects of humanity and civilization.'

'Abstract translations of a proclamation by Maharaja Goolab Sing.'

'Be it known to all our officers, jaggerdaws, and subjects, Hindoo and Musselman, of all trades and castes.

'Whereas, a proclamation prohibiting infanticide, suttee, and slavery, hateful to God and man, has previously been issued; in order that it may be better known to every one, we hereby for the second time declare suttee, slavery, and infanticide unlawful; and any person convicted of these crimes, the whole of their property shall be confiscated, and they themselves be imprisoned. Let all our subjects assist in making this known to his neighbours.'

When shall all the evils of idolatry and the corruptions of christianity be

'Buried amidst the wreck of things that were?'

Yours in Christ,

J. PEGGS.

Burton-on-Trent, March, 1848.

PRESENTS FOR NATIVE CHRISTIANS, &c.

The following articles are mentioned as especially suitable for presents to Native christians and schools in India:—Pocket and pen knives; strong metal spoons; writing paper; inkstands; steel pens and holders; lead pencils; copy books, not ruled; Pinnock's, or other catechisms, for translation; needles, from No. 4 to 9; carpenters' and smiths' tools for the boys; remnants of print or calico; coloured pocket handkerchiefs; fine knitting needles and fine cotton needles; meshes and cotton for netting and croché; German wool of different colours; print work-bags, furnished with cotton, tape, bobbins, scissors, bodkins, pincushions, emery ditto, needle-book and thimble; print or check pinafores, made round, that they may be worn as frocks occasionally, for children from one to six years of age; petticoats without bodies for elder children; common white cotton scarfs about one and a half or two

yards long and three quarters wide: common portfolios and pictures, and worked slippers, not made up; plaid woollen scarfs for the cold season; common wooden or leather dolls, dressed or undressed; if dressed, the clothes should be plain and simple, to take off and on.

HINDOO WEALTH.

A letter from Lucknow states that the king of Onde, who was about to visit the Governor General, had been invited to Noalunge, by the rajah Balkisser, and that a chabooter, or solid pyramid of 100,000 rupees in silver, had been erected in the rajah's reception room, covered by a cloth of gold, and surrounded by trays of cashmere shawls and jewels. The king, by putting his foot upon it, takes possession of the whole, which he considers not as a gift, but as an acknowledgment by his host of the honour conferred upon him by the royal visit.

MISSIONARY ANNIVERSARIES.

TICKNALL, &c.—On Sunday, Feb. 13th, a sermon was preached in the Baptist chapel Ticknall, by the Rev. H. Wilkinson, and on the Wednesday evening following a missionary meeting was held in the same place; Revds. Pike, Richardson, and Lewit, from Derby; Wilkinson, (missionary,) and Gill of Melbourne, addressed the meeting. Mr. Wood presided. Two little boys brought their bags and contents to the meeting: one contained £1. 12s. 3½d., and the other £1. One of the Wesleyans said it was the best meeting he ever attended. On Thursday evening an interesting missionary meeting was held in the Baptist chapel, Hartshorne. Mr. J. Brooks presided; and the meeting was addressed by the Revds. Wilkinson and Gill. The whole amount of money collected was £9. 13s.

J. B.

WIMESWOLD AND LEAKE, &c.—Sermons for the mission were preached in the above chapels, on Lord's-day, March 5th, by Mr. Wilkinson, missionary, and Mr. Marshall of Loughborough. Public meetings were held on the three following evenings. Mr. Bott, the secretary, Messrs. Wilkinson, Goadby, G. Stevenson, R. Stocks, &c., pleaded the claims of the heathen.

CASTLE DONINGTON AND SAWLEY.—Sermons were delivered in these chapels on Lord's-day, March 12th, by Mr. Nightingale of Wirksworth. The public meeting at Donington was held on the following evening. Messrs. Goadby, Morrison, (Wesleyan,) Stanion, Pike, Wilkinson, Odell, (Indep.) Nightingale, and Gill, addressed the audience.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 113.]

MAY, 1848.

[NEW SERIES.

PRIMITIVE AND MODERN CHRISTIANITY CONTRASTED, WITH
ESPECIAL REFERENCE TO OUR OWN DENOMINATION.

ONE, among a legion, of the evils of the present day, and in the religious world, is the standard by which christians and christian churches test themselves. Christians look to christians, and churches to churches, to ascertain how near they approach to, or recede from primitive christianity. As well might a Hottentot look to a Bushman as a specimen of what man was when he first came from his Maker's hand. We neither know a christian nor a christian church, that merits the confidence in reality placed in them. We know indeed that both among christians and churches there are different degrees of attainment and resemblance. The attainments of some in christian knowledge are great, and their resemblance to Christ striking; the attainments of others however are meagre, and a connoisseur or proficient, after the strictest scrutiny, can scarcely discover a single feature of Christ or christianity in them. What then is to be done? How are we to act?

Brethren if we would be christians indeed, and if we would have our churches become thoroughly christian churches we cannot do better than imitate the conduct of the Thessalonians: they were imitators of Christ and Paul, so must we. If twenty persons were anxious to take a certain likeness how would they act? would each be looking at and depending on the copy of the other in regular succession—the second on the first and the third on the second, &c.? or would not each be looking at the original as his model? Let us do likewise. Let us look as models to none of the present day—nor to the fathers and founders of our connexion, excellent men as they were—not even to apostolic churches, but let us act as those apostolic churches did—go to the original likeness and take ours from it, and if any one or any thing obstruct our vision we will say to it or him as Diogenes the cynic to Alexander the Great,—‘Stand aside from between me and the sun.’

In contrasting primitive and modern christianity, we intend taking Christ and Paul as models. Christ the author, and Paul after him, the most eminent and consistent teacher of it. Let us look at the doctrines they held and taught, and the precepts they practised and enjoined; and these,

1st. *In reference to the persons constituting, and the offices sustained in the christian church.*—Not any description of character was considered a proper person for christian fellowship. They not only forbade the entrance of persons openly immoral, but they required even something more than an excited feeling, a mere change of opinion, or the abandonment of some sins. A new creature in Christ Jesus, was the general qualification, and the particular parts of it—a thorough conviction of one's entire depravity—of the spirituality of the divine law—of its utter inability to save the soul—of the efficacy of Christ's atonement—a hearing and cordial reception of the gospel—and as thorough a consecration to the service of God, of body, soul, and spirit, as characterized the vessels of the temple. 'Neither said any of them, that aught he possessed was his own.' The primitive christians held both their temporal and spiritual possessions as the stewards of God.

They taught that those who had been thus renewed, and who were so thoroughly dedicated to God, should seal their entire abandonment of sin by being buried in baptism, and that they should pledge themselves to live a new life, that righteousness should henceforth control them, by rising from the watery grave.

Having in this way avowed their discipleship, they sought and were allowed fellowship with the people of God. All that believed were together. Those thus united were the church.

Of the office-bearers in the church, some were special, others perpetual; some were to attend the temporal,

others the spiritual affairs of the church. Of those that were perpetual, some were pastors, bishops, or elders, others were deacons. Both these classes of officers should be regularly ordained or set apart to their work. The qualifications and duties of pastors and deacons are given in Acts vi., and the epistles to Timothy and Titus.

Before we proceed further, let us see how far several features of our christianity agree with those of primitive christianity.

Are we as careful in the reception of members as we ought to be? Are our young members as well informed and decided as they ought to be? Has 'the cost' been laid before them, and have they 'counted' it? We believe, if there were more attention paid to this subject, we should so much the more resemble the primitive christians. And as a consequence, our number of exclusions would be less, and our lamentations over many in our churches less bitter.

In reference to deacons. Both their qualifications and their appointment to office are carelessly attended to; and very frequently others are appointed to do their work.

Of the pastoral office. We might here complain of the indifference manifested to a practice and an appointment made by the apostles, by many in our connexion. Some neglect it altogether, and others attend to it as a mere form with no meaning.

One qualification of a bishop is, to be 'apt to teach.' In order to this one must not only have a facility of utterance, but an extensive acquaintance with the oracles of God. This was peculiarly the case with the Saviour and Paul, and we would that it were so with all their followers or successors. The discourses of many, however, instead of throwing light on the sacred page, obscure its meaning:—

‘ ———— dark,

Ambiguous, and with double sense deluding,
Which they who asked have seldom understood,

And not well understood as good not known.
Whoever by consulting at thy shrine
Returned the wiser, or the more instruct ?
To fly or follow what concerned him most,
And run not sooner to his fatal snare ?

The pastor should be an example 'in conversation.' One would almost suppose that some ministers had never read this passage, their conversation frequently, and with some always, being on topics as foreign from their office as the poles are from each other. The practice of the apostle in becoming all things to all men, is fearfully perverted. The interpretation of this passage by some, if we may judge from their conduct, is this, If I am in the company of an astronomer, I will talk of astronomy; of an astrologer, of astrology; of a phrenologist, of phrenology; of a medical man, of medicine; of a lawyer, of law; of a politician, of politics; with some I'll laugh, and with some I'll joke; in a word, become all things to all men. Now, what is all this, but a tacit admission that these subjects and frivolities are of equal importance at least to religion? We would that the tongues of many would cleave to the roof of their mouths, whenever they speak, excepting on religious subjects, until they are conquered of these habits, so far as they are wicked. Are any won to the Saviour in this way? Dr Chalmers, at a nobleman's, a friend of his, was, with many others, discoursing very eloquently on 'pauperism, its causes, and cure.' Among the gentlemen present, there was a venerable old man, a highland chieftain, who kept his eyes fastened on Dr. Chalmers, and listened with intense interest to his communications. The conversation was kept up to a late hour, when the company broke up. They retired to their respective apartments. Opposite the doctor's, was the old chieftain's. As the doctor was undressing, he heard an unusual noise, which was succeeded by a heavy groan. He hastened into the apart-

ment, which was, in a few moments, filled with the company, who all rushed in to the relief of the old man. It was a melancholy sight that met their eyes. The venerable white-headed chief had fallen into the arms of his attendant. It was evidently an attack of apoplexy. He breathed for a few moments and expired. Dr. Chalmers stood in silence, with both hands stretched out, bending over the deceased. He was the very picture of distress. He was the first to break silence; 'Never in my life,' said he in a tremulous voice, 'did I see or did I feel, before this moment, the meaning of that text, "preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." Had I known that my venerable old friend was within a few minutes reach of eternity, I would not have dwelt on that subject which formed the topic of this evening's conversation; I would have urged on you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, you would have pronounced it out of season; but, ah! it would have been in season both as it respects him, and as it respects me.'

By being able to converse on any or every subject, many think that they shall be able to commend the religion of Jesus to the respectable part of the community. We have only to say, that it needs no such commendation, and that it is infinitely better without it. As well might you attempt to paint the rainbow, or increase the splendour of the sun, or add to the fragrance of the lily, as to commend the religion of Christ by any thing human, to the respectable part of the community. That there are many respectable (we use the term in its common acceptation) men among dissenters we admit, but how have they come there? They originated, most of them, in the dust. Their progenitors were poor but pious. Godliness to them has been gain in more ways

than one. The elevated position of many among dissenters arises from the blessing of God upon the efforts of their poor but pious ancestors. Few if any have been won in the way referred to, but how many have been lost?

In what way did Paul accommodate himself to the philosophic Greeks and Romans? He denounced their systems, and everywhere elevated Christ. He had but one theme; it was a loved one. Wherever he went, he made the people hear and understand somewhat of Christ. They might attempt to bury it, or at least to stifle it by the introduction of their philosophy, 'falsely so called,' but Paul would draw it forth bright and brilliant as before. Christ with him was always first, and middle, and last. Let us imitate him. We may be termed ignorant—so be it. We are in such good company, that we can afford this insinuation. Will not the fact of our being called ignorant injure the cause of Christ? Let us leave this to Christ. He has declared, 'And I, if I be lifted up from the earth, will draw all men unto me.' The religion of Christ has always been to a certain class foolishness, and of course its advocates fools, but what of that? Ought we to try to conciliate such? As well might we try to mix oil with water. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Again the pastor should devote himself entirely to the acquisition and extension of the doctrines of godliness. 'We will give ourselves continually to prayer and to the ministry of the word.' Whether we look at the precepts given, or the practice pursued, we find this the characteristic of our models. How changed, however, both in precept and practice, the ministers of the present day.

A young man, a few years since, went to a dissenting academy to study for the ministry. Soon after his arrival the tutor showed him a list of subjects that would engage his atten-

tion, and the number so terrified the young man that he immediately packed up his things, and without saying a word to his tutor, returned home. What would that person say now if he were to have the curriculum pointed out to him, around which, according to some, he ought to drive in so short time? He would expect, and not without reason, that from the necessary swiftness of his flight he would return with a broken head or shattered constitution, and thus be disabled for life.

To hear some talk respecting the qualifications for the ministry, one would suppose that they ought not only to be able to instruct on strictly religious subjects, but that they should be the chief luminaries in every scientific and other system; that they should, with the most perfect facility, step from the pulpit to Jupiter, or Saturn, and follow a comet in its swift, wild, and erratic course; that they should then return from 'beyond the bounds of flaming space,' and dive into the deep, deep earth; anon occupy a place in a splendid room and charm an expectant auditory with their wonderful discoveries; anon sit on the wool-sack, as the oracle of the representatives of the people; in a word, that they should be complete cyclopædias, or living libraries.

Now we have never been able, and do not now understand the force of the arguments used to prove the importance and necessity of universal learning in a preacher. In some quarters the experiment has been tried, and what are the fruits? Barrenness, disease, and death. It would be to the infinite advantage of religion if many of her professors and ministers knew of nothing but the cross of Christ. We know that by such remarks we subject ourselves to the imputation of being a century behind the times. But for this we care nothing. If all the fingers of the religious world were scornfully held up against us for entertaining such crude and old fashion-

ed notions, we would, by the help of God, declare in the face of them all our determination 'to know nothing among men save Jesus Christ and him crucified,' and our prayer should be, not that we might advance a century in opinion and practice, in order to come up with those who are so far in advance of their times—but that these precocious ones, with ourselves, might retrograde eighteen centuries, and that we all might possess the spirit of Christ and of Paul.

Brethren in the ministry, let theology occupy a position equal to its importance, and we fear not the result. Make it your first, your chief study. Be rooted and grounded in theology. Give yourselves wholly to it and its branches, that your profiting may appear unto all. On the first part of our subject more closely imitate Christ and Paul.

2ndly. *Contrast with our own the doctrines they held and taught and the precepts they practised and enjoined upon the church thus constituted.*—Of course our notice must be very brief. Among the doctrines we recognize the being and perfections of God; the personality and divinity of Christ and the Holy Spirit; the utter depravity and ruined state of man; the atonement of Christ; that the propitiation of the Saviour was for the whole world; the work of the Spirit in conversion and fitness for heaven; that salvation is secured only by faith in Christ; that it is unbelief that keeps from Christ, and severs from him when united; that the providence of God is incessant and universal; baptism and the Lord's-supper, &c., &c.

In doctrine we conceive, of course, that we are the most sound of any denomination; but there are indications among our churches, even in reference to orthodoxy of sentiment, which bear by no means a healthy aspect.

One word on the subject of baptism. We have thought, at least most of us, that the examples and commands of Christ and his apostles

were sufficient to deter us from admitting an unbaptized person into the church. The charge of bigotry, however, or something else, has at length cowered some into submission to such conduct. Wherever this has been the case we consider the spirit of error has signally triumphed.

Other doctrines are not maintained with that unbending firmness which characterized Christ and the apostle. Differences of opinion are regarded with comparative unconcern, and this unconcern is dubbed with the heaven-born title—*charity*. It is a libel on charity. That charity is spurious which regards with indifference, however small, the doctrines one holds. It is indeed a matter of little consequence as to what I believe, if my belief does not influence my practice. When this is the case, it matters little whether I believe in particular or general redemption, in the divinity of Christ or view him as a mere man, in the eternity of future torment or the final restoration of the wicked, in the personal or spiritual reign of Christ. But if my belief does influence my practice—if my practice be a personification of my belief—then it is of the utmost consequence as to what I believe, that I believe aright. We cannot avert the least shadow of a shade from the truth without injury both to ourselves and others, if we are consistent. 'Contend earnestly for the faith which was once delivered to the saints.'

The precepts enjoined on church-members are various. They ought steadily and uncompromisingly to refuse submission on strictly religious subjects to any authority but Christ. To his commands, every one of them, they ought to yield a cheerful and implicit obedience. In order to this they should make themselves thoroughly acquainted with the word of God. The church, however, neither is so well acquainted with the word of God as it should be, nor has it an inclination to become so. There are two features

in the church which are far from indicating good. There is a voraciousness, or religious gluttony on the one hand, and a failure of appetite on the other. One greedily devours all that comes before him and digests nothing—to whom vinegar is as acceptable as wine, and chaff as bread; and the other is of so delicate a stomach as not to be able to take anything unless it be exceedingly light and pleasant—to whom the searching appeals of Paul and the fearful denunciations of Ezekiel are loathsome, but to whom the dove-like mournfulness of the Psalmist and the comfortable sayings of Isaiah, are sweet as honey. In such a family the office of provider is no sinecure. Hundreds who 'ought to be teachers, have need that one teach them again what are the first principles of the oracles of God,' and 'have need of milk, and not of strong meat.' 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;' 'Be ye doers of the word, and not hearers only, deceiving your own selves.'

There is a beautiful compendium of christian duties in Rom. xii. We look in vain for many of these in modern christianity. In the world we should be 'lights,' 'living epistles, read and known of all men.' Our lives and our conversation should be transcripts of Christ's life and conversation. The world could find no fault in him. He spent his life in doing good. We should love our neighbours as ourselves. Such love would lead us to employ every possible means to promote their eternal interests, and to diffuse among them the blessings of salvation.

The christian church compared with Christ and Paul is in a poor, weak, sickly, diseased state.

She is unhealthy as to her union and communion. Where is that union as of the members of the same body? and where is that communion which Paul longed for?—Rom. i. 11, 12.

The church is unhealthy as to her holiness. We do not say that she is altogether unholy, but she is not commanding. Zion is not 'the perfection of beauty.' She does not stand out as a pattern of excellence and virtue.

The church is unhealthy as to her power of enjoyment. She is not so happy, either in kind or degree, as she ought to be or might be.

The church is unhealthy as to her zeal and operation for her own increase and strength.

The church is unhealthy as to her faith or confidence. How unlike Christ and Paul. They dare to trust themselves to the carrying out of the principles they embraced, and which were involved in christianity. We modern christians have not dared to act thus. The difference between primitive and modern christianity, so far as we are concerned as a denomination, is not so much with respect to orthodoxy of doctrine, as orthodoxy of practice. Let our practice be as orthodox as our doctrine, and we shall much more resemble Paul and the Saviour. There are other points of contrast, but let these be considered and have their due weight, and we doubt not but a material and happy change would take place among us as a denomination. By taking our impression of christianity from Paul and the Lord Christ, we shall be happier in our own souls, and we shall much more successfully propagate the religion of the cross; we shall go forth bright as the sun, fair as the moon, and prove ourselves to be terrible as an army with banners. Haste happy day.

STATED PRAYER.—There is no religion without prayer. Have stated times for devotion. Begin and end every day with prayer to God. Take time from sleep rather than want pro-

per time for prayer. Ever approach Jehovah through Christ the Lord, and with reverence, as he is 'Glorious in holiness, fearful in prases, doing wonders.'

HISTORY OF THE ENGLISH TRANSLATIONS OF THE BIBLE
AND THEIR EFFECTS ON BRITISH SOCIETY.—No III.

THE third period of our history embraces sixty years, that is, from the death of Henry VIII., Jan. 3rd, 1547, to the earlier part of the reign of James I., 1607. Henry was succeeded by his son Edward VI., upon whose accession to the throne acts prohibiting the translation of the Scriptures were repealed. A royal injunction was also published that the whole English Bible should be placed in the churches with an English paraphrase of Erasmus to the end of the four gospels; that every parson, vicar and curate, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, in their visitations and synods, should examine how they had profited in the study of the Holy Scriptures. During this reign, of about seven years and a half, the order of reading the Scriptures and the book of Common Prayer, substantially, as now used in the Established Church, were appointed. Eleven English impressions of the Old Testament, and six of the New were published, but no new translations or corrections made, during Edward's reign.

The bigoted cruel Mary succeeding, the reformers were persecuted, and many of them fled to Geneva, where, in 1557, they published an English New Testament, the first in our language with the distinction of verses by numerical figures, after the plan of our present authorized version. In 1558, Elizabeth succeeded Mary. In her coronation procession, she was indirectly requested to patronize the translation of the Scriptures. As her majesty passed from the tower, a pageant was exhibited representing time coming out of a cave, leading truth, his daughter. Truth had the English Bible in her hand—addressed the Queen, and presented her with the book, which Elizabeth kissed, held

on her heart, thanked the city for their present, and promised that she would often read it. Shortly after the bishops were appointed to prepare a translation; and in 1559 the Bible and Erasmus' Paraphrase were restored to the churches, inquiry whether the clergy discouraged the people from reading the Scriptures was instituted, and ministers and all admitted readers in the church were enjoined to read each day at least one chapter for their own profit and that of others. In February of this year the exiles of Geneva published the book of Psalms in English, with marginal notes and a dedication to the Queen; and in the following year, 1560, the whole Bible in quarto. This translation is said to have been the work of bishop Coverdale, Anthony Gilby, William Wittingham, Christopher Woodman, Thomas Sampson, Thomas Cole, John Knox, John Bodleigh, and John Pullain, and to have been the unremitting labour of two years. They professed to observe the sense, to adhere as much as possible to the very words of the original, and in many places to preserve the phraseology. In short, they seem to have done all they could to convey to the English mind the thoughts of the inspired writers. Of this translation, from 1560 to 1616, above thirty editions were printed by the royal printer.

In 1562, archbishop Parker revised and reprinted, for the use of the church, 'the Great Bible,' that is, Coverdale's translation of Henry VIII., which was only to serve until one projected by his grace was ready for publication. The latter was completed and published in folio, in 1568. This book was the execution of Cramer's benevolent design, named in a former paper; was the work of fifteen select men of learning appointed by the Queen, eight of whom were

bishops, and hence it was called the bishop's Bible, and was chiefly designed for the use of churches. By an injunction of convocation at Canterbury, 1571, it was adopted for the purpose, and used for about forty years. About the same period an act was passed for a translation of the Bible into Welch. The New Testament was printed in that language in 1567, and the whole in 1588. The Romanists too, forced, as they confessed against their own will, in 1582, printed an English New Testament at Rheims, translated, not from the Greek, but the Latin Vulgate. Fuller called this a translation that needed to be translated. Under the auspices of the same party the Old Testament was translated in like manner at Douay, (hence what is called the Douay Bible,) in 1609. Several new editions have since appeared.

Finally, we have to notice our authorized version, called King James' Bible, because executed by his injunction. At a conference held at Hampton court, 1604, from the objections of the Puritans against the bishop's Bible, and their request expressed by Dr. Reynolds, the King gave orders for a new version, and fifty-four learned men selected from both universities were appointed to the work. As only forty-seven of them appeared in the list of translators, the others perhaps declined the work, or were prevented engaging in it by death. Those who engaged were divided into six classes. Ten of them were required to meet at Westminster, and to translate from the books of Moses to the end of the second book of Kings. Eight at Cambridge were to finish the rest of the historical books, Job, Psalms, and the books of Solomon. At Oxford, seven were to undertake the Prophets. The four Gospels, Acts and Revelations were assigned to another company of eight at the same place. The epistles were allotted to seven at Westminster. The Apoc-

ryphal books, including the prayer of Manasseh, were translated by another company at Cambridge. The king commanded these six companies, 1. To follow the bishop's Bible as closely as the original would permit. 2. To retain, as near as might be, as they are vulgarly used, the names of the prophets, holy writers and other names in the text. 3. To keep the old ecclesiastical words—as church, not to be translated congregation. 4. When any word had divers significations, to keep that which had been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. 5. To alter the division of chapters not at all, or as little as necessity demanded. 6. To affix no marginal notes, except for the explication of those Hebrew and Greek words which could not, without circumlocution be so fitly expressed in the text. 7. Scriptural references might be set down in the margin. 8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself where he thought good, all to meet together to consider what they have done, and agree upon what shall stand. 9. When any one company had dispatched any one book in this manner, his majesty particularly required that they should send it for the serious and judicious consideration of the rest. 10. If any company, upon a review of the book sent should doubt or differ upon any places, to send them word and their reasons; to which, if they consent not, the difference to be compounded at the general meeting consisting of the chief persons of each company, at the end of the work. 11. When any place of special obscurity is doubted of, letters to be directed by royal authority, to send for any learned in the land for his judgment upon the passage. 12. James also required letters to be sent from every

bishop to his clergy informing them of this translation, and to charge as many as being skilful in the tongues and had taken pains in this kind, to send observations to the company at Westminster, Oxford, and Cambridge. 13. The directors of each company to be, the deans of Westminster and Chester, for Westminster; the king's professors of Hebrew and Greek, in the two universities. 14. The translations of Tyndal, Coverdale, Mattheue, Whitchurch, and Geneva to be used, when they agree better with the text than the bishop's Bible. 15. Besides the above translators, three or four of the most grave divines, in either of the universities, to be assigned to the vice chancellor upon conference with the rest of the heads, to be overseers of the translation.

The work was commenced in the spring of 1607, and occupied almost three years. At the expiration of that time three copies of the whole Bible were sent to London, one from each of the places where the translation had been made. Here a committee of six, two of each company, reviewed and polished the whole work, to which Dr. Smith, afterwards bishop of Gloucester, wrote the preface. It was first published in folio, in 1611. This Bible, except a few trifling corrections, is our present authorized version, which has therefore been used by all evangelical protestants about 237 years.

One or two facts are forced upon our attention by the history which we have considered. 1. The accuracy and integrity of our present authorized English version of the Scriptures. A process of intellectual scrutiny and jealous care, more severe than that through which it has passed, can scarcely be conceived. By sectarian suspicion and animosity, by the highest conscientiousness, and the deepest sense of a most awful responsibility, these have been sharpened to the highest degree. Here is a most satisfactory guarantee that our

English Bible conveys, in substance, the ideas and sentiments of the original Scriptures. We do not say that it is incapable of *any* improvement, nor can we say so of any human production; but when we consider the learning, talent and piety of which it is the result, under the most powerful motives to integrity, and compare it, as far as we have done, with the original, we judge that those broad depreciating remarks, which are sometimes made upon it, proceed from an ignorant, a pedantic, an uncharitable, or a light-hating mind.

2. At how great a cost we have obtained the English Scriptures. What a powerful, cruel, deadly opposition has been exerted against those labouring to put the Bible into the possession of the common people. Let us remember the production of the English Bible has cost the liberty, the property, yea, and the life of an innumerable number of the greatest and best of men. It has come to us through fires, through streams of human blood. If we more frequently reflected upon this fact we should have a deeper impression of the value of its contents. It is to be feared that the estimation in which it is now held by vast multitudes is little higher than the price at which it is now sold. But surely there must be something in it worthy of our best regard to render it, in the estimation of the greatest men, more valuable than their lives. Verily it is so; for the Bible reveals the pearl of great price, the grand secret of our present and eternal happiness, that is, God's love in Jesus Christ to a guilty and perishing world. The value of the book revealing, illustrating, and amplifying this truth, exceeds all expression and thought. O Britain, while so many of thy children totally neglect the Bible, so many labour to subvert its authority, to explain away its obvious meaning, destroy its facts and doctrines, and alas, so many contemn the serious piety which it requires and

fosters, angels and the spirits of the just, if in a body of flesh, might weep over thee tears of blood. It is the book, as we shall see in subse-

quent articles, that has invested thee with all that makes thee superior to other nations, and all that makes life a blessing.

AN EARNEST APPEAL TO MOTHERS.

It is a statement which has often been made, that the children of this generation are more impatient of control, and less disposed to obedience, than those of any former period. To what extent this assertion may be true, and what the cause of such deterioration it is not my intention to inquire; suffice it to say, that the mere mooted of the subject will be sufficient to stir up thousands of mothers to serious and profitable reflection. Each maternal head of a family will naturally ask herself, what have I done to prevent this retrograde movement? This is an important question, and one in which the writer (being herself a mother, and as such, feeling her own responsibility,) is deeply interested. To all occupying a similar position, she would say, My dear sisters, to us is committed the task of forming the future man. The babe from its birth looks to us for support and comfort; when afflicted it turns its expressive eye, not to a stranger, but to those who alone can administer to its wants. And who but a mother knows how that look pierces her inmost soul, when at times it may be she has to pass through the trial of seeing sufferings she is unable to relieve. And as our children advance in life, does our interest in them diminish? God forbid! It increases. Mothers ye know it—ye feel it—it increases. God has given us this love to our offspring; he has implanted within us this wonderful sympathy, that we may train them up in the way they should go. Let us ask ourselves a few plain questions. Am I training up my children in the way they should go? Am I exerting a proper influence over them? Do I al-

low them to do or say anything that will be injurious to their best interests? Let us remember they are moral, reflective beings, and that our conduct to and before them, will influence them through life. It is now in our power to exert effectively the influence which God has given. May we use it to such purpose, that they may become clever men and women, ornaments to society, and bulwarks to their native land. England will then be proud of them, and boast that she was the land of their birth. But if we neglect our duty, our own children will become our accusers. They will be morally, and intellectually weak, a lasting reproach, for allowing their minds to be like an uncultivated garden, which instead of being beautiful to look upon, is but as a desert overgrown with every noxious weed.

As women, it does not become us to stand upon platforms, or to fill pulpits. No, we are entrusted with a more important mission. We have to mould and cultivate the minds of those who will be called upon to stand in such positions. It is we who have to form these guides of public opinion. And as we sow so must we expect to reap. Is a man bitter or revengeful, how such a character reflects on his parents. Can we fancy that the mother of a Wilberforce, or a Howard, suffered her son to indulge in acts of wanton cruelty. It has been said that no truly great and good man has ever been given to the world by a negligent pleasure-taking mother. If such be our influence, what is the amount of our responsibility, and to whom are we answerable? We are accountable to our children—

our country—and to God. We have a greater work to effect than even a Wilberforce. He, assisted by a noble band of his illustrious countrymen, commenced those efforts to exterminate our West India slavery, which ultimately were successful. But what is even this to the mightier task which we have to accomplish. We must prevent our children, not merely from becoming the subjects of a physical bondage, but from being made the hearty and willing slaves of a spiritual, and more degrading despotism. Did our great philanthropist make it his business to visit prisons, and by improving their condition, ameliorate the sufferings of their miserable tenants; though we may not be able to vie with him in this particular, we may infinitely excel. We may prevent the rising generation from becoming inmates of those gloomy abodes. Methinks if every English mother would do her duty, all jails would soon be closed; in fact they would not be needed. How many a tender mother's heart has been broken, and all the prospects of an amiable and deserving family blighted, by the bad conduct of an over-indulged son, which spoilt youth might have been saved to society, had a little more firmness been exercised. With reference to that portion of us who are members of christian churches the eyes of the world are eagerly gazing to see how we perform our part.

Napoleon once said to Madame Campan, "*The old systems of education are good for nothing; what do young women stand in need of, to be well brought up in France.*" "*Of mothers,*" she replied! And when he wished the men of France to become more warlike, he advised and encouraged mothers to put drums, flags, and swords, into the hands of their baby-boys; so that a martial spirit might be engendered in them from their cradles, and the youthful mind be led to associate war with glory and delight. Shall it be said that protestant Eng-

land is in want of 'maternal teachers to train up the rising generation? Ought christian parents to be backward in doing their duty.

Idolatry and sin are making rapid strides in this our hitherto highly favoured land. Cannot we raise up a standard against them? Shall we and our dearly beloved ones become the dupes of folly! Would it redound to our credit for us or ours to be beguiled into a voluntary humility, and worshipping of angels? What a mere nominal protestantism must those mothers have had, whose sons and daughters are to be seen bowing down to coats, drops of blood, rags, bones, or some mysterious relic originally manufactured for such occasions. As to drums and flags, we should never think of encouraging these as toys for our children, lest we should excite in their minds a warlike, and consequently a wicked spirit. Be ours the heavenly task to make them familiar with everything which can strengthen the mind or refresh the heart; to early introduce them to such compositions as Dr. Watts' divine songs for children, to make them familiar with the leading characters of Scripture, and especially with that of Him who is emphatically styled the Prince of Peace. We will try to prepare them, not to be generals in the field, but heroes in the moral world. To send them out so well equipped with heavenly armour, that though opposed, it may be, by all the emissaries of superstition and infidelity, one shall be seen to 'chase a thousand, and two to put ten thousand to flight.' But perhaps you say, 'Who is sufficient for these things?' Are we accountable for the failures of our children? We give them good advice; and can we do more? This ground has often been occupied, but is it scriptural? Was not Eli punished on account of his children's faults? Yet Eli gave his sons good advice. O how it behoves us to be faithful with ourselves in this matter. Let us again ask, are

we performing our duty to our children? Are we leaving anything undone, that would have a tendency to secure their everlasting welfare? Are we at all times tender, kind, and affectionate? and on the other hand, do we always insist upon obedience with firmness? Perhaps we are not sufficiently alive to the importance of strictly revising the character of their playmates, of selecting servants of at least such undoubted morality, that their influence shall not be antagonistic with respect to that which we ourselves desire to exercise over them. Let not, however, the consideration of our duties lead to anything like faintness of heart. Let us bear in mind that God has promised to help those who trust in him. Greater is he that is for us than all they that are against us. The promises are unto us and our children. Faith must be in lively exercise. The prayers of Lois and Eunice were answered, and Paul was not ashamed to call Timothy

his beloved son in the gospel. We must not only talk to our children of the good old path trodden by prophets and apostles, but we must walk in it ourselves, alluring them to brighter worlds, and lead the way. Our children must be early taught to obey us, that they may be the better fitted to obey God. We must daily take them to a throne of grace, present them by name at the family altar, and make them the subjects of a special supplication. And in private, can a mother forget her children? No! they are so interwoven with her joys and sorrows that she remembers them *there*. 'Let my children live before thee,' is her daily cry. It is the fervent prayer of the writer that each christian mother may be so enabled to perform her duty in this important particular, that when standing before the great white throne she may be enabled to say, not only, 'Lord, here am I,' but 'the children which thou hast given me.'

ELIZABETH.

THE ATMOSPHERE.*

WE must now try to conceive of the atmosphere as a whole, and to realize the idea of its unity. And what a whole! what a unity it is! It possesses properties so wonderful and so dissimilar, that we are slow to believe that they can exist together. It rises above us with its cathedral dome, arching towards that heaven of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his visions, 'a sea of glass like unto crystal.' So massive is it that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snowflakes to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air.

Its weight is so enormous that iron shivers before it like glass, yet a soap-bell sails through it with impunity, and the tinnyest insect waves it aside with its wing.

It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its northern blasts brace into new vigour the hardened children of our rugged clime.

The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloamin, and the 'clouds that cradle near the setting sun.' But for it, the rainbow would want its 'triumphal arch,' and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew

* Extracted from the 'British Quarterly.'

gather on the flowers. The kindly rain would never fall, nor hailstones, nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshaded forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of night, and blaze above the horizon: but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtains of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labour till the evening.

To the ear it brings all the sounds that pulsate through it. The grave eloquence of men—the sweet songs and happy laughter of women—the prayers and the praises which they utter to God—the joyous carols of birds—the hum of insects' wings—the whisper of the winds when they breathe gently, and their laughter and wild choruses when they shriek in their wrath—the plashing of fountains—the murmur of rivers—the roaring of cataracts—the rustling of forests—the trumpet-note of the thunder—and the deep solemn voice of the everlasting sea. Had there been no atmosphere, melody nor harmony would not have been, nor any music. The earth might have made signs to the eye like one bereft of speech, and have muttered from her depths inarticulate sounds, but nature would have been voiceless, and we should have gazed only on shores 'where all was dumb.'

To the last of the senses, the air is not less bountiful than to the others. It gathers to itself all perfumes and fragrance: from bean-fields in flower, and meadows of new-mown hay; from

hills covered with wild thyme, and gardens of roses. The breezes, those 'heavy-winged thieves,' waft them hither and thither; and the sweet south wind 'breathes upon banks of violets, stealing, and giving odour.'

Such is a faint outline of the atmosphere. The sea has been called the pathway of the nations, but it is a barrier as well as a bond between them. It is only the girdling and encircling air which flows above and around all, that makes the 'whole world kin.' The carbonic acid with which our breathing fills the air, to-morrow will be speeding north and south, and striving to make the tour of the world.* The date trees that grow round the fountains of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoanuts of Tahiti will grow riper upon it; and the palms and bananas of Japan will change it into flowers.

The oxygen we are breathing was distilled for us some time ago by the magnolias of the Susquehanna, and the great trees that skirt the Orinoco and the Amazon. The giant rhododendrons of the Himalayahs contributed to it, the roses and myrtles of Cashmere, the cinnamon-trees of Ceylon, and the forests older than the flood, buried deep in the heart of Africa, far behind the mountains of the moon.

The rain which we see descending was thawed for us out of ice-bergs which have watched the pole-star for ages; and lotus lilies sucked up from the Nile and exhaled as vapour the snows that are lying on the tops of our hills.

The earth is our mother, and bears us in her arms; but the air is our foster-mother, and nurses each one. Men of all kindreds, and peoples, and nations, four-footed beasts and creeping things, fowls of the air and whales of the sea, old trees of the forest, mosses wreathed upon boughs, and lichens crumbling on stones, drink at the same perennial fount of life which flows freely for all. Nursed at the same breast, we are all of one family—

* This, as the student of chemistry knows, is strictly in accordance with the laws of gases.

plants, animals, and men; and God's 'tender mercies are over us all.' Must we strive by rule of logic and absolute demonstration, to shut up each reader into a corner, and compel him to acknowledge that the atmosphere was not self-created, but was made by Him 'who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.' Is there any one who can resist exclaiming, 'O Lord! how manifold are thy works, in wisdom hast thou made them all?'

To this may be added the following scientific remarks as to

THE LUNGS.

'On examination, the lungs will be

found full of innumerable little holes like a sponge. These holes are the cells into which the air enters when we breathe. So great is their number, that they have been calculated to amount to 174,000,000, forming a surface thirty times greater than that of the human body. Every one of these cells is provided with a net work of blood vessels, by means of which the blood is brought into immediate contact with the air over portions of their surface. When this great amount is taken into consideration, we shall feel at once how necessary it is to supply pure air to the lungs with every breath we draw.

OLD CHURCH BOOKS.

[As in your enlarged Repository you will have much more space for varieties than formerly, I send you the following extract from our old church book. It is the handwriting of Joseph Hooke, formerly pastor of this church, and also the 'messenger of the baptized churches in Lincolnshire.' It appears to me somewhat in the light of an ecclesiastical curiosity, and is interesting, as affording an illustration of the manner in which church discipline was exercised among our forefathers. It is part of 'An account of some persons who have been in communion with this church, who have fallen away, or stand withdrawn from, for disorder; that if ever they shall return to their communion again, of which there is little hope, the church may know how to receive them.' Might not some of your correspondents occasionally furnish selections from their old church books that would be both interesting and instructive?]

I am, yours very truly,

Bourne.

J. B. P.

DANIEL TINDAL was baptized into this church about the year 1687, being a servant to husbandry, after which he learned to be a wool-comber with Joseph Hooke, of Hackonby. When he was clear from his said master, he married a wife, and lived at Bourne, and went from our communion to the Particular Baptists, under the conduct of John Barns. Then he removed to Shroddington, where he set up in his trade, then he returned to his communion with us, and after that, removed

to Sleaford, and followed his trade there, and preached among the General Baptists for a time with good approbation, till he failed in the world, and was found disorderly, upon which he was withdrawn from, at Sleaford. Then he removed to Wisbech, from whence he came again to Sleaford, and humbled himself to divers brethren that he had wronged, and they forgave him such trespasses as he had committed against them. But as his creditors exclaimed against him, and the world reproached him, and the truth for his sake, and many other members of the church were offended at him, so he was not thought fit for close communion, till he had given a more general satisfaction, much less to preach anywhere under present circumstances. Nevertheless, the brethren at Wisbech permitted him to preach amongst them for some time, to the scandal of the world and offence of divers brethren. But his first wife dying at Wisbech, he discovered himself to be for *mixed marriages*, by marrying a second wife there out of fellowship, an unbaptized person. He not only acted in it, but pleaded for such marriages, and lost his reputation in the church at Wisbech. Then he removed with his new wife to Norwich, and set up in his trade there, and advanced himself in apparel and deportment, (as it was commonly discoursed,)

above what became him, and gave suspicion to all that knew him that he had dealt unfairly by his creditors, by advancing himself in the world upon the ruin of other men's estates. And now, as the brethren of this church were offended at his conduct, and therefore refused to grant him a letter of commendation to the church at Norwich, instead of amendment he took indignation, and told brother John Arnold to this effect, that if the General Baptists would not receive him he would join the Particular Baptists, if they would receive him. This manifested no hopes of his being a true penitent as yet for his offences against God and men. But the Lord followed him with cross providences, and many disappointments, for his second wife died at Norwich, and he became very poor. Then he travelled and came to Colchester, where he married a third wife, a Seventh-day Baptist, and became a preacher to some people that thought well of him; but that employment lasted not long. The hand of the Lord has gone out against him time after time, in poverty and disgrace, as though God designed to humble and prove him, to manifest his heart and do him good in his latter end. Being under a necessity to travel, he sometimes wrought at his trade, and according to his knowledge practised a little in physic and surgery; but all was insufficient for his maintenance, and falling sick he became so very poor that he was compelled to beg in Wisbech, from whence he was sent with a pass to Hackonby, Feb. 3rd, 1718, that being the last place of his legal settlement, and that parish has relieved him twice several weeks together. Our brethren at Bourne let him work a little at his trade amongst them for mere pity's sake. This spring he has gone to his family again at Colchester. But before he went away this last time from Bourne he dishonoured himself and grieved some brethren by drinking to excess.

Now what shall we say concerning this poor brother? or what can be done for him.

1. It is certain he has been unstable in his principles, but that may happen sometimes to be the case of an

honest man who may be beguiled, as it happened to Barnabas, Gal. ii. 13.

2. It is plain he has many ways grieved and offended his brethren, and is not reconciled to the church to this day, but is a disorderly brother—yet a brother. 2. Thess. iii. 14, 15. For,

3. He has not wholly cast off his profession, though he has sometimes warped aside from it as though he had too light an esteem of it.

4. And he is a man that has suffered many calamities from the hand of the Lord, which is no sign of God's hatred, but rather of his love, in order to reclaim him, which the Lord effect in his own time and way, if it be his gracious will.

As for what we can do for him—to be sure we ought not to cherish him in his errors and sins, for that will do him no good, but harm; but we may and must,

1. Pity and pray for him, and all such.

2. We must avoid communion with him as he now stands, for the credit of religion—to preserve the church from corruption, and to bring him to consideration for his reformation and the salvation of his soul.

3. If he should be sensible of his perishing condition, and desire to be restored to the peace of the church and to communion with the faithful; then,

4. The church ought to see that he is a real penitent, by his,

1. Acknowledging the wrong he has done man, and shewing himself willing to make his creditors all the satisfaction that may lie in his power.

2. Manifesting repentance for the sin of mixed marriage, and retracting that error.

3. Acknowledging the justice of God in afflicting him, and the justice of the church in withholding communion from him—withal shewing a grateful mind for the benefits received from God and man.

4. Repenting of his intemperance, and reforming his life.

And when he hath retracted his errors, and reformed his life, the church may safely and joyfully restore him to her communion. O that such a day may soon be seen.

A LECTURE TO SABBATH-SCHOOL TEACHERS.

BY THE REV. JAMES HAMILTON, REGENT-SQUARE CHURCH, LONDON.

(From "The English Presbyterian Messenger.")

MY DEAR FRIENDS AND FELLOW-LABOURERS,—You will scarcely expect me to say anything original or remarkable on a subject which has employed so many vigorous minds, and so many powerful and fluent pens. Some of you take in the 'Scottish Sabbath-school Teacher's Magazine,' and besides the publications of Mr. James, and Mr. Gall, most, I presume, have read the very lively and very business-like book of a clever American, 'Todd's Sunday-school Teacher's Guide,' and another work no less practical, 'The Teacher Taught.' The most that I can hope is to stir up your minds by way of remembrance; and I shall greatly rejoice if the following remarks suggest to your candour or kindness any fresh motive or more effective method.

1. It seems hardly needful to name it as the first requisite in a Sabbath-school teacher, a sincere and paramount love to the Saviour. A common teacher may be animated by many considerations. He may be an enthusiast for the classics, or for some branch of learning. He may have a strong affinity for the youthful mind, or be a zealot in the mere art of teaching; or he may be strongly impressed with the evils of popular ignorance, and from philanthropic impulses may do his best for the diffusion of useful knowledge. But however much you may share such feelings, the main-spring of your action is a more sacred and lofty motive. You believe that the knowledge most comprehensive of present happiness, and essential to future blessedness is the knowledge of Christ crucified. You believe that the event in our earth's history by far the most amazing and the most momentous, was the visit of the Saviour,—the incarnation, death, and resurrection of the Son of God; and you believe that the most significant and surprising facts which can be taught, are those included in the story of redemption. And just as you believe that the most important hour in the

history of an immortal spirit, is the hour when it is brought to the saving knowledge of Christ; so you further believe that the truest joy is brought to Immanuel, and the highest glory to God, when a soul is turned from sin to the Saviour. And believing these things, you magnify your office. You see how solemn are the verities with which you deal, and how sublime are the results at which you aim. But all the security and comfort with which you ply your work will depend on how far these verities are vivid to your own convictions, and these results dear to your own desires. If your own soul be filled with the grace and the grandeur of the gospel, you will contrive ways to expound it; and if your heart be burning with a Saviour's love, it will be a joy and a relief to commend Him to others. Catechetical instruction is good, and Bible exercises are good; but after all, the end and essence of Sabbath teaching is to explain the gospel and endear the Lord Jesus Christ. And this can be best accomplished by the glad eye and glowing tongue of one who exults in God his Saviour. In that genial moment when the faithful saying is sounding joyful to your inmost ear—when you see into the soul of Immanuel capacious, compassionate, and piteously yearning—when your own spirit is melted into sympathy with the Saviour's spirit; when one gospel is welling up in your bosom, and another gospel is glistening in your eye, a text or verse of a hymn, or a few simple sentences, will do more in the way of heart-work at such a propitious moment, than years of dry routine.

A young lady had charge of a Bible class of fourteen girls. She taught them conscientiously for years without any visible success. She then lost a very dear and intimate friend, and spent some weeks with the relative in whose house her friend died. During this period of sequestration, the Spirit of God had been drawing her mind

away from the world, and fixing it more intently on heavenly and everlasting things. At the end of these weeks she returned to her class; but now she met her old scholars with very altered feelings. She was filled with love to their souls, and had a desire to glorify God such as she had never felt before. She gave out a hymn, and such was the solemnity of her manner, and the earnestness of her tone, that in the reading of that hymn one of the scholars was pierced to the heart, and was led at once to cry, 'What must I do to be saved?' The lesson for next Sabbath was the freeness of the gospel offer, and the young people were to search the Bible for instances. When they met that Sabbath, every heart was too full to speak, and the whole class sat silent, bowed before the felt presence of God. And the result of this awakening was, that eleven of the fourteen pupils gave evidence of real conversion, and became exemplary followers of the Lord Jesus. On one or two Sabbaths of spiritual instruction—when the heart was full and God was glorified—a blessing rested which had been withheld for a long succession of conscientious but customary Sabbaths.

2. Another requisite to successful teaching is affection for the young. It was to this that Dr. Arnold mainly owed his pre-eminence as the head of a public school. Many who have held that position have been merely pedagogues. They have felt it a hardship to look after a parcel of boys, and have tried to save their dignity by a pompous stiffness or an awful severity. Dr. Arnold felt it no hardship to teach. He gloried in being a school-master. He felt it a high calling, and all that was joyous and juvenile in his ardent nature was in full sympathy with all that was young and eager around him. And just as every outbreak of depravity vexed his righteous soul, so every indication of goodness was sure to catch his eye and cheer his heart. The best of the lads he would carry off to his country-seat in Westmoreland to spend the holidays, and took in them as true and intense an interest as if they had been sons or younger brothers; and in this way, by being the friend of the

scholars, he became the master of the school. And it is only in some such way that you can attain a full ascendancy over your charge. In order to be the children's pastor or the children's teacher, you must be the children's friend. And this is what some people cannot be. They are severe and sullen, and little children share their spleen. They shake them and cuff them, and treat them as if it were a crime to be little—a bad sign of a human being that he has not grown big. And others who have not this savage humour are entirely wanting in fellow-feeling for the young. They are precise and formal, and cannot condescend to the little estate. To employ children's ideas or children's phrases, they fancy is almost as unmanly as it would be to go to sleep in a cradle or walk the streets with a rattle; and therefore, in talking to children, they use the same abstract and general language which they employ among their own coevals. But the true teacher is neither the patron nor the tyrant; he is the friend of children. To the boys he becomes as a boy, and to the infants he becomes as an infant, that he may gain them all. And if it be not natural to him, grace can give him this congeniality with his youthful charge. Drinking of his Master's spirit,—that Master who with full consciousness of children's perversity and sinfulness, but with equal consciousness of the important place they fill in the kingdom of heaven, said, 'Suffer the children to come to me,'—the disciple of Jesus makes it a conscience to be kind to children. He prays and labours to have his own soul filled with the Saviour's exuberant benignity. He learns to look with new eyes on the little ones around him. He sees them in the light of the great hereafter; he sees them in all the importance of their future history, and all the solemnity of their everlasting destiny. He cannot tell but in that class of his, he is training up a Morison or a Williams for the service of mankind, or an immortal spirit for the service of God in glory. And amidst all their fickleness and forgetfulness, all their infirmities and sins, he finds them full of interest. His kind and hopeful nature imbibes

sprightliness from theirs, and his sincere affection beams out in that fascination which children perceive so promptly—a fascination which cold natures cannot counterfeit; till in the same group where a spectator sees a parcel of children he sees a band of youthful friends, a little flock of the Saviour's lambs, and taking them as a dear deposit and a delightful charge—'Lovest thou me? Then feed my lambs'—he not only tends them for that Saviour's sake, but learns to feed them with somewhat of that Saviour's lovingness.

3. A third qualification,—or rather, two qualifications in one,—are familiarity with scriptural truth, and felicity in expounding it. Should you ever visit the field of Waterloo, you could not do better than take sergeant Cotton for your guide,—for this simple reason, that he has studied the subject. He was present in the battle himself, but he did not think that circumstance enough, for, as he confessed to us, his own share in the action did not give him much enlightenment. But having made up his mind to offer himself to visitors as a conductor and interpreter, he spent eight months on the spot, reading every narrative of the battle on which he could lay his hands, conning the different maps and plans and despatches, and picking up all the anecdotes and incidents of which he could get hold, till he was familiar with the grand outlines of the engagement, and well furnished with its more curious details; and then he entered on his avocation, an intelligent and accomplished guide. Ministers are guides. The children's pastor is a guide. The Sunday-school teacher is a guide. And just like the preacher, the teacher should be fully furnished for his work beforehand. The grand outline of revelation should be so bold and vivid to his view, that on the shortest notice he could state it with unhesitating promptitude and in the simplest terms; and he ought to be so versant in Scriptural details as to be able to variegate his instructions with endless instances from the Bible treasury. Before entering on his responsible office it would be well for every intending teacher to examine himself regarding his fitness.

'Am I master of my subject? Do I fully understand the gospel? Do I clearly comprehend the way in which sinners are to benefit by that gospel?—the way in which the gospel is to do them good? And can I state off-hand the great truths of Scripture? Am I at home in its leading doctrines?—am I thoroughly acquainted with its most interesting and important passages? May I safely offer myself now as a Bible guide?' But besides knowing the truth, you need to tell it; and this is quite another thing. A man may be an adept in a science, and yet not 'apt to teach' it. In Scotland we have had few mathematicians like Professor Playfair. His mind was mathematical. He lived in a world of *plus* and *minus*, and his imagination revelled in its own landscape of cubes and spheres, enlivened with infinite series and impossible quantities. And in the royal society, or with brother sages like Hutton and Leslie, he could expound his discoveries; but he was far too high and far too deep for the students in his college class. This was the philosopher's infirmity. He would have been a still greater man had he superadded the teaching talent,—had he been able, like the blind mathematician Euler, to make algebra an amusement, and render the abstrusest of the sciences attractive to a child. There is no reason why the same person should not be profound and popular; and, indeed, the man who is shallow dares hardly be simple. Next to enlarging his own views, and establishing his own convictions, the teacher's great study must be the art of communication,—how to make the matter obvious and alluring to his pupils. And happily for you, my friends, the main part of what you have got to tell is narrative,—of all things the easiest told, a story. But still there is boundless scope for ingenuity and need for anxious thought how to tell that story; and he would need to have a full heart and glowing lips who could make that story as fresh and wonderful and affecting as the Bible gives it. If speaking to children, he would need to forget that there are old people in the world, and must forget that he himself is old. With all the reverence due to the mighty theme, and yet

with great plainness of speech required by his unlearned auditory, he would need to brighten up each sacred narrative; and nowise daunted by repeated failures, should never rest till he can paint in words a panorama, and repeat off-hand a pictorial Bible. And after a year or two of practice, should you learn this art of making the lesson plain and palpable, you will be better qualified to teach a Sabbath-school than Dr. Owen or Isaac Barrow would have been.

4. And besides this talent for simplification, it is very desirable that a teacher should have a warm and hopeful disposition. No doubt a phlegmatic teacher, if he be serious and faithful, will be more successful than his sanguine colleague who is withal light-hearted and desultory; but it is quite possible to be vivacious without being frivolous, and hopeful without being romantic or visionary. And in order to gain the hearts of children, it is needful to be fraught with expectation and fervour. Their sunny temperament shrinks away from all that is dark and gloomy; and what is worse, if they have a sombre teacher, by an inevitable association of ideas, his shadow is apt to rest ever after on every religious subject. The gospel is pure and genuine gladness. It is God reconciled; it is peace in the conscience; it is the blessed prospects of glory. And did we tarry under its constant shining, its hopefulness should gild our countenance, and beam on all our movements. The christian and the christian teacher should be an embodied gospel; and if despondency or severity be our habitual temperament, we may be devout, but we are not evangelical. We have got a wrong version of the christian revelation, and are giving forth an erroneous view of it. But more than this, few have ever effected anything important, as reformers or evangelists, who did not carry with them a genial atmosphere and look at the brightest sides of things. The philanthropist is one who takes up a lump of rusty ore, and espies in it a bar of precious metal. He is one who dredges rags from the kennel, and sees them converted into sheets of virgin paper, ready for the poet's pen or the artist's

pencil. He is one who sees in an island of dirty savages a commonwealth of intelligence and piety not come as yet; and who discerns in a convict-ship a gymnasium for moral discipline, and the probationary school from which many a renovated and ennobled character may emerge. And he is one, who in a ragged class would detect the possible germ of many a virtuous and many a lovely thing,—so many problems for christian zeal and so many trophies for all-conquering and all-transforming grace. Luther, and Knox, and Howard, and Eliot, and Williams, all were sanguine men. They saw every thing in rose-light,—in a warm light borrowed from the promises of God, and from the bright results to which their ardent faith looked forward. And if you would be a successful teacher, you must be sanguine. You must shed on your class some of this borrowed rose-light. You must not be daunted by any difficulty. You must not even be startled by any outbreak of depravity. And you must not despond, though hopes be only raised in order to be dashed again. Still look not at the turbulent spirits and sulky truants before you; but look at the christian citizens and affectionate disciples into whom you hope to see them transformed. They are yet to be your joy and crown: take pains with them, therefore, though they be your present grief and cross. Hope the best, and this very hope will end in something good. In due season you will reap, if you faint not.

5. But the more conscientious a teacher is, and the more pains he takes, the more profoundly must he feel that something beyond the teacher is essential to ensure success. The field may be beautifully ploughed, the furrows straight as an arrow-flight, and the seed-corn may be the choicest parcel, fresh, clean, and finely sifted, and brought from some famous farm; but there it has lain week after week, and skilfully harrowed in, but nothing comes of it. There is one element which the husbandman cannot command. He has no control over heaven's bottles, and so long as the sky is blue the rigs are brown. A teacher may have a yearning affection towards the children of his charge.

They may be often present to his thoughts. He may delight in preparing the Sabbath's lesson, and may speak to them in the simplest and most winsome words. But if the Lord withhold his blessing, all his efforts will end in weariness of the flesh and prostration of spirit. But that blessing will not be withheld, if prayer, believing, earnest, and persevering, ask it. That good gift, the Holy Spirit, your heavenly Father will assuredly grant to the teacher's fervent intercessions. And this is the chief value of pastoral love,—whether it be the minister's love to his people, or the teacher's love to his scholars. It is not its immediate efficacy,—it is not its direct moral power,—but it sends that teacher or minister to God. It compels them to pray. When the feeling is, 'My little children, of whom I travail in birth until Christ be formed in you,' that solicitude can find no relief except at the throne of grace. It cannot refrain from prayer; and prayer is power. God hears it; and when for an object so agreeable to his will as the conversion of sinners and the salvation of souls, there is every security that he will answer it. You may see the answer soon. You may find the good seed springing up in some tender heart. You may be called to attend the sick-bed of a Johnny Ross, or a little James,* and hear him with dying breath declare his love to Jesus. Or, when ready to despond, after years of labour, you may find a sudden recompense by surprising your scholars in a little prayer-meeting, or giving some other sign of youthful piety.† Or, looking over the list of your old scholars, you may find many of them now giving evidence that God has brought them to himself,—like that American teacher who could reckon among his former scholars 106 church-members, and ten students for the ministry.‡ Or you may not see the answer for long. The seed cast on the waters of England may spring up at the foot of the Himalayahs, or in the back-woods

* See Todd, chap. xviii.

† Scottish Sabbath School Teacher's Magazine, i., p. 27.

‡ Teacher Taught, p. 282.

of Canada, and the teacher may be resting from his labours, before he knows that the run-away scholar, or the prodigal youth, has begun to follow him. But faith and prayer never fail. 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good.'

I thought to have quoted a few examples of zealous and successful Sabbath teachers; but the time is short, and I shall only mention two.

The first was a young woman at Birmingham, in very humble circumstances, and from her childhood she had been fearfully distorted by a spinal injury. But after the grace of God touched her own heart, she became desirous of doing good to others, and got an infant class in the Sabbath-school. Over her little scholars her sweet temper and endearing kindness gave her such ascendancy, that when she was too ill to come to them, they gladly came to her, and went through their lesson beside the couch of their beloved teacher; and over the rough neighbours, her gentle piety and holy walk, gave her such a hold, that when they were dying, they would send for her to counsel and pray with them; and, like a city missionary, she has often been summoned to their homes of sorrow at the dead hour of night. The sturdy men would say to her, 'If any one molest thee, send for us, and we will even fight for thee;' and when she approached their houses she would often be greeted, 'Here comes our little angel, bless her.' I mention Elizabeth Bales* to show that in this halloved work, the willing spirit can conquer poverty and manifold infirmity.

The next was originally a London boy—a cruel and quarrelsome black-guard, who used to torture animals for his diversion, and whose delight was to set other boys a-fighting. He ran away from home, and, after many adventures, enlisted. He was besieged in Gibraltar, and performed many exploits of terrific daring. Seldom has a private soldier entered with more

* E. Bales: a Pattern for Sunday-school Teachers and Tract Distributors. By J. A. James. Religious Tract Society.

zest into the business of bloodshed, and on the day that the Spanish batteries were blown up, he was frantic with joy, and hurrahed till he lost his voice. At the end of the war he came home, and a sermon of Mr. Romaine having taken his fancy, he continued to attend that faithful minister of Jesus Christ till the truth was brought home to his conscience by the Spirit of God. After his conversion he retained all the heroism and enterprize of his early days, only he found for them a higher exercise and a nobler field.

Sixty years ago, the Sabbath-school was a novelty in London, and it was to the Sabbath-school that this good soldier of Jesus Christ devoted his energies. 'The Mint' in his native Southwark was at that time a focus of filth, and a den of depravity. He invaded it with the benevolent purpose of evangelizing it; but the mud and rotten eggs with which the ruffian inhabitants assailed him, soon drove off the two friends who had promised to help him, and he was left to campaign it single-handed. He opened a school, but so dirty were the children—some of them gleaned off the dust-heap, and others fished up from the gutter—that it required a stout heart to hold on with them. But by degrees he cleaned them, and tamed them, and clothed them, till by-and-by he found himself surrounded with a neat, orderly, and affectionate class. His wife took in hand the bigger girls; and such as were most deserving she trained up to be servants, and got them out into good places. He lived for his Sabbath-school; he would rise early on Sabbath morning to pray for it, and when he met the children, his whole nature was centered in desires for their salvation; and, glowing from a bosom warmed with the love of God and man, his burning sentences were like the heated shot he used to rain on the floating batteries; they lodged and smouldered, till the heart of some young scholar, or perhaps some older visitor, waxed hot, and the fire of conviction burned. After many years of such pains and prayers, he bethought him, and invited a number of old scholars to meet him. Some of them were servants, and some heads of

families; and of the party then gathered, he found fourteen members of churches, and almost all the rest constant attendants on worship. So affected was he by this goodness of God in blessing his labours, that he continued a similar meeting of old scholars every year, and finding now no spot on earth so lovely as 'the Mint,' he removed to it altogether. The days of mud and rotten eggs were over, and as he moved about the streets with groups of infants trotting after him, there were few that did not inwardly bless the good old soldier; and when he had completed his fourscore years, there were counted more than 2,000 who owed their first knowledge of the Bible to Thomas Cranfield.*

As the minister of this church, I would cordially thank you, my christian friends, for your work of faith and labour of love. I know that some of you have week-day toils which well entitle you to the Sabbath's rest; and I know that others have a happy circle and a pleasant fireside at home which it is some hardship to leave. But you are right. You follow a Saviour who, on a benevolent errand, left a home incomparably more delightful, and submitted to privations immeasurably more severe. Let Christ's love constrain you, and you will be like Gabriel who, on an errand of mercy, would bid a blithe good-morrow to his companions in glory, and never fret one moment at quitting the Sabbath of the skies. 'Lovest thou me? Feed my lambs.' Listening to these words of the Chief Shepherd, though they accost you in some snug harbour or sunny dell, you will never hesitate, but snatching up your scrip and your crook, you will hie away to the wilderness; and if there be some self-denial, there are health and happiness in the toils of such persevering philanthropy. The conquest over laziness; the habit of punctuality, and constancy; the vigilance and self-control; the searching of Scripture; the tender solemnity, the gentle firmness, the felt responsibility, and the forth-drawn affections of the Sabbath-school teacher, are all part of that moral discipline by which God fits his

* The Useful Christian; a Memoir of Thomas Cranfield. Tract Society.

people for a higher standing and wider usefulness on earth, or imparts a fuller meetness for his service above. And it is a blessed thing to do battle with that empire dark and doomed,—the God-defying empire of moral evil;—a glorious thing to drive in the lines and lessen the domain of God's great enemy. But beyond all this, blessed is it if in answer to your prayers and requital of your pains, you find some young spirit relenting—the tear of godly sorrow in some thoughtless eye, and the meek and wistful look of some restless scholar, watching the ear which

the Lord hath opened. Most blissful, most surprising, and most humbling—sure to bring you to your knees in astonishment and adoration, to find that you have been the means of leading an immortal spirit to the feet of Jesus. And O, who can tell the blessedness if, beyond all your present knowledge and your fondest hope, the 'books opened' shall exhibit names once on your teaching roll; and when you thought that you had spent your strength in vain, you detect by the light of the great white throne 'the children whom God hath given you?'

THE UNGODLY PRESS OF GREAT BRITAIN.

We extract the following from an admirable pamphlet on '*The Power of the Press*':—

Previous to going into detail respecting that portion of the press which is either directly or indirectly opposed to vital religion, it may be well to introduce some statistics respecting the daily press. In the year 1843 (the last year in which official stamp returns were issued) the stamps consumed by the daily press of London alone, amounted to 16,829,663, or about 53,449 per day. But supposing the odd thousands be struck off for waste and unsold papers, it may fairly be set down at 16,000,000. And here a few facts may be adduced, which, although not bearing directly on the subject, are nevertheless relevant to it, inasmuch as they will hereafter form the basis of some practical suggestions.

It is computed that every copy of the principal daily paper, *The Times*, is seen by at least twelve persons; and out of the sixteen millions of stamps consumed by the daily press in one year, *The Times* took considerably above one-third, viz., 6,305,000. But supposing only six persons read each paper; that would give 320,694 daily readers of the London daily press alone, thus 53,449, multiplied by six is 320,694. That this is not an exaggerated view may be shown from the fact, that it was given in evidence before a Parliamentary committee, that in one of the large London coffee-houses, where all the newspapers may

be seen, coffee being charged three-half-pence per cup, and tea two-pence, 1,600 persons are daily served. Now we know that at every one of the thousand coffee-houses in London, at least three or four of the daily papers are regularly taken in; and if they are read by four persons in every hundred, it would give considerably more than six readers to each daily paper.

But we now come to the London weekly newspaper press. On the threshold of this part of the subject, an awful fact presents itself, namely, that according to the returns before quoted, the weekly papers which have the largest circulation, are obnoxious to irreligion and demoralizing. Three may be specially named:—

No. 1 is a paper which in 1843 consumed no less a number of stamps than 3,275,000—that is, a much larger number for fifty-two issues, than any of the daily papers (except *The Times*) for 313 issues.

The entire issue of the British and Foreign Bible Society last year, including the Continent as well as England, Testaments as well as Bibles, (1,441,651,) falls considerably short of half the issues of this one ungodly paper.

The total grants issued by the Religious Tract Society, during 1845-6, 2,062,741, did not amount to more than two-thirds the issues of this one paper.

Next comes a paper which in its very title, pours contempt upon the Sabbath,

and blazons forth its daring irreligion. The stamps consumed by this paper in 1843 were 1,080,000.

Then follows a paper devoted to the maintenance of the baser passions of humanity, which, however, has its circulation perhaps as largely in the upper ranks of life as in the lower. The stamps consumed in 1843 by this paper were 1,014,000.

These three papers consumed 5,369,000 stamps in the year 1843, thus—

	Stamps.
a No. 1 consumed	3,275,000
b No. 2	1,080,000
c No. 3	1,014,000
<i>d</i> Total to three vicious papers	5,369,000

Being nearly 2000 more than were consumed by the seventy-seven papers published in Scotland and Wales during the same period: thus,—

	Stamps.
<i>e</i> 69 Papers in Scotland consumed	5,027,634
<i>f</i> 8 Papers in Wales consumed	339,500
	5,367,134

Issues of Three Sabbath Papers 5,369,000

Difference in favour of Sabbath Papers 1,866

And upwards of 1,600,000 more issues than of Bibles, Testaments, portions of Scripture and religious books, issued last year (1846) by the British and Foreign Bible Society, the Trinitarian Bible Society, the Free Press Bible Company of Scotland, and the grants of the Religious Tract Society. Thus:—

<i>g</i> British and Foreign Bible Society, entire issue for 1846 ..	1,441,651
<i>h</i> Grants of the Religious Tract Society	2,062,741
<i>i</i> Trinitarian Bible Society, entire issue	11,556
<i>k</i> Free Press Bible Company ..	178,200
	3,694,148

Issues of Three Sabbath Papers 5,369,000

Difference in favour of the Three Sabbath Papers 1,674,852

Besides the three papers above-named, there are three others of a similar character, but much smaller in circulation, whose united issues make a total of 613,800; thus the issues of these six stamped papers, which may be fairly

characterized as exceedingly pernicious, amounted, in 1843, to 5,982,800.

But when we proceed to analyse the remainder of the list of weekly papers, and observe the proportion which the vicious issue bears to the other parts, the writer believes that all will be astonished.

l The entire issues of stamps to the seventy-nine daily, weekly, and other papers published in London in 1843 was .. 31,692,092

This amount is made up of the following items:—

<i>m</i> Stamps to the ten daily papers	16,119,663
<i>n</i> Stamps to the thirteen religious papers (including one Roman Catholic and one Unitarian paper)	2,490,250
<i>o</i> Stamps to twenty-three commercial, professional, and scientific journals, such as the <i>London Gazette</i> , <i>Mark-lane Express</i> , <i>Jurist</i> , <i>Naval and Military Gazette</i> , <i>Railway papers</i> , &c., &c.	1,751,002
<i>p</i> Stamps to six positively vicious Sabbath papers	5,982,800

In the following proportions:—

<i>q</i> No. 1 paper	3,275,000
<i>r</i> No. 2 paper	1,080,000
<i>s</i> No. 3 paper	1,014,000
<i>t</i> 3 smaller papers	613,800

Total to six papers 5,982,800

u Stamps to remaining twenty-seven papers* 5,348,377

31,692,092

It appears, therefore, from the foregoing statistics, that one Sabbath-breaking, irreligious paper consumed nearly one million more stamps than thirteen religious papers in the same period. (Compare *p* with *n*.) And it must not be forgotten that even the most evangelical of these religious papers do not 'mind the same thing,' as do the worldly in reference to practical religion, but too often practise the very reverse. The same ungodly journal consumed nearly double the amount devoted by twenty-three papers to scientific and useful purposes (compare *q* with *o*); the three of the same evil class considerably more

* Of these twenty-seven that remain, the greatest portion might justly be classed under the head vicious; for most of them are published on the Sabbath, and minister more or less either to the sceptical or the depraved taste of their readers.

than the thirty-six religious and scientific papers added together (compare *d* with *n* and *o*); and as we have before seen, a larger number than the seventy-seven papers in Scotland and Wales.

But these calculations are based upon the official returns of stamps, the last of which was made in 1843. A remarkable proof of the progress of newspaper reading, is to be found in the fact, that since 1843, four weekly papers have arisen and attained an equally large circulation with the three notorious papers previously named, while these last have increased rather than diminished their weekly issues. Moreover, several other weekly papers have arisen since 1843, and maintain their ground at the present time, with a circulation varying perhaps from 1,000 to 4,000 weekly; and added to all this, we have the weekly unstamped press, of which special mention will be made hereafter.

The four new papers just alluded to, circulate a total of about 110,000 per week; or 5,720,000 per year.*

Now, although it is readily admitted that these four new papers are less debasing and avowedly irreligious than those previously mentioned, and that this fact indicates the presence of a mental appetite ready to receive still better food, if it were wisely prepared and distributed; it is equally true that the influence of these new papers is pernicious; and that as they practically desecrate the christian Sabbath, so do they treat with equal disrespect every religious ordinance which the christian would consider essential to the welfare of the community.

Let the year's circulation of these four new newspapers, namely, 5,720,000, be added to the year's circulation of the six previously mentioned, namely, 5,982,000; and we have a total yearly circulation of vicious and Sabbath-breaking stamped literature, amounting to 11,702,000. The issues of the British and Foreign Bible Society, the Trinitarian Bible Society, the Coldstream Free Press Bible Society, and the grants of the Religious Tract Society, did not amount last year to one-third of this immense number.

But we now pass to a more fearful

* These and the subsequent returns are based upon information carefully sought after and examined; and the writer believes are under, rather than over stated.

subject, namely, the cheap unstamped literature provided for the masses, which is of a still more debasing character than any yet alluded to.

There are about seventy cheap periodicals (varying in price from three-halfpence to one halfpenny) issued weekly; and supposing an extensively circulated series of very popular works issued from Edinburgh (the tendency of which is believed by many to be injurious) are omitted, there remain at least sixty of a positively pernicious tendency. Of these the most innocent is one which has, perhaps, the largest circulation. It is said to issue 100,000 weekly. But though vicious principles are avowedly repudiated, yet a depraved and disordered imagination is fostered in this journal, by the introduction into its pages of French novels and similar trash, as a principal feature. Then comes a less scrupulous paper, with a weekly issue of about 80,000; followed by six papers variously entitled, 'Journals,' 'Weekly Volumes,' 'Miscellanies,' 'People's Periodical,' 'Pioneer,' 'Penny Sunday Times,' &c., all a degree lower in the scale of corruption, with an average weekly circulation of 20,000 each, or yearly sale for the six of 6,240,000. And lastly comes a catalogue of intolerably polluting trash, which, closely examined, will make the christian shudder at its contemplation; wondering where readers can be found, and amazed at the neglect and idleness of the church of Christ;—1st. In not pre-occupying the ground so as to cause the mind of the rising generation to revolt at such mental poison; and 2ndly. In not flooding the land with pure and cheap literature suited to the wants of those who having been under religious instruction in the Sabbath-school for a short period, on leaving it become wholly engaged in the active pursuits of life, but who would nevertheless continue, in some degree, under the influence of religion, if suitable literature were provided and placed within their reach.

The writer has almost been led to the conclusion, that it would be better to concentrate all efforts to the extensive production and circulation of cheap literature—evangelical, but popular in its tone—rather than expend immense sums in the establishment of a more mechanically efficient system of education; that, in fact, the church of Christ

is bound to supply wholesome food to the minds in which she has created an appetite which must be fed, rather than create this appetite more extensively to the neglect of her first-born. At all events, this she should do, and not leave the other undone. But to return to the fearful subject which caused this digression. The titles of some of the works alluded to, will sufficiently indicate their character and render explanation unnecessary. They may be classified thus: 1st. Infidel. 2ndly. Corrupting.

Amongst the first may be mentioned,—The Reasoner—The Library of Reason—The Herald of Progress—The Commonweal. Amongst the second,—Newgate—The Highwayman—The Convict—The Wife's Tragedy—The Parricide—The Love Child—The Vampire, &c., &c.

Of these two classes there are circulated a total weekly average of, 200,000, or a yearly average of 10,400,000.

But even beyond this dreadful limit, there is a very large annual circulation into which the writer dares not enter, so awfully polluting is its character. In those previously mentioned, the art of the engraver is brought into constant requisition in order to depict the most marvellous and horrible circumstances imaginable, and the picture of a murder or an execution is a type of the illustrations used; but in the last-named class, engravings and colourings are employed to excite the lowest passions. It is true, these works are supposed to be sold by stealth, the vendors realizing an immense profit; but they are easily procurable from the same sources as the papers and periodicals before mentioned. The vendors of the one generally procure the other; moreover, the unstamped journals previously alluded to, usually contain advertisements of these works; and as the sale of these journals is large, they obtain a wide circulation for the filth which, bad as they are themselves, they would profess to abominate. The circulation may, however, be safely set down at 5 per cent. on the 200,000 per week, or 520,000 per year.

Now if we sum up the entire yearly circulation of the different kinds of popular, but manifestly pernicious literature, which has been passed in review before the reader, it will stand thus:—

10 Stamped papers	11,702,000
6 Unstamped ditto	6,240,000
About 60 miscellaneous ditto . .	10,400,000
Worst class	520,000
	<hr/>
Being a Total of	28,862,000

The effect of this immense annual issue, which if at all mis-stated, the writer believes to be considerably below the average,* can scarcely be contemplated by the Christian for one moment, without producing a thrill of horror! Week after week—week after week—year after year—does this literature meet the mind which may have been for a few weeks or months, perhaps, under Christian control one day in seven; or it arrests the attention of those who have never been so privileged. The process and effect are alike in both cases, though in one, results may be more gradual. The mental appetite exists, and must be fed: It meets with the food which we have just analysed, at every turn, in every variety, to suit every taste. The startling history of a highwayman—the romantic tale of a lover—the political or social essay—the philosophical treatise, or the daring blasphemous theory; in the form of a book or a newspaper, unadorned or illustrated, in the beer-shop or coffee-house, or supplied by itinerant vendors; in this or that mode, it is presented with a telling effect, which seldom fails, because the unceasing application is aided by affections and propensities naturally depraved.

* It must not be forgotten that the works enumerated are published in London alone. And the writer is convinced that the calculations are below the mark, from a consideration of the number of printing machines which are constantly and exclusively employed on this kind of work.

WAR.—It is devoutly to be wished that the manly employments of agriculture, and the harmonizing effects of commerce should supersede the waste of war

and the ravages of conquest; that swords may be turned into ploughshares, and spears into pruning-hooks, and the nations learn war no more.—*Washington.*

PASSAGES FROM THE LIFE OF THE LATE MRS. E. FRY.

Examination of her state and rules of conduct.—This morning being alone, I think it a good opportunity to look into myself and see my present state, and to regulate myself. At this time the first object of my mind is religion. It is the most constant subject of my thoughts and of my feelings; I am not yet on what I call a steady foundation. The next feeling which at present fills my heart, is benevolence and affection to many, but great want of charity, want of humility, want of activity. My inclinations lead me, I hope, to virtue. My passions are, I hope, in a pretty good state. I want to set myself in good order, for much time is lost and many evils committed by not having some regular plan of conduct. I make these rules for myself:—

1st. Never lose any time. I do not think that lost which is spent in amusement or recreation, some time every day: but always be in the habit of being employed.

2nd. Never err the least in truth.

3rd. Never say an ill thing of persons when I can say a good thing of them. Not only speak charitably, but feel so.

4th. Never be irritable or unkind to any one.

5th. Never indulge myself in luxuries that are not necessary.

6th. Do all things with consideration; and when my path to act right is most difficult, feel confidence in that Power that alone is able to assist me, and exert my own powers as far as they go.

Questions for myself.—1st. Hast thou this day been honest and true in performing thy duty towards thy Creator, in the first place; and secondly, towards thy fellow creatures: or hast thou sophisticated and finched?

‘2nd. Hast thou been vigilant in frequently pausing in the hurry and career of the day, to see who thou art endeavouring to serve—whether thy Maker, or thyself? And every time that trial or temptation assailed thee, didst thou endeavour to look steadily to the delivering power, even to Christ, who can do all things for thee?’

‘3rd. Hast thou endeavoured to perform thy relative duties faithfully, being

a tender, loving, yielding wife, where thy own will and pleasure were concerned? a tender yet steady mother with thy children, making thyself quickly and strictly obeyed, but careful in what thou requirest of them; a kind yet honest mistress, telling thy servants of their faults, when thou thinkest it is for their or thy good, but never unnecessarily worrying thyself or them about trifles; and to every one endeavouring to do as thou wouldest be done unto?’

Mrs. Fry and the beggar-woman.—‘One cold winter day she was accosted by a woman asking charity in the street, with a half-naked child in her arms, very ill with the hooping cough; grieved at the appearance of the child, and her suspicions excited by the evasive answers of the woman, Mrs. Fry offered to accompany the woman home, and there relieve her necessities. This the woman tried to elude; but determined on her purpose, she succeeded in following her into a low back street, where, in a wretched, filthy house, the melancholy spectacle presented itself of a number of sick and neglected infants, not only without comforts, but with the aggravations of misery.

‘The next day, when the medical attendant of her own children went at her request to assist the little sufferers, the room was empty, woman and children gone, nor was any trace ever found of them. On inquiry among the neighbours it was discovered that they were parish children, put to this woman to nurse, who kept them in this condition not merely to assist her purposes of mendicity, but with the intention of shortening their lives, and then by concealing their death, that she might receive the pittance allotted for their maintenance.’

Her establishment of a girl's school.—‘In establishing herself at Plashet, Mrs. Fry had formed various plans for the benefit of her poorer neighbours, which she gradually brought into action. Immediately opposite the gate of Plashet House, there stood a dilapidated dwelling, picturesque from its gable end and large projecting porch. It was inhabited by an aged man and his still more aged sister. They had seen better days, and eked out a narrow income with the help

of the brother's labours in a small garden, and the sale of rabbits, which they kept in vast quantities.

Like persons fallen in life, they were reserved, the sister almost inaccessible; but by degrees Mrs. Fry won her way to the old lady's heart. She might be seen seated in an upper chamber, on one side of a fire-place lined with blue Dutch tiles, opposite the invalid, who propped by cushions, leaned back in an easy chair, in a short white dressing gown over a quilted petticoat, her thin wrinkled hands resting on her knees, and her emaciated, refined countenance brightening under the gentle cheering influence of her guest, as she endeavoured to raise her hopes and stimulate her desires after that country, where it shall be no more said, 'I am sick.'

Annexed to this old building was a spacious and comparatively modern room, which appeared suitable for a school-room, and Mrs. Fry's persuasions succeeded in obtaining the consent of the old people to use it as such. A young woman named Harriet Howell, who was much occupied at that time in organizing schools on the Lancasterian system, came to Plashet. The excellent clergyman of East Ham, alluded to in the journal, Mr. Anlezark, with his lady, united with her in the same object. A school of about seventy girls was established, and although afterwards removed to a more central situation, continues to the present day.

A visit to the house of death.—'One clear frosty morning Mrs. Fry called her elder children to accompany her in a visit to one of these cottages.

A poor woman, a mother of a young family, had died there. She had been well-conducted as a wife and mother, and had long shown a desire for religious instruction; the priest, a kind-hearted, pains-taking man, liberal in his views and anxious for the good of his flock, thought well of the poor woman, had frequently visited her in her illness, and was in that as in many other cases, very grateful to Mrs. Fry for the relief and nourishment she had bestowed, which it was not in his power to give. On the bed of death lay extended the young mother, her features, which were most beautiful, stiffened into the semblance of marble. Her little children were on the floor; the husband in a corner leaning on a round table, with his face

buried in his hands. A paper cross laid on the breast of the corpse; the sun shone into the room and mocked the dreary scene. The apartment was close, from the fumes of tobacco and the many guests of the wake, which had been held during the night, contrasting strangely with the fresh air which blew into the half-opened door-way. Mrs. Fry spoke soothingly to the husband. She reminded him of his wife's desires for his good, and for that of his children. She slightly alluded to the uselessness of the cross as a symbol, but urged the attention of those present to the great doctrine of which it was intended to remind them. Again she offered solace to the mourner, promised assistance for his little ones, and left the room.'

A remarkable dinner scene.—'Yesterday was a day indeed; one that may be called a mark of the times. We first attended a general meeting of the Bible Society, where it was sweet to observe so many of various sentiments all uniting in the one great object, from the good bishop of Norwich, (Bathurst) for so I believe he may be called, to the dissenting minister, and young quaker, (my brother Joseph.)

'We afterwards, about thirty four of us, dined; here I think there were six clergyman of the establishment, three dissenting ministers, and Richard Phillips, besides numbers of others. A very little before the cloth was removed, such a power came over me of love, I believe I may say life, that I thought I must ask for silence. After Edward Edwards had said grace, I then supplicated the Father of mercies for his blessing, both of the fulness of the earth, and the dew of heaven, upon those who thus desired to promote his cause, by spreading the knowledge of the holy Scriptures, and that he would bless their endeavours, that the knowledge of God and his glory might cover the earth as the waters cover the sea, and also for the preservation of all present, that through the assistance of his grace we might so follow him and our blessed Lord in time, that we might eventually enter into a glorious eternity, where the wicked cease from troubling, and the weary are at rest.

The power and solemnity were very great. Richard Phillips asked for silence. I soon knelt down. It was like having a high priest amongst us. Independen

dently of His power his poor instruments are nothing, and with His power how much is effected.

I understood many were in tears. I believe all were bowed down spiritually. Soon after I took my seat, the Baptist minister said, 'This is an act of worship,' adding that it reminded him of that which the disciples said, 'when he walked with us did not our hearts burn within us.' A clergyman said, 'We want no wine.' A Lutheran minister remarked, that although he could not always understand the words, being a foreigner, he felt the

spirit of prayer, and went on to enlarge in a striking manner. Another clergyman spoke to this effect, 'How the Almighty visited us, and that neither sex nor anything else stood in the way of his grace.' I do not exactly remember the words of any one, but it was a most striking circumstance, for so many of such different opinions thus all to be united in one spirit, and for a poor woman to be made the means amongst so many great, wise, and I believe good men of showing forth the praise of the great "I AM."

WHAT AILS THE CHURCH?

Lax principles.—Not that they are wanting in orthodoxy, but in consistency. Why attend church half of the time? Must those from the country go home at noon, and those in town stay at home till noon? Is this one of the laws of Christ? Which?—the law of entire consecration, or of self-denial?

Why is the way longer or muddier which leads to church, than the same way when it leads to business, to a party, or to a political gathering? Why is the health better and the rain and the night air less prejudicial in the case of business and pleasure, than of devotion? Why does medicine have special efficacy on Lord's-day rather than on any other? Why is a pound in charity more than twenty in useless furniture or luxury?

2. *Want of Liberality.*—Individuals have done much. Some churches are doing much. Grant it. Few, if any, exceed their duty. By this principle test the liberality of the church. The ratio of inequality is one hundred to one, or perhaps, one thousand to one. Hence, hard feelings and thoughts, and disunion. The rich complain of one another, and of the poor, and the poor of them. From all, you hear that, 'we must be just before we are generous,' meaning about this, that the rich must be equally so, irrespective of the death-wail of perishing millions, and that the poor must ape the rich, and in a word, become rich, before they do the first thing for the church. Where in the Bible are they commanded or even permitted to buy farms, stores, lots, &c., before they give one penny to sustain the gospel at home, or publish it to

the world? Is the church last on the list, the last claimant?

Want of prudence.—Imprudent and slanderous remarks do infinite mischief. All are imperfect. What then; shall we magnify imperfections by slanders, backbiting and evil surmisings? or by sound advice, kind words, faithful watch-care and 'effectual fervent prayer' 'in the spirit of meekness' do each other good? Make this an inviolable rule, 'if thy brother shall trespass against thee, go tell him his fault between thee and him alone.'

Want of spirituality.—Its piety is too fitful, spasmodic, ephemeral. True piety is perennial 'a well of water springing up unto everlasting life.'

It is not the creature of circumstance and feverish excitement. It is an every day business, the same outside and inside of the church, the work of life, every hour and minute, perfect obedience to God. Piety gives character to every action that is right. There are no business exceptions. Wrong can never be right. The line of demarcation is immutable, drawn by the hand of Jehovah. Entire consecration, alike on the farm, in the shop, the store, the office, and the pulpit, is the requisition of Heaven. Less than this is short of duty; more, impossible. The worldliness of the church must give way to more spirituality before there can be permanent prosperity.

Want of system.—All pecuniary business operations would be conducted efficiently or harmoniously by maturing, adopting, and carrying out, a correct system.

In fine, *instability* characterizes the church of this age. Increased and kept up by special efforts and excitements, they hardly expect God will bless the ordinary means of grace—preaching and prayer. Hence laxness or indifference, and a morbid restlessness. The constant, punctual, faithful discharge of every duty is no longer deemed imperatively indispensable. Without something more stimulating than sound gospel truth, 'the whole head is sick and the whole heart faint.' 'Only have a special effort and we will leave every thing for four or six weeks and do up the work.' What next? 'Our business so long neglected,' &c. &c. And what next? Declension, coldness, or

a terrible dearth, not of bread but of hearing the word of the Lord. We cast no reflection upon men or measures, but beseech the church to obey and trust the changeless 'Father of lights.' How can he be honored? Admit that there have always been revivals, and we trust will be greater ones in years to come, is this any excuse for stupid indifference three fourths of the year? Must we, therefore, return periodically, shift and try something new, and test eternal changes? There is a sovereign remedy for this childish fickleness in men of God. Holy living, deep, ardent, shining piety. Moses' with Aarons and Hurs. The entire church filled with the Spirit.

SOMETHING FOR OUR YOUNG PEOPLE.

ZEAL FOR MISSIONS.

'I SHOULD so like to go and teach the poor little heathen girls,' said Margaret Green to her friend Fanny, as they were one day conversing together.

Fanny. And so should I very much, only sometimes I am afraid I shall never be fit. I think one ought to be very *very* good to be fit to go to the heathen.

Margaret. Yes, indeed, or we should soon be tired, or should do something that would make the heathen think that our religion was not good.

F. My dear brother would like to go as a missionary; but there are thirteen of us, and papa is getting old; and he says, that as Edward is the eldest, it is his duty to stay and take care of us. I am sure he is just fit for a missionary, for he is so good and so kind: he teaches in the Sunday-school; and sometimes, when I am at home, he takes me to his room, and talks to me, and makes me kneel down by his side, and prays with me. He says, if he cannot go, he will work hard to get money for the Missionary Society.

M. And my brother says he should like to go when he is a man. We often talk about it; and he says that Jane and I must go with him, and that he can teach the boys and preach, and that we can teach the girls and the women; and little Willy says he should

like to go too. How nice it would be for us all to go together!

F. Mamma says I shall teach in the Sunday-school when I go home, and that I may have some of the little girls on Saturday evening, to teach them to write and to sing. Then I shall tell them stories about the heathen.

M. And we mean, once a fortnight, to have a little party of the best girls in our schools, and make frocks and pinafores for the black children in Africa.

F. But perhaps we may not live, dear Margaret.

M. I hope we shall. I should like to live a long time to serve God.

F. But we could serve him better in heaven; we should never get tired there, and never sin there.

M. No, but I should like to know that all the poor heathen were going to heaven too; we could not work for them if we were in heaven.

Little Girls' Missionary Meeting.

LITTLE THEODORE'S FAITH.

You often ask, my dear friends, 'what is faith?'

When you are told that the chief requirement of the gospel is, 'to believe on the Lord Jesus Christ, and that to do so, is to have faith in him, you ask, How and what shall we believe?'

And when the reply is, 'Believe just what Jesus Christ has told you of him-

self: that he died that you might be saved; and that if you are truly sorry that you have ever displeased and disobeyed him, and turn from your sins and trust in his mercy, he will forgive you, and take you to heaven at last; you then look doubtful and say, 'that you do not understand what you are to do, and that you cannot believe.'

You think, to exercise faith in the Lord Jesus Christ is 'a difficult matter, when, in fact, it is so simple, that you overlook it in striving to reach after some hard thing, just as Naaman did, when he was told to dip in Jordan.

Let me illustrate the simple act of faith by the story of little Theodore.

He was a very little boy—but a trusting, simple-minded child. His parents had always been very particular to perform all their promises to him, and he felt a confidence in them which may properly be called faith.

This little boy had for several days had some cents in his pocket, and one day when his father took out his pocket-book to pay a man some money, he said, 'Father, I wish I had a pocket-book to put my cents in.'

His father replied, 'My son, I am going to buy a new pocket-book for myself, and then you shall have my old one.'

This promise made little Theodore very happy, and he often talked about it, and once or twice he said, 'Father, have you bought your new pocket-book yet?'

One morning he asked his father this question at the breakfast table, adding, 'Father, I know that when you do buy a new one, I shall have the old one.'

'I shall be very busy at my office all day,' replied his father, 'but this evening, when I go to buy some other things, I will buy my new pocket-book, and you shall have the old one.'

This satisfied this dear little boy, and he said nothing more on the subject during the day—though no doubt he often thought of the promise. After tea, his father went out, and, as Theodore was occupied with looking at pictures, he did not notice his absence.

When the clock struck, his sister said, 'Come, Theodore, kiss mother, it is time for you to go to bed now.' So he shut his book and went with his sister to his mother's room; for he was so young, that he still slept in a little

crib by the side of his mother's bed.

He knelt down and offered his simple evening prayer; and when he was ready for bed, he said, 'Sister, will you please to hang one of my stockings at the foot of mother's bed.'

'Why shall I do so?' inquired his sister.

'Oh,' said he, 'because to-morrow will be a kind of a Christmas-day for me; for father is going to buy a new pocket-book for himself this evening, and then he will give me his old one, and I want you to ask him to put it in my stocking.'

'Why, my dear little boy,' said his sister, 'you have not spoken to father about it since this morning, and he has so much to do, and so many things to think about, that I am afraid he may forget it this evening.'

'Do you think my father would tell a lie?' was his reply to his sister's remark. 'Oh, sister, hang my stocking up, and I am sure the pocket-book will be there when I awake.'

His sister did as he requested, and this little boy went to bed happy and contented.

The first question his mother asked of Theodore's father on his return, was, 'Have you bought your pocket-book?'

'Yes,' was the reply, 'and my little son must have the old one;' and when he heard about the stocking that was prepared for the expected gift, he felt himself more than rewarded for having charged his mind not to forget his promise.

Little Theodore was asleep, but the pocket-book was carefully put in his stocking.

In the night this little boy's mother was awaked, by hearing a bustling in his crib, and looking up, she saw by the light of the night taper, that little Theodore was climbing over the railing at the foot of his crib.

'Where are you going, Theodore?' she enquired.

'Only to get my pocket-book that father put in my stocking, when he came home last evening,' was his confident answer.

There was not the slightest doubt in this dear child's mind that, when he put his hand into his stocking, he should find there the promised gift. And he was rewarded.

How is it with you, Christian believ-

er? Are you one of those blessed ones, 'who see not, yet believe.' Your heavenly Father is 'not a man, that he should lie.' He has never deceived you, and yet how often you doubt his word—how often disbelieve his promises. Without *faith* it is impossible to please him, but he is 'the rewarder of those who diligently seek him' in faith; for he has never said, 'seek ye me in vain.'

Then he says, 'Ask and ye shall receive, seek and ye shall find.' You ask, not expecting to receive—and seek, not expecting to find; and therefore ye ask and receive not—BECAUSE YE ASK AMISS.

What said the Saviour of such? Oh! faithless and perverse generation! Well may the Christian world pray, *Lord increase our faith.*—*Am. Messenger.*

A SELF-MADE MAN.

ABOUT forty years ago, somewhere in the woods near the line between Tennessee and Kentucky, in a log cabin, sixteen feet by eighteen, which was already occupied by a brood of ten or twelve children, was born a youngster, the hero of our sketch. In his infancy he was fed on bog and hominy, bear-meat, and the flesh of such 'wild varmin't' as were caught in the woods. At twelve years of age he was put out to work with a neighbour as a farm-boy, and drove oxen, hoed corn, raised tobacco in summer, cured it and prized it in winter, till he was seventeen years old, when he took to making bricks; to which he added the profession of a carpenter, and by these successive steps in mechanical arts, he became able by his own unassisted skill to rear a house from the clay-pit, or from the stump, and complete it in all its parts, and to do it too in a manner that none of his competitors could surpass. His panel doors are to this day the wonder and admiration of all the country, in which they continue to swing on their hinges. He never saw the inside of a school-house or church till after he was eighteen years old. By the assistance of an old man in the neighbourhood he learned, during the winter evenings, to read and write when a farm-boy. Having achieved these valuable acquisitions by the aid of another, all his other education has been the fruit of his own application and perseverance. At the age of twenty-two he conceived the idea of fitting himself for the practice of law. He at first pro-

ceeded an old copy of Blackstone, and having, after the close of his daily labours, by nightly studies over a pitch-knot fire in his log-cabin, mastered the contents of that book of common law, he pursued his researches into other elementary works. Having thus by great diligence acquired the rudiments of his profession, he met with an old lawyer who had quitted practice, or whose practice had quitted him, with whom he made a bargain for his scanty library, for which he was to pay him one hundred and twenty dollars, (£25) in carpenter's work; and the chief part of the job to be done in payment of these old musty books was dressing and laying down an oak floor or floors, for three dollars per square of ten feet. The library paid for, our hero dropped the adze, plane, and trowel, and we soon after hear of him as one of the most prominent members of the Mississippi bar, and an able statesman and orator. 'I heard him one day,' says one, 'make two speeches in succession, of three hours in length each, to the same audience, and not a movement testified any weariness on the part of a single auditor, and during their delivery the assembly seemed swayed by the orator as reeds by the wind.'

That poor farm-boy is at the present time at Washington, a member of Congress from Mississippi. His name is Patrick W. Thompkins. He is a self-made man, and his history shows what an humble boy can do when he determines to *try*.

IT DOES ME GOOD TO ATTEND THE PRAYER MEETING.

It attaches me to the brethren. In long absence I become alienated. Sympathy ceases. When I attend, I see in them the image of my Saviour. Their prayers, their exhortations, their songs, win, melt, and bind my heart.

'In such society as this
My willing soul would stay.'

It helps me in my christian course. I cannot go on alone. If I am alone, I become weary. If I am alone, I faint. If I am alone, I sleep, or adversaries draw me aside, and I lose my path. In the prayer-meeting, faintness and weariness depart; and, with companions and friends, I go onward, onward. Each one I attend brings me nearer my home.

It brightens my graces. Knowledge is increased. Here I learn better than even from the pulpit, the state of the church, the feelings of the brethren, their anxiety for sinners; my repentance is deepened, faith strengthened, hope revived, charity expanded. The humble confession of an erring brother; the perhaps homely, yet faithful exhortation of one who bears Christ in his heart; the related experience of one just born of God, burnish all my armour and I come down, like Moses, shining from the mount.

It increases my usefulness. What do you more than others? say the world, when I stay from the prayer-meeting. I cannot rebuke them. I cannot pray for them. I am a stumbling-block, over which they fall and perish. When I attend, I encourage others. My example preaches to sinners and worldly professors. It cheers my minister. I bear the character of a consistent Christian, and I may be one among others to draw

down the influences of the Holy Spirit.

It secures me happiness. If I stay away, I am not happy: not happy in myself, for my conscience reproves me; not happy in the brethren, for they condemn me; not happy in Christ, for he forsakes me. I go to the prayer-meeting, and he is there. I find *Him* whom my soul loveth and there is revived

————— 'The blessedness I know
When first I saw the Lord.'

And when, at parting, we sing—

'Around thy throne grant we may meet,
And give us but the lowest seat;
We'll shout thy praise, and join the song
Of the triumphant, holy throng.'

It closely allies me to heaven. I feel that to-morrow, or next day, I shall be there. I become more active in duty, care less for the world, bid earth

————— 'roll on,
Nor mind its idle whirl.'

N. Y. Evangelist.

OH ZION, AWAKE!

BY C. DONALD M'LEOD.

OH Zion, awake! for the mighty hath viewed thee,
The day of thy sad desolation is o'er;
He hath broken the arm of the pride that subdued thee,
And the rod of the godless shall rule thee no more.
Let the dust from thy beautiful garments be shaken,
And cast from thy spirit each link of its chain;
From thy sleep of oppression and sorrow awaken,
And utter the song of thy gladness again.

Long hath Assyria looked on thy weeping;
Babel hath taunted thy sorrow for years;
Egypt hath mocked at thee, Zion, when steeping
The bread that hath nourished existence, in tears.
'Why,' saith the Lord, 'as a slave have they sold thee,
Causing thy spirit in darkness to mourn?
Now the right hand of thy king shall uphold thee,
Now all thy grief shall to joyfulness turn!'

See on the mountains, with footsteps of glory,
Cometh the beautiful Herald of peace!
Heaven hath ended thy desolate story;
Heaven hath made all thy wretchedness cease.
Burst into singing, till forest and river,
Chorus the song of your gladness abroad;
Joy shall abound in your bosoms forever,
Fed by the life-giving smiles of your God.

REVIEW.

THE ANNUAL REPORT OF THE FREE-WILL BAPTIST ANTI-SLAVERY SOCIETY, Read at Sutton, Vermont, Oct. 13th, 1847. W. Burr, Dover.

As one part of the object of our deputation from the last annual Association to the Conference of our F. W. Baptist brethren in the United States, was to encourage them in their hostility to the hell-born system of slavery, as sustained in the southern states of the Union, and too feebly discountenanced by those of the north, we have no doubt that a few extracts from the report read at that meeting, and now forwarded to us by our beloved brother Burr, will be read with interest. The whole document is too long for insertion here; but a few extracts will give our friends a full idea of the healthy feeling cherished by our transatlantic brethren.

‘To the denomination under whose sanction this society was formed, and whose name it bears, the subject of anti-slavery is peculiarly interesting; a denomination which though comparatively insignificant in numerical and financial strength, and in age an infant compared with the other great religious organizations of our country, yet claims the immortal honour of having been the first to buckle on the harness, and wage a war of extermination with the institution of American slavery—an institution strong in itself, entrenched in the citadel of selfishness, and sustained both by the political and religious institutions of our country. It is a question of vast importance to the church at large, inasmuch as the connection of the church with the institution of slavery is used by unbelieving philanthropists as an occasion against the church. It is a question of vast importance to the nation both north and south. How can it be otherwise since it involves the individual, the domestic, the social, the civil, the political, pecuniary, intellectual, moral, and spiritual interests of millions, and must, if not repented of, eventually pull down the just judgment of Heaven? How can it be otherwise than a question of the first magnitude to our nation, since it has laid its impious hand upon the key of our nation’s treasury and loaded itself with a *thousand million* of the nation’s wealth—stalked out into our post offices and rifled our mail-bags of their contents—gagged the press and the sacred pulpit—and, with bullies and threats, hushed the voice of the people

—interfered in a greater or less degree with the nomination of our candidates, from Maine to Louisiana, from the president to the constable—perched upon our nation’s flag like a death’s head, and summoned our kindred to the inglorious field of conflict to extend its crimson sceptre over other lands which did not own its power? It is a question which involves our most brilliant national prospects, and even our very national existence; and which has compelled many an honest man to exclaim, in the language of one of the most eminent statesmen our country ever boasted, “I tremble for my country when I remember that God is just”—and yet a question which has so thoroughly moulded public sentiment that whosoever should point out clearly and candidly the danger to which our nation stood exposed from its influences, has been almost universally branded as his country’s enemy. But it will not be so always, for men have ears and they must hear till their ears shall tingle—they have eyes, and they must see, though they have long refused the light. Indeed, it is a poor compliment to our national discernments that we have not seen and heard, long ere this, and acted too, though impelled by no higher motive than self interest.

On the depressing tendency of slavery the following facts are given:—

The ruinous effects of the slave system have ever been before us. Nothing but the difference between slavery and freedom has produced the glaring contrast between the wealth, influence, prosperity, enterprise and intelligence, of the north and south, which a very few facts may serve to illustrate. The state of Ohio contains a surface of 39,128 square miles, and South Carolina contains 28,000. In 1802 Ohio was admitted into the Union, and in 1803 contained a population of 45,365; while South Carolina, which was one of the original states, contained 345,591, and the city of Charleston on the coast, which was the commercial key to one of the most extensive and fertile grain-growing countries on earth—a city which bid fair to become second to none in the known world in wealth and importance. Now mark the growth of these two states, with all advantages in favour of South Carolina, which contained at this time between seven and eight times as many inhabitants as Ohio. In 1843, South Carolina contained 594,398 and Ohio 1,519,467. But deduct the slave population of South Carolina and you leave her only 265,784 or a little more than 2-11 the population of Ohio.

Strange it is that the north with all her shrewdness, all her hair-splitting philosophy on all other money matters, has not yet understood and appreciated the everlasting demand of the south to give, give, give! Strange that the south with all her jealous care for her *domestic interests* does not yet know that there is a dead loss in selling the produce of her cotton fields to be transported by sea and land to the interior of Mass., N. H., and Me., at an expense of 20 per cent, and there to be manufactured into cotton cloth and sold back to be worn out, a portion of it, on the very plantation where the material was grown, in sight of tumbling waterfalls which, as idle as their lordly owners, and unimpeded by frost during the whole year, roll themselves on toward the ocean. The cause of these losses is slavery, and the effect of them is a proverbial insolvency in the south. And yet the south seem never to have discovered and appreciated these facts. They seem not to know that the single state of Ohio, during the present year, a thousand miles from the sea coast, with her machinery impeded by frost a good part of the year, and a soil inferior to South Carolina, Kentucky and Virginia, is manufacturing more barrels of flour than all the slave states put together. And they seem not to know that this disparity exists in relation to almost every other enterprise. Yet such are the facts, and will continue to be, till the south, like the north, shall enslave the elements, and let the men go free.

'The value of the manufactures of the slave holding states during the year 1840 is estimated at 3,724,447 dollars, (about £74,000) while those in the free states the same year amounted to 42,626,006 dollars; (about £8,520,000) the north producing nearly thirteen times as much as the south.'

Again:—

'The south is pompous, dictatorial, vicious, and poor; and must continue so while cursed with slavery. Slavery is no greater friend to science than to wealth and enterprise. Dandled upon the lap of indulgence, reared in idleness, sloth and dissipation, the sons of the south may be geniuses, orators, politicians and heroes, but few can brook the drudgery necessary to constitute them great scholars; and the south has produced but few men who have been celebrated for the profundity of their scientific acquirements. *Could they make their slaves study for them the case would be different.* Slavery is, however, still more hostile to the general diffusion of literature and science, than to the attainment of celebrity by a few. All labour is degrading; teaching is a species of labour; therefore teaching is degrading. Good teachers in

the south are of course, as scarce as good labourers, and for a similar reason. Those who are such there, of course demand a high price—a price sufficient to compensate them for the disparagement consequent upon their employment. This renders it somewhat difficult for one man to employ and pay a good teacher without the assistance of his neighbours — and neighbours he has none. The slaves must not be instructed, and the system of slavery, by requiring large plantations and peculiar localities, generally separate planters too far from each other to allow of associating in neighbourhoods, and settlements, and small villages, as in the north, suitable to form school districts, so their children go untaught. A few facts may be sufficient to illustrate. In 1840, the state of Ohio contained 159 printing-offices, and Kentucky thirty-four. At the present time, Connecticut contains one in every 311 of her population over twenty years old that can neither read nor write, and Kentucky one in six. Lately an educational convention was assembled in Richmond to consider the propriety of adopting a system of common school education. Such a system was not, however, adopted, the main argument against it being that the instruction of the low white population would open an avenue of instruction to the slaves; a disaster which in the estimation of the slaveholders was far more to be dreaded than the prevalence of the degradation consequent upon ignorance.'

The purpose of the Mexican war being to uphold, and find field room for slavery, calls forth the following indignant rebuke:—

'Can slavery give us back our slaughtered citizens? Can it restore to us our murdered fathers, brothers, and husbands? Let the foul monster do but this, and the millions of wealth it has filched and extorted, we will forgive. But to ask us to purchase territory with the blood of our friends and kindred, on which to plant and nourish the institution of slavery is asking too much for christians to give. Would to God that this catalogue of ills were now complete, but alas! it is scarce begun. The momentous question of human rights is scarcely hinted at in what has been presented. The infinite wrong inflicted on the wretched victim of oppression is scarcely taken into the vast account. A wrong which consists not in clogs and chains, and unrequited labours and bloody stripes and death—a wrong which is not attested by the shrieks and groans extorted by the physical sufferings of the wretched slave; but a wrong which chattelizes three millions of human beings, which wrests and

withholds from them their inalienable rights, which stands between the parents and the children of their own body, which places itself between the husband and wife, whom God says, "Let not man put asunder"—a wrong which extinguishes the last ray of earthly hope in the breast of the down trodden, and stamps its broad and infamous seal upon the image of God, and reduces the noblest earthly workmanship of the Creator to the capacity of a beast of burden; and, worst of all, unsatisfied with the physical and intellectual powers, it lays its hand upon the soul, takes from it the word of life, and, as far as it possesses the power, condemns it to perpetual banishment from the way of life. The Bible, the chart of salvation, designed for all the intelligent creatures of God, is withheld from them; the ministrations of the gospel, which are designed for every creature, slavery prohibits to the slave, stands up between him and the execution of the command of the blessed Saviour, and claims the right to dictate to the messenger of the glorious gospel, that he may or may not deliver his message to the wretched slave. Cut off from all hope in life—doomed to eat the bread of affliction all their days, and drink its bitter waters, the wretched slave would fain console his burning heart and solace his afflicted soul by learning the way of life and cultivating a well-grounded hope of a land of freedom beyond this vale of tears; but slavery forbids it, and that slavery is justified by professed christian republicans. Justified! Aye, more. The wild savages of the wilderness attempt to shelter the fugitives from this diabolical system of oppression. Contrary to the laws of christian republicans, they yield to the generous impulses of their manly natures, and afford to the panting fugitive the hospitalities of their wild retreats. But a nation that has declared that "rebellion against tyrants is obedience to God," raises a national slave hunt, and penetrates the forest with dog and gun to tear and mangle and slay their human game for such a crime. A neighbouring republic, whose independence we have been the first to recognize, though we have been wont to reckon her as scarcely civilized, becomes convinced that slavery cannot be consistent with republicanism, and abolishes it. Our jealous nation takes the alarm; and the sons of those who rung out upon the ears of an astonished world the true principles of LIBERTY, and appealed to heaven for the sincerity of their motives and the rectitude of their conduct, cut their way to the capital to subdue that republic by force of arms, that slavery may be re-established there.'

A variety of details are given of the

vile system of slavery in its relation to the professed christian church, from which we select the following:—

'It is no uncommon thing for churches to own slaves as church property, which slaves are let from year to year, and the proceeds appropriated for the support of the minister of such church, and the minister and minister's family thus fed and clothed with the fruits of oppression, to proclaim to the oppressors a slaveholding religion as the religion of the Bible. If God hates robbery for burnt offering, how does he regard an offering like this?'

'Says the Rev. J. Cable, in a printed letter of 20th March, 1846, "I have lived eight years in a slave State, (Virginia,) and received theological education at the Union Theological Seminary, near Hampden Sydney college. Those who know anything about slavery, know the worst kind is *jobbing slavery*—that is, hiring out slaves from year to year, while the master is not present to protect them. It is the interest of the one who hires them to get the worth of his money out of them, and the loss is the master's if they die. What shocked me more than anything else, was the church engaging in this jobbing of slaves. The College church, which I attended, held slaves enough to pay the pastor, Mr. Stanton, one thousand dollars a year; of which the church members, as I understood, did not pay a cent. The slaves, who had been *left to the church* by some pious mother in Israel, had increased so as to be a large and increasing fund. These were hired out on Christmas day of each year—the day on which they celebrate the birth of our Saviour—to the highest bidder. These worked hard the whole year to pay the pastor 1,000 dollars, and it was left to the caprice of the employers whether they ever heard one sermon. Since the Abolitionists have made so much noise about the connection of the church with slavery, the Rev. Elisha Balenter informed me the church has sold this property, and put the money into other stock. There were *four* churches near the college that supported the pastor, in whole or in part, in the same way, viz: Cumberland church, John Kirk, pastor; Briney church, Wm. Plummer, pastor, (since Dr. P., of Richmond;) Buffalo church, Mr. Cochran, pastor; Pisgah church, near the Peaks of Otter, J. Mitchell, pastor."

'The Rev. Mr. Paxton, a Virginian, and once a slaveholder, states, in his "Letters on Slavery," that the church in Virginia, of which he was pastor, owned *seventy slaves*, and that his salary was chiefly derived from the hire of their labour.'

'In 1832, Mrs. Ann Pray, of Georgia, left a legacy of certain slaves to the American Missionary Board of Commissioners—a legacy very properly declined by the Board.'

"A prime gang of ten negroes, accustomed to the culture of cotton and provisions, belonging to the *Independent Church*, in Christ church parish," was advertised for sale in the *Charleston Courier* of 12th February, 1835.

'In the *Savannah Republican*, 23rd March, 1845, C. O'Neal, sheriff, advertized 8 slaves for sale for cash, to satisfy a mortgage in favour of "*The Board of Directors of the Theological Seminary of the Synod of South Carolina and Georgia.*"'

After noticing a number of encouraging indications as to the progress of the Anti-slavery spirit in the north, in their legislative assemblies, their societies, and their press, with fear for want of consistency, and firmness, as well as hope, the report concludes with an allusion to the deputation, and an earnest exhortation to perseverance.

'We cannot dismiss this hastily written report, without alluding to the encouragement we have received from our dearly beloved brethren across the water, communicated to us through their delegates, by whom they are represented to this present General Conference. How cheering to know that while our very existence is cursed by a majority of the community in which we dwell, because we dare to "open our mouth for the dumb, and plead the cause of them that are appointed to destruction," we still have friends and sympathizers in distant lands. Thank God, that while we grapple with this giant iniquity, with a fearful odds in church and state against us, the prayers of our English brethren, whom not having seen we have learned to love, mingle with our prayers, that truth may triumph. We love them more because they love the slave.

'Finally, brethren, let us toil on. In this cause we must be willing to render ourselves unpopular. Many who rushed to the onset in hopes to make a hasty conquest and carry off the palm, have deserted the cause. Others who at first talked warmly against the institution of slavery, having discovered that they cannot be consistent anti-slavery men, and exert their political influence in favour of the great slave holding politicians of our country, have returned like a dog to his vomit. Others, again, seeing the inconsistency and wickedness both of church and state on this subject, have denounced both, and, comet-like, have attempted to fly beyond the bounds of all human organizations and divine institutions. And who wonders, while our nation is playing Cain with its brother—our rulers kindling a spirit of false patriotism in the breasts of our citizens, and sending men by thousands into the field of blood to slaughter and be slaughtered for the mainten-

ance and defeace of slavery—and while the church is red with the blood of its members?

Brethren, let us toil on, labouring to convert the selfish, to enlighten the ignorant, and to stay the hands of those who, with a zeal which would grace a better cause, are riveting the chains of the oppressed. Let us toil on with the same forbearance which characterized the blessed Saviour who suffered indignities from those whom he could have demolished at a single blow. Let us toil on amid ignominy and reproach till the victorious moment shall arrive, when above the din of the mighty crash which shall attend the downfall of the already tottering system, we shall hear the voice of philanthropy and religion, proclaiming the faithfulness with which we have adhered to our purpose. Let us toil on. This Society must make itself heard and felt and feared. Though but a drop, it swells the rill that helps to undermine the fabric. Slavery, 'tis true, has lived for ages, but it must fall. That overhanging mountain of snow and ice which has for ages frowned upon the deep ravines below, will soon be broken asunder by its own weight, and descending from cliff to cliff in a mighty avalanche, be lost from sight, and buried for ever in the fathomless abyss. And when the moment comes in which the downward tendency of that mighty mass is ready to break it from its almost everlasting hold, our feeble aid may consummate the work which has for centuries defied the art of man. Let us toil on, till amid the chaos of dissolving nature, our glorious Judge shall say,—"Inasmuch as ye did it to one of the least of these, my brethren, ye did it unto me."

SCRIPTURAL VIEWS OF THE SABBATH OF GOD. *By the REV. JOHN JORDAN, Vicar of Euston, Oxon. Partridge & Oakey. 12mo pp. 236.*

THE supreme authority of the holy Scriptures in all things pertaining to religion requires to be maintained with peculiar firmness in this age. What with the movements of papists and puseyites on the one hand, and those of self-styled rationalists and vain theorists on the other, there is perhaps as great a necessity at the present time as ever for the servants of God and the friends of evangelical religion, to assert and maintain the high, absolute, and divine authority and sufficiency of the oracles of God. It is therefore with pleasure that we refer to the title and substance of the work before us. The Scriptures are the true source of our knowledge of the mind of God as to the observance of the Lord's-day, of the ends to which it is to be devoted, and the authority on which it

rests. The pious author of this treatise informs us in his preface that this work is the result of frequent reflection, that he regards the observance of the Sabbath as resting only on the authority of of holy Scripture, and that in his discussions he has been anxious to adhere to its dictates. He has brought to his task a mind well furnished with valuable learning, and a heart alive to the importance of his theme.

A brief analysis of his argument will convince our readers that his labours deserve attention. In his introduction he deplors the lax views that are held as regards the Sabbath by many professing christians, and the various and increasing modes in which the Sabbath is desecrated in this busy age, and observes that his object is, to claim the whole Sabbath for man as the day of God.

It is remarkable that we are told that 'God blessed the seventh day and hallowed it,' and that he did not specially command Adam to observe it, but in a sense left him to infer that its observance as a day of holy rest was agreeable to the mind of God, who himself rested on that day. Its observance in this sense became a principle of law. He then proceeds to argue that this principle requires the setting apart of a seventh portion of our time, or one day in seven, for sacred rest and holy exercises. (ch. i.) Advancing further he notices the primeval history of the Sabbath, and the various indications contained in the books of Genesis and Job of the seven-fold division of time, and of the number seven, (ch. ii.) and then proceeds, (ch. iii.) to examine the law of the decalogue relating to the Sabbath, contending earnestly that it is as much a part of the moral law, and therefore indestructible as any other precept, and shows most forcibly that abstaining from worldly engagements, amusements, &c., are not the main purpose of the commandment, but the employment of the mind in holy and spiritual exercises. Chap. iv. gives a history of the Sabbath during the Mosaic dispensation; and chap. v. is devoted to the discussion of the transfer of the Sabbath from the seventh to the first day of the week. Here our Lord's assertion of his authority over the Sabbath, his exposition of its true principles, the fact of his resurrection on the first day of the week, are regarded as indica-

tive of his intention to change the day with the dispensation; and the practice of the inspired apostles in observing the first day of the week in the churches, is referred to as having the force of a law in regard to the transfer of the day, which is confirmed by the first day being denominated in the apostolic age 'the Lord's-day,' that is, the day he claimed and appointed as the christian Sabbath; and therefore that it was properly observed by the early christians instead of the seventh, as a day of holy rest and of religious exercises.

The sixth chapter is a learned inquiry into the testimony of profane writers to the primitive institution of the Sabbath. Here a great variety of interesting facts are collected together, showing that in all ages and in all lands there are indications or traces of an institution designed for the benefit and blessing, both temporal and spiritual, of the whole human race.' Chapter vii. adduces the testimony of secular men to the fitness and blessedness of the Sabbath. Here the names and testimony of Wilberforce, Dr. S. Johnson, Sir Matthew Hale, and other distinguished men are introduced, and the rules of some Sabbath observance societies are given. One of these is so important that we will give an extract or two. Dr. Farre, a physician of long practice in the city of London, when examined before a committee of the house of commons, said:—

'I have been in the habit during a great many years of considering the *uses* of the Sabbath, and observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. The use medically speaking, is that of a day of rest. . . . As a day of rest I view it as a day of compensation for the inadequate restorative power of the body under continual labour and excitement. . . . A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God, (who is not only the giver but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating day and night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. . . . This is said simply

as a physician, and without reference at all to the theological question. But if you consider, further, the proper effect of real christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this renewed vigor of the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as an holy rest.... I have advised clergymen, in lieu of the Sabbath, to rest one day in the week: it forms a continual prescription of mine.... The working of the mind in one continued train of thought, is destructive of life in the most distinguished class of society, and senators themselves stand in need of reform in that particular.'

The various testimony contained in this chapter deserves serious consideration. It shews how true it is that 'the Sabbath was made for man.'

The last chapter is devoted to the practical application of the great principle of the Sabbath. The lessons here inculcated are excellent and useful.

Though we are not prepared to endorse every sentiment, or to admit that every argument is satisfactory and conclusive, that is contained in this volume,

we do feel that it is a work which is worthy of earnest and devout perusal. We wish for it an extensive circulation, and doubt not that it will be exceedingly useful.

WORLDLY AMUSEMENTS INCONSISTENT WITH CHRISTIANITY. *An Essay.* By JOHN JONES. *Simpkin and Marshall, London; Winks, Leicester.*

THIS essay, written originally in answer to the question, 'What amusements are allowable to Christians,' was read at a social meeting, and being favourably received, has been published with a view to public benefit. The writer takes the Holy Scriptures as the authoritative standard of all religious principle and conduct, and contends, with too much truth, that religious professors in the present day, 'instead of repelling the world by undue austerity, seem far more in danger of leading them to suppose that religion is a mere name, destitute of practical influence, and capable of being absorbed in the vortex of worldly conformity.' We commend this sober and well written essay to the serious and thoughtful perusal of all, both young and old.

OBITUARY.

MR. W. JACKSON died Feb. 4th, 1848, aged seventy-six. He resided in Falcon street, Ipswich, and was formerly for several years minister of a General Baptist church that existed at Ipswich. Mr. J. was a native of Kent, and in early life joined the General Baptists at Deal. On removing to Ipswich, in 1809, he commenced an interest; the particulars may be found in the second. vol. of Adam Taylor's History of the General Baptists. In 1814 he lost his first wife, a very excellent woman, (an obituary appeared of her in vol. VI., p. 187, of the General Baptist Repository, old series.) His second marriage proved an unhappy one; and for several years he met with unexampled trials; these circumstances proved the ruin of the rising congregation in this town, and the meeting house was sold. Mr. Jackson was employed for several years, until a few weeks before his death, as an acceptable and useful local preacher amongst the Association Methodists, although he never altered his sentiments as a General Baptist. During his last affliction his mind was remarkably calm and peaceful: he rested on Christ alone for salvation. He had clear views of divine truth, and enjoyed the influence resulting from a cordial belief therein. His remains were interred in the Independ-

dent chapel burying ground, St. Nicholas street, Feb. 10th, when a suitable address was delivered by Rev. John Whitby, the minister of the place; and on Sabbath evening, Feb. 20th, a funeral sermon was preached at the Wesleyan chapel, Friar street, by the Rev. Mr. Carveth, from 2 Cor. v. 1, words selected by the deceased. Mr. J. being much respected in the neighbourhood there was a large congregation present.

Ipswich.

J. R.

ELIZA CRESSWELL died Sep. 28th, 1847, in her sixty-third year. She was the oldest daughter of the late William and Elizabeth Rawson. In her youth she had to endure much persecution from her father, who was a rigid churchman; but her mother being a Baptist, she attended the General Baptist chapel at Smalley with her, and was brought to the knowledge of the truth before she was twenty, and was baptized at Ilkeston. She was united in marriage to J. Cresswell in the year 1806. She had ten children, eight survived her; (since her death one has been called away.) She had often long and protracted afflictions, which she bore with christian patience. She was a good mother, an affectionate wife, and respected by all her

neighbours. She was always ready to help the cause of Christ. She was interred in the General Baptist burying-ground at Smalley, by her nephew, Mr. W. Stevenson, B.A., of Derby, on Friday, Oct. 1st, 1847. On the Lord's-day following her funeral sermon was preached by the Rev. R. Stanion, of Derby, from, 'Weep not for me, but weep for yourselves and for your children.' Luke xxiii. 28.

J. C.

ELIZABETH CHENEY, the subject of the following remarks, was brought to a saving knowledge of the truth as it is in Jesus about the year 1817, and in the spring of 1818 she (with her now surviving husband) was baptized and united to the G. B. church, Fleckney; and to the day of her death she adorned her profession by a consistent and devoted attachment to the cause of Christ. While she resided at Fleckney, her seat in the house of God was seldom empty on Lord's-day, although she frequently had a mile to travel, and was always a weakly woman; but about the year 1829 she with her husband and family removed to Kilby, from whence she walked as often as her weak state of health would permit, to worship with her friends at Fleckney, (about two miles distant) to whom she was warmly attached; and when through weakness she could no longer walk so far, she frequently worshipped with the Methodists at Kilby; but was always most happy when she could dwell among her own people. In her last affliction she was truly happy: she felt that underneath her were the Everlasting Arms, and could rejoice in hope of the glory of God. She was calm, and perfectly submissive to the Divine will, yet she had a desire to depart and be with Christ. Thus she continued patiently to wait till Tuesday, Nov. 2nd, 1847, when her happy spirit took its flight to the mansions of bliss, in the 67th year of her age. Her remains were interred in the G. B. burying ground, Fleckney, on the following Saturday, by Mr. T. Yates, of Leicester, who improved her death at Fleckney on Lord's-day evening, Nov. 14th, from Heb. xi. 4. 'Being dead yet speaketh.'

G. COLTMAN.

RHODA WILBY died at Leicester, Sep. 25th, 1847. She was a deserving and consistent member of the church in Dover-street twelve or fourteen years. The discharge of the duties devolving upon her as the mother of a large family were assiduous, and her general deportment orderly and becoming. She was a lover of peace. Her attendance on the means of grace was diligent and devout, and her interest in the prosperity of religion constant. She had experienced a series of afflictions and bereavements, and under them evinced a spirit of patience and submission to the will of God. Her end was peace.

ANN MEADOWS, widow of the late Mr. W. Meadows, one of the first deacons of the General Baptist church in Dover street, Leicester, departed this life, Sep. 20th, 1847. The deceased had for many years been afflicted with lameness, which prevented her attendance at the house of God. She retained her attachment to sacred things, and exemplified, in a very commendable degree, the spirit and patience of a meek disciple of the Lord Jesus Christ. Though reduced to humble circumstances, she never murmured, but ever appeared content and humble, 'looking for the mercy of the Lord Jesus Christ unto eternal life.'

MARTHA BARLOW, of Sheffield, the subject of this brief notice, was a widow, and a believing and happy widow. The early part of her life was spent in entire neglect of the great salvation. She lived after the course of this world. Incessant and heavy toil was her lot, but her toil led her not to Jesus the friend of the weary. She married early—brought up a large family of children, and endured for many years the untold hardships and miseries which befel the drunkard's wife. But even these brought her not as a penitent to the foot of the cross. She struggled on, carrying her heavy burden, literally overwhelmed with sorrows, yet she sought not the compassionate Redeemer who had promised to give her rest. At length her husband died, and it was amid the sorrows of bereavement that her heart was broken and subdued, and that she yielded herself to God. But O how changed! When she knew the Saviour she not only found pardon and peace, but casting all her sorrow and care upon him, she became peaceful, and contented, and happy. Troubles no longer dejected her—her refuge in conflict was prayer—dark providences only exercised and strengthened her faith—and amid all outward vicissitudes she was happy in her God. She was baptized and added to the General Baptist church, Sheffield, in October, 1845, and continued a consistent and useful member till her death. Her peace and comfort in affliction were evident to all. Though her sufferings were great, she could not murmur against a God whose long-suffering had so patiently waited for her in her past life. She hailed her affliction as the means which her heavenly Father was employing to make her 'meet to become a partaker of the inheritance of the saints in light.' And so they were: she ripened fast. Her graces became most strikingly manifest, especially resignation, faith, and joy. The enemy found but little in her on which he could lay hold, for she resisted him—steadfast in the faith. Her last afflictions were very heavy and excruciating, but borne with christian meekness and submission. She comforted

every one who went to see her, by telling them of her happiness and peace, and her strong desire to depart and be with Christ. She frequently said, 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' From her conversion to her death, but especially in her last affliction, she interceded with God for the salvation of her children. Surely such prayers must be answered. One of her daughters has been in the way to heaven for some years, and others of the family we hope are not far from the kingdom of God. She breathed her last on Feb. 2nd, 1848. Her last words were, 'Bless the Lord, O my soul.' We lament her absence, but sorrow not as those that are without hope. 'Blessed are the dead that die in the Lord.' Her death was improved by her minister from Psa. xvi. 6, a text chosen by herself as expressive of the habitually happy state of mind in which she lived.

She loved her Bible much, and the house of God, and the fellowship of christian friends. I have been pleased in perusing her Bible since her death to see the many striking and consolatory texts that she had indelibly marked. Her conversation was generally very spiritual. She would speak incessantly of the goodness of her God—trace a hand of mercy where many would have seen nothing but judgment, and exhort her friends and relatives with the greatest fervour to live to God. But she is gone. Her sufferings are ended—her spirit is before the throne—her joy is full. May all who read this be led to trust in the widow's God, and prepare for the life and glory of the world to come. Amen. T. H.

THOS. STAFFORD was born at Rempston, Nottinghamshire. He attended the Sunday-school of the established church, where he acquired the rudiments of knowledge. About the age of twenty he was induced to attend the ministry of Mr. Henham, minister of the G. B. church at Leake and Wimeswold, where he received lasting impressions of his condition as a sinner, and for a long time continued between hope and despair. At length his soul received light and liberty, while they were singing in the house of God,

'His blood did once for all atone,
And now it pleads before the throne,' &c.

He was baptized on a profession of his faith at Wimeswold, by Mr. Bosworth, of Leake, in 1826. Having removed to Sheepshead, he was united with the G. B. church at Sheepshead and Loughboro, 1828. Our dear brother was afflicted for five years with a disease which gave him much pain, frequently laying him aside for months together, and finally terminated in his death, Nov. 25th, 1847. As a member he was attentive to the means of grace, diligent as a

Sabbath-school teacher, and persevering as a citizen. He was chosen a deacon of the church at Loughboro and Sheepshead; which office he filled with zeal and becoming prudence for some years. The church at Sheepshead chose our brother as an elder, when they made a request to withdraw from the church at Loughboro' in 1847. His experience in his affliction was calm: his mind was not tossed with the doubts and fears to which many of God's people are subject. The promises of God were precious to his soul, and as he drew near to his end it appeared to be daily ripening for immortality. His end was peace. His remains were interred in the G. B. burying-ground, Sheepshead, on Nov. 28th, 1847. On Dec. 5th, his death was improved from Psa. xii. 1. The deceased was twice married, and has left a widow to lament her loss.

REBECCA SMITH (late a member of the General Baptist church, Lyndhurst,) was born at Burley, Hampshire, in the year 1775. She was baptized at Brockenhurst, by the Rev. Adam Aldridge, pastor of the General Baptist church, Lyndhurst, and added to that church in the year 1803. She departed to her eternal rest on the 24th of December 1847. During her long, and in many instances, trying connection with the church of Christ, our beloved friend never once gave just occasion of offence. For simplicity of character, integrity and uprightness of conduct, sincere and unaffected piety, meekness of spirit, peaceable and respectful behaviour, christian cheerfulness, and ardent love to Jesus Christ, and her fellow christians, she was excelled by few. For many years she was the door-keeper of the house of God, where she worshipped; and with great propriety and delight did she fill that office: many a wet and cold morning at early dawn, and many a dark and dreary night, when every excuse might have been made for the absence of old age, did this old christian traveller hasten to the house of prayer, where she spent (to use her own expression) so many happy hours in hearing of her blessed Saviour. Piety so sincere, and love to holy things so ardent, might well be expected to terminate favourably. Nor was expectation disappointed. Many long-loved friends visited the dying saint, and their unanimous testimony was, as they 'marked the perfect, and beheld the upright,' that her 'end was peace.' Well did the aged pilgrim 'show how a christian can die.' 'May our last end be like hers.' R. C.

MR. JOHN TOWNSEND died on the 1st of Feb., aged seventy years. For forty years he was a consistent member of the General Baptist Church, Heptonstall Slack, Yorkshire.

INTELLIGENCE.

BAPTISMS.

ILKESTON.—In December last we baptized five believers; and on Lord's-day, April 2nd, the same number passed through the stream, in obedience to their living Head. Our united and fervent prayer is,—O Lord, we beseech thee send now prosperity,

RETFORD.—April 2nd, four persons were baptized and added to the church, after a sermon by the minister, from Eph. iv. 5, 'one baptism.' There was also a baptism in March.

BURTON-ON-TRENT.—We had an interesting day on Lord's-day, April the 2nd: four persons were baptized by Mr. Peggs, who preached on the occasion from Matt. xxviii. 6. 'Come see the place where the Lord lay.' The baptism of the Saviour was urged as an example for our imitation. Some handbills were given away. A FRIEND.

LONGFORD.—On Lord's day, March 5th, four persons were baptized, one male and three females. On the same day they were added to the church. A tone of solemnity was given to this joyous occasion from the fact that exactly the same number, and of the same sex, viz., one male and three females, had been taken from us by death during the preceding month. One of the latter was Mrs. Cramp, the widow of a former pastor of the church; another was a young friend who had been baptized and added to the church only a few months before.

LEEDS. *Interesting and solemn baptismal service.*—On the evening of Lord's-day, April 2nd, the ordinance of believers' baptism was administered in our chapel, before a densely crowded audience. During the service a thrilling sensation was produced by the powerful and effective allusion made by our minister to the terrific peals of thunder that reverberated through the chapel, and to the glare of the vivid lightning that was awfully apparent. After the sermon, amid the most solemn and hallowed feeling, ten persons were baptized; and were, with another, added to the church on the following Lord's-day.

STALY BRIDGE.—The ordinance of baptism was administered to four persons on Lord's-day morning, Feb. 27th, in the P. B. chapel, which was kindly lent for the occasion. A sermon on baptism was preached after the ordinance, from Rom. vi. 3—5.

LEICESTER, *Vine street.*—On the first Lord's-day in March, two persons were added to the above church by baptism.

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LOUGHBOROUGH, *Wood Gate.*—Four persons put on Christ by baptism on April 2nd, after an appropriate sermon by our pastor.

HALIFAX.—On Lord's-day, March 26th, 1848, after a sermon by our esteemed minister, the Rev. J. G. Pike, Jun., from Mark xvi. 15, 16, six persons, two males and four females, were immersed before a crowded and attentive audience. It was a time of refreshing to the church, and many who have hitherto heard little of baptism, expressed themselves surprised at the simplicity of the truths advanced in favour of this much-despised ordinance. J. A. R.

REMOVALS, &C.

REV. R. STANION, having resigned his pastoral connection with the church at Sacheverel street, Derby, is open to an invitation to serve any of our churches.

REV. T. GILL, having accepted a unanimous invitation to the pastoral office over the G. B. church at Melbourne, Derbyshire, recognition services are expected to take place on Tuesday, May 23rd. Messrs. Yates, of Ashby; Pike, Derby; Stevenson, Leicester; Goadby, Loughboro', &c., are engaged to take part in the services.

REV. AMOS SMITH will be set apart to the pastoral office over the church at Wendover, Bucks., on Thursday, June 1st. Messrs. Goadby, Heathcote, Ayrton, &c., are expected to assist in the solemn services.

REV. J. BATEY, late of London, was publicly recognized as the pastor of the General Baptist church, Burnley, Lancashire, on Monday, April 10th. Rev. W. Robertshaw, of Shore, opened the services by reading and prayer. The introductory discourse on the 'constitution of a christian church,' was delivered by the Rev. D. Rhys Stephens, of Manchester. The usual questions were proposed by J. Hodgson, Esq., of Stubbings-house, Hebden-bridge. The recognition prayer was offered by the Rev. T. Abrams, of Marsden. The charge was given by the Rev. J. Burns, D.D., of London, from 1 Tim. iv. 6, 'A good minister of Jesus Christ.' The sermon to the church was delivered by the Rev. D. Griffiths, theological tutor of Acrlington Baptist College, from 1 Cor. xvi. 10, 'Now if Timotheus come, see that he may be with you without fear.' The attendance at both services was remarkably good; and the prospects as to usefulness are of the most cheering character. The evangelical alliance spirit was beautifully displayed, as both General and Particular Baptists, Independents, and

two of the Methodist denomination, all cheerfully united on the occasion. May God crown both the pastor and the people with his special blessing.

Z.

OPENING.

STALY BRIDGE. *Opening of the new G. B. chapel.*—The services connected with the opening of the above chapel took place on Lord's day, March 26th, 1848. Rev. J. Burns, D.D., of London, preached in the morning from Acts xx. 24, and in the evening from 2 Chron. v. 13, 14. Rev. H. Hunter preached in the afternoon from Psa. xxvi. 8. On Monday evening, March 27th, Rev. J. Sutcliffe, F.A.S., Indep., of Ashton, preached from Psa. cxix. 158. Revs. J. Ash, P. B., and R. Roberts, Indep., took part in the devotional services, and Rev. J. Sutcliffe, minister of the place, gave out the hymns. In consequence of the inclement state of the weather, the congregations were not so large as anticipated. The collections amounted to £226. 6s. 10d., which, considering the depressed state of trade, far surpassed our expectations. The chapel will seat upwards of 750 persons, and in connection with it there is a house for the minister, and a grave-yard in front of the chapel; also excellent school-rooms which will accommodate 800 scholars. We sincerely hope our sister-churches will help us. Subscriptions, &c., will be thankfully received by Mr. Sutcliffe, or by our worthy friend, Mr. J. Brooks, Rassbottom-street.

MISCELLANEOUS.

REV. W. BUTLER.—The affliction of the Rev. W. Butler has created great anxiety in the minds of the General Baptist church, at Heptonstall Slack; and with sympathy and prayer they have watched the conduct of Divine Providence, till both he and the church have concluded that there is no present appearance of his being able to discharge the pastoral duties at this country place, where the members reside at a considerable distance from the chapel and each other. Under the influence of these impressions, the Rev. W. Butler has resigned his pastoral office, and the church has accepted his resignation. The temporal circumstances of the Rev. W. Butler are such, that he has not any means of support for himself and family, unless supplied by the benevolence of his friends. The church here has given him his usual salary for the past year; and to prevent his being involved in absolute want, has guaranteed to give him not less than fifty-two pounds for the ensuing year.

He has delivered a sermon in the morning of the Lord's day for between a month and two, and he may, through the blessing of God, be able, especially in a town, to serve a smaller church in an edifying manner, as he

has done; and if his health improve, may be again an excellent preacher.

The amount guaranteed by our church will be much short of furnishing him with adequate means for the support of himself and his family, as rent, taxes, &c., will reduce it much. But we have been repeatedly informed, that some of our friends in the connexion will unite and add to the amount specified. We most gratefully accede to the suggestion, and rejoice that he has friends who will sympathize with him, and will contribute for his relief to sustain him in his affliction.

We do not wish to interfere in giving you direction what methods to adopt in obtaining subscriptions from individuals and churches, nor in the modes of their application. A sincere tribute of gratitude will be presented to all who will generously contribute to the relief of the Rev. W. Butler in his prostration of bodily strength and tribulation.

On behalf of the church,

JAMES HODGSON,
WILLIAM FOSTER,
JOHN SUTCLIFFE, JUNR.,
JOHN FOSTER HORSFALL.

P.S. The eldest daughter of the Rev. W. Butler is rendered incompetent for labour by affliction.

PROPOSED NEW CHAPEL IN BIRMINGHAM.—Dear Sir,—At a meeting of the trustees of the land purchased by the General Baptist church, Chapel-house street, Deritend, Birmingham, held on April 5th, it was unanimously agreed, that in consequence of the aforesaid church not being able to accomplish the objects for which it was purchased; that according to the tenor of the deeds of conveyance it is agreed, that the land be offered to the General Baptists, at the next Association, in consideration of their paying the money now owing on the land, amounting to about £50., and of their undertaking to erect thereon, in the space of one year, a chapel and school-rooms, agreeable to the purpose for which the land was originally purchased; and I was desired to forward this information for insertion in the next number of the Repository.

Yours very respectfully,

E. LINNETT, *Sec. to Trustees.*
147, Bradford-street, April 13th, 1848.

LONGFORD, Tract Society.—We held our annual tea-meeting for the benefit of this society on Tuesday, March 7th. During the year we had distributed tracts weekly among about 5,000 persons. From the proceeds of a sixpenny tea-meeting we realized enough to clear off what was due to the treasurer, and to leave in his hands £1. 7s. toward the expences of the year entered upon. After the tea, we had an interesting and lively meeting, when intelligence of a delightful na-

ture was elicited, as to the success of tract distribution.

MACCLESFIELD.—On Lord's day, April 9, 1848, two sermons were preached in the General Baptist chapel, by Mr. R. Kenny, in aid of the chapel debt. Collections, £8. 19s. 5d. J. O. M.

ARRIVAL OF THE DEPUTATION FROM AMERICA.—We are happy to report the safe arrival of our much esteemed brethren, the Revds. Eli Noyes, of Boston, Mass., and Johnathan Woodman, of Lyndon, Vt., in this country. Our brethren came by the 'Caledonia' steam ship,—Captain Leach. They left Boston on Wednesday, April 4th, and after an agreeable passage, landed at Liverpool on Tuesday evening, April 18th. We travelled from Loughborough to Liverpool to welcome them to our shores; and arrived just in time to learn that the steamer was in the 'offing.' About fifteen minutes past eight, p.m., accompanied by a friend, we went on board the Rock Ferry steamer, to wend our way to the

advancing ship. We soon saw the flash of her guns announcing her entrance into the harbour, and we looked with delight at the signal rockets as they went up. The vessel herself soon became visible, and in about half an hour we came alongside the Caledonia. After hastily scrambling, up the ladder, we mounted the deck of the magnificent vessel, and soon found our brethren in good health, and ready to go on shore. We had, however, to wait nearly an hour for the return of the small steamer from the shore, whither it was sent with dispatches, &c. We conducted our brethren to Brown's temperance hotel, Clayton Square, and the next day accompanied them, per rail, to Rugby, on their way to London, where they have engagements for the next two Sabbaths. It is expected our brethren will visit several of our churches in the country before and after the next Association. We commend them to the christian regards of the churches, and pray that their visit to this country may be mutually pleasant and profitable.

THE MARTYR OF ST. HIPPOLYTE.

BY MRS. V. G. RAMSEY.

SCHUCH, the pastor of St. Hippolyte, a town* at the foot of the Vosges, was apprehended in 1524, being charged with teaching heretical doctrines. He was condemned to be burnt alive. When the sentence was communicated to him, he lifted up his eyes to heaven, and mildly said, 'I was glad when they said unto me, let us go unto the house of the Lord.'—*D'Aubigné's History of the Reformation*. Vol. III., pp. 479, 480.

THEY bring him forth, that man of prayer,
Forth from the dungeon, dark and cold;
With placid eye and reverent air,
He stands before them, meekly bold;
Though worn with toil, and bow'd with years,
Unshaken yet his soul appears.

Around him press a noisy crowd,
Eager to view the deathful scene;
He hears their clamours, bold and loud,
Their blasphemies, and jests obscene;
They curse his name, his hopes revile,
Yet looks he on them with a smile.

He sees the stake—he knows his doom—

He lifts to heaven his fearless eye;
Such faith and holy hope illumine

His soul, as make it joy to die,—
Such joy as when, 'mid toil and tears,
His summons home an exile hears.

His home to faith's enraptured eye,
Reveal'd in all its glories bright.
He scorns the flames, and longs to fly,
And dwell among the sons of light.
He heeds no more the storm and strife—
He sees the realm of endless life.

'I hear,' he cries, 'the joyful sound
Which bids me hasten hence away;
Lo, rays celestial beam around,
To light me to the realm of day;
And angel-hosts, as sunbeams bright,
Appear to my enraptured sight.

Far, far beyond this gloomy sphere,
The temple of my God I see;
My Saviour, 'mid the glories there,
A mansion hath prepared for me;
And now my spirit panting waits,
To pass those everlasting gates.'

Epsom, N. H., Mar. 22, 1848.

MISSIONARY OBSERVER.

ANNUAL REVIEW OF MISSIONARY OPERATIONS CONNECTED
WITH AMERICAN SOCIETIES.

SABBATH evening, March 2nd, 1848, Rev. Dr. Anderson presented in the Park-street meeting house, in Boston, a statement of the principal missionary operations of the several branches of the christian church in this country, during the past year. It was a highly interesting picture of the kind fraternal intercourse which is obtaining among christians of different names, in the common cause of evangelizing the world. Dr. Anderson stated, that the receipts of the American Board during the first quarter of the current financial year, had advanced nearly forty per cent beyond those of the corresponding period of the previous year; thus encouraging the hope that the requisite 300,000 dollars would be raised this year.

Among the encouraging events also of the past year, was the accession to the work of foreign missions of the great church of the Wesleyan Methodists, numbering nearly a million of members. Its first band of foreign missionaries was sent to China in April of 1847; a second company have since been sent forth. The Evangelical Lutheran church in the United States, the German Reformed and the Cumberland Presbyterian churches also, numbering together some 2,000 congregations, had declared their purpose to enter on the great work of foreign missions.

AMERICAN INDIANS.—The country of the Choctaws and Cherokees can no longer be termed a wilderness, such has been the transforming power of christianity on those nations.

POLYNESIA.—The past year has witnessed a memorable check of French ambition, stimulated by Jesuitical arts, among the islands of Polynesia. The original purpose of the French undoubtedly was, to take possession of the Sandwich Islands, as they afterwards did of the Society Islands. But they found the strength of resistance in the Sandwich Islands, arising from the civilizing

and elevating influences of christianity, too strong for them. And even in the Southern Pacific, French ambition had been checked and but a part of the Georgan and society group has been retained under French and Jesuit power, and thus the progress of Papal influence among the islanders of the Pacific has been signally checked.

CHINA.—The five free ports, which were the gateways to Chinese Empire, have all been occupied by christian missionaries—one of them during the past year. There has been, during the past year, a general meeting of all the christian missionaries in China, to unite in a revision of Dr. Morrison's translation of the Bible, for general use. When Dr. Morrison began this great work, there was not a spot in China open to him; and it was high misdemeanour, punishable by the magistrates of the country, for a native Chinaman to render him any assistance in the work of translation. Now, missionaries assemble without disguise, in one of the cities of the empire, to revise this Bible with reference to general use. Such have been the changes already wrought in China. The Papists were evidently intending to make vigorous efforts in China during the coming year. Their agent at Hong Kong has already contracted with the steam navigation company to transport *one hundred* priests to China, during the year.

Proceeding westward from China, the missions in Siam, Assam, Tavoy, Maulmain and Arracan, conducted chiefly by the Baptist missionary Society, are all steadily progressing and prospering.

NESTORIANS.—The present friendly feelings of the Nestorian Patriarch towards the missionaries of the American board were adverted to, as one of the encouraging signs of the times. The preservation of the lives of all the missionaries on the plains of Oroomiah, amidst the recent awful ravages of the

cholera, which had carried off 4000 persons from those plains, was also adverted to as a cause of thanksgiving.

TURKEY.—Among the Armenians there has been less of persecution during the year than in some preceding years; and less, probably, of direct spiritual influence among the people. From Aleppo and its vicinity, in the north of Syria, most interesting accounts have been received. The number of persons in the Turkish empire actually connected with the Protestant Armenian churches, was 143; the number of men, women and children, who are actually separated from their former churches, and who openly profess Protestantism in Turkey and Syria, is estimated at 1000; and of those friendly to Protestantism, at nearly 300 more.

GREECE.—In independent Greece, there was really less toleration and liberty of conscience than in Turkey, or even in China. The treatment of Dr. King was in the highest degree base and scandalous.

AFRICA.—This is one of the most promising fields of missionary labour in the world. There are now about 160 ordained missionaries of different denominations, in Southern and Western Africa, and of male and female assistants, at least 600, making the whole number of European missionary labourers not far from 800. The number of native converts was estimated at 17,000.

EUROPE.—The prospects of Protestantism in Europe were regarded as encouraging, even in Papal countries, though the Pope as yet had shown no disposition to religious liberty.

CONCLUSION.—The whole number of ordained missionaries in the world was estimated at about 1200; and of male and female assistant missionaries, about 2,400, making a total of 3,600.

The Bible has been printed in 138 languages and dialects, and all but thirty of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1804. The number of copies of the Bible and Testament which have been issued by the Bible societies, is about *thirty millions*.

During the past year eighteen ordained missionaries and twenty assistant missionaries have been sent out by the American Board, at an expense of 18,000 dollars.—*Gospel Hill*.

LETTER FROM MRS. STUBBINS.

Berhampore, July 31st, 1847.

MY DEAR SISTER.—In answer to your last kind note I wrote by the June mail, but knowing how deeply you are interested in all our movements, I have resolved to add a short epistle to that of my dear husband, who will mention the state of the church and things generally. You will recollect that this is the middle of the rains. Last evening being fair, I took advantage of a beautiful moonlight night to visit the different families in Christian Gram. I scarcely need tell you we had all been to visit the brethren at Berhampore, or that by the time worship and tea was over it was a little past eight o'clock; from that till the gong struck ten was occupied as you have often been, in visiting from house to house. Oh, how I wished you had been with me—well you may accompany me in imagination. The weavers even at this hour we shall find busy at work, while others form little groups outside, and are talking of things relating to the kingdom of Christ. The first house is Dona Bundas, I was pleased to find him busily engaged in teaching his eldest son. His wife, daughter, and the old woman who came after you left, soon made their appearance. The latter continues steadfast in the faith. Mary has grown a fine tall girl, and attends sister B's school as a day scholar, but has not I fear yet given her youthful heart to Jesus. Her dear mother is the same amiable and excellent christian she has ever been. For the past six months she has been suffering in health. Our kind and judicious friend, Dr. Eyre, who has been visiting amongst us, has prescribed for her; having taken the medicine ten days without feeling much better, she was ready to give up in despair; my business was to persuade her by every suitable argument to persevere in the use of means so likely to benefit her; and before I left, she promised to recommence on the morrow. The two next houses are occupied by Erun, his wife and son, his two daughters and their husbands. The elder has two nice children. We have just succeeded in getting Erun's wife to place her adopted daughter in the girls' school. On that very day Erun's son was received by the church, and will (D.V.) be baptized on the day this is posted. Poor young man he went so far on the downward road as to attempt to drown himself, and the change is very striking, and to all parties satisfactory; but you will see the account sent to Mr. Pike. The conversation naturally turned on the change in the son, which his mother acknowledged to be very pleasing. Last Sunday, for the first time, while Mr. Stubbins was preaching from the words of Ruth, 'Thy people shall be my people,' &c., the attention of this poor woman was riveted,

and she talked of the sermon with much interest, telling me it was the history of a heathen woman like herself. After visiting the eldest daughter and her husband, I went to Paper's house, the weaver baptized last year; he is a very nice man, but his wife is not yet a decided character, however she told me she felt very unhappy about her sins, and I do hope she is the subject of some real feeling. Well, on the other side the first house is inhabited by Sarti, who has a blacksmith's shop close by. I trust he is going on well for time and eternity. Poda Ma makes him an excellent wife, and he seems to appreciate her worth. Next to them is a weaver and his wife, who only came a few weeks ago; they are industrious, somewhat past the meridian of life, and are I trust seeking the one thing needful. We step out of their pretty cottage and find your old friend Parpa, who with her little girl is quite well, and acts consistently. I am sorry to say this cannot be said of her husband. Mary, the widow of our beloved Lochanidas comes next, she has lately put her little boy altogether in the school, and works for sister Buckley, but is in trouble in prospect of their leaving; she is looking forward with hope to your return. The next happy couple are Elizabeth and Tom, both, as I think you are aware, consistent members of the church. Their neighbours are weavers who have also recently come out, and are in every respect interesting inquirers. Now we are come to the last house, which is occupied by Luke and Darbundee; the latter I found occupied in nursing her first born, a nice child of about three weeks old, whom they call Paul. You will rejoice to hear that Luke is again restored to his christian privileges, and appears to be in a very good state of mind. His conduct for several months has been all that we could desire. I am sorry we have not time to visit Balagi and his little son, who is only a few days old, nor Suna and Mark who live next door. Then on our compound we have the native preachers, Bunna Mali, and Damuda, who have cheerfully given up their houses during the rains. to the weavers, who wish to be together.

Dear sister B. has been suffering a good deal, but now seems somewhat better, and will I hope, with rest and care, soon recover. We are just preparing to attend the baptism. Yours very affectionately, E. STUBBINS.

ILLNESS OF AMERICAN F. W. BAPTIST MISSIONARIES IN ORISSA.

We copy the subjoined account from the '*Morning Star*.'

Balasure, Nov. 3rd. 1847.

MY DEAR BROTHER HUTCHINS,—Your

letter of May 12 rejoiced us much, as it held out the prospect of our being permitted, at no very distant day, to welcome a reinforcement to our mission. Still there seems to be some uncertainty attending it, on the score of funds. The donations for the Santal mission have mostly been withdrawn on account of the delay in sending out a missionary. Still I have no doubt considerable may be done here towards his support. In my opinion you have nothing to fear—the necessary funds will be forthcoming. Even to support our present operations an additional brother should be sent immediately. True we are all enjoying a sufficient degree of health to enable us to attend to a portion of our duties, or in other words, 'to keep the field;' but we are receiving continued indications of the uncertainty of life. Our mission has been favoured beyond many others, in regard to health. And as we were all well acclimated, and after some years of labour here, were still blessed with strong constitutions and firm health, we had fondly hoped that we should long be permitted to make known the unsearchable riches of Christ to these perishing multitudes. And as no prospect of an immediate reinforcement from home had been held out, we had been led to pray with more than ordinary earnestness that our hopes might be accomplished. But a dark cloud seems to have settled down upon the distant prospect. What may remain for us to suffer we are unable to divine, but we have great reason to fear.

Sister Philips has suffered for years with chronic head-ache. It has of late become much more severe, so as to render life almost a burden. Dr. Anderson, a physician of eminence at this place, has been consulted, and on his recommendation a severe course of counter irritation has been continued for the last two months without making any impression on the disease—indeed of the two she is rather worse than better. Dr. Anderson expressed his fears that if relief was not obtained, paralysis, or mental aberration would be the result at some future time. The cold season is just at hand, and brother and sister Philips think of taking a journey to Calcutta to consult the M. D's. there. We sincerely hope that relief may be obtained, but as the disease is of some fourteen years' standing, a permanent cure can hardly be expected. As the heat and glare of the sun particularly aggravate the difficulty, it is but reasonable to suppose that great alleviation, at least, would be experienced from a residence in a cold climate. If paralysis or aberration is to be the result of continuing here, however important the labours of brother and sister Philips, I presume that no one would require such a sacrifice at their hands. They have a large and rapidly increasing family,—their good requires that such a calamity

should be averted. But the subject is too painful to contemplate.

Would that this were all—but no, we have still more of troubles. Brother Dow is now laid aside from active labour with disease of the heart. He has continued at his post long after prudence had dictated rest. Finding the difficulty increasing, and labour impossible, he has come to Balasore, resolved to try what medicine and rest can do. He has been under medical treatment about four weeks, and is much better, but there is no prospect of his returning to his labours for several months to come. The form of the disease is hypertrophy, or thickening of the walls of the heart. He feels much better, if not well, when at rest, but cannot endure exertion. Consequently he cannot preach under present circumstances. Unfortunately, I think, he has made preaching not only a principal, but the only object of his missionary life, having adopted the opinion that a missionary should have nothing to do with schools. Had he schools, either boarding or bazaar, he might still continue their superintendence and also direct the labours of the native preacher, and thus be useful in a small and quiet way without much exertion; but as Midnapore affords no facilities of the kind, he could do little there. How long he is to be laid aside, of course we cannot divine. One thing is certain, he cannot preach with a hypertrophied heart. We all feel that his sickness is a very great affliction, and earnestly pray that he may soon be restored, but at the same time we must submit to the dispensation of Providence, and be prepared to fill his place should he not be restored. At present there is no alarm on account of life—in some departments of labour he might go on perhaps for years without knowing that anything in particular ailed him—but to talk down a noisy crowd amidst the confusion of a crowded bazaar is not an easy matter, especially where it must be continued day after day. One such effort is sufficient to disable him for several days.

I hope this melancholy account will not discourage you. It should rather excite to still greater effort. Dont delay sending out your next candidate for a single day on account of the state of the funds, if you can obtain sufficient for his outfit and passage. Never fear—if we should happen at any time to exceed our resources, I trust we shall all be ready to retrench our usual expenses to meet the emergency. For my own part, I fear nothing of the kind.

Brother and sister Sutton are now here, on their way to England. Whether they will return or not is uncertain. They are in tolerable health, though sister S. is considerably reduced, and probably would not survive many years without a change to a colder climate. It is sad to see them go—they have

spent the greater portion of their lives in India. Brother Phillips is also here and in health.

With our united love to yourself and sister Hutchins. Yours ever,
O. R. BACHELER.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

MY DEAR SIR,—I went to London to accompany my venerable friend, J. Poynder, Esq, to the India House, on the 22nd inst. His motion to sever the government from idolatry at Juggernaut was lost. The court have an idea that they are pledged to this support. I am preparing a letter to the chairman upon this subject. I had an interview with him the day after the court was held. I wish you would insert this outline of a petition in the *Observer*. This abomination must not be allowed to bring the curse of God upon our country. Fifty or a hundred petitions and memorials would do good service. The grant has been reduced; may it soon be no more.

The Rev. C. Lacey, writes "It is reported that the Priests and the Khoorda Rajah have presented a numerous signed petition to Government to have the Pilgrim Tax continued; urging, that, *If it be dropped and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true: but what is that to us! If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, '*The established worship is fast going down, and will soon become extinct if the Government does not renew and uphold it!*' He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or part adopted. This report shews the state of the temple, before it had the protection of the British Government, and what it would soon become were it again left to itself"

In a more recent letter he states, 'The very sinews of the system are supplied through the Collector of Pooree by the British Government. Supported by this donation the Idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The Pundas say—'Who will deny that the enlightened and powerful Government of Britain does not respect Juggernaut, while it supports him so amply? To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished that no impediment may

exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut!!! Such are the arguments of the Pundas, and they are believed by the people.'

The temple lands have been returned to the Priests, but 23,000 rupees per annum are still paid. It appears important to petition Parliament, and likewise to memorialize Sir J. C. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all Government Grants to Indian Temples. The memorials may be addressed to Sir John Hobhouse, and J. Poynder, Esq., South Lambeth, London. Yours &c.

April, 7th.

J. PEGGS.

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

*The Petition of the Congregation of—
in the Town of—
Sheweth,*

That your Petitioners are intimately connected with the Missionary operations which have been prosecuted for a number of years in Bengal, Orissa, and in many parts of India. That the missionaries in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut, and witnessed scenes of misery, infamy, and death, which no pen can describe nor heart conceive, that has not been debased by the demoralizing influence of Idolatry.

Your Petitioners, in common with multitudes in Britain and India, rejoiced in the anticipated severance of the British Government from the temple of Juggernaut, and by the repeal of the Pilgrim Tax and the restoration of the temple lands to the Rajah and the Priests, in accordance with the dispatch of the Honourable Court of Directors in December 1844, stated in express terms, that "*The discontinuance of our interference in its concerns should be complete.*" These expectations have been disappointed by the annual Grant of 23,000 rupees from the British Treasury, by which its popularity is increased, and multitudes are allured to this shrine of Idolatry, at which so many perish.

Your Petitioners therefore request, that decisive measures may be pressed upon the Authorities of our Indian empire, that the temple of Juggernaut, and all the other temples of India may no longer receive Grants of money from the British Government, but may be left entirely to the support of their own deluded votaries.

And your Petitioners will ever pray.

MISSIONARY ANNIVERSARIES.

BIRMINGHAM.—On Lord's-day, March 19th, the Rev. H. Wilkinson delivered two sermons, and addressed the children of the Sunday-schools. The public meeting was held the following evening, J. H. Hopkins, Esq., in the chair. The Rev. J. Hooper commenced with singing and prayer, and after the minister of the place had read the subscription list appropriate and effective addresses were delivered by Revds. P. Sibree, T. Swan, J. G. Pike, H. Wilkinson, and J. A. James. The Rev. J. Jones, minister of Peck-lane chapel, concluded with prayer. The collections and subscriptions amounted to £53. 10s. 6½d.

G. C. B.

DENBY, St. Mary's-gate.—Sermons were delivered on behalf of the mission on Lord's-day, March 26th, by Mr. Fairbrother, (missionary from China) and Mr. Wilkinson. The public meeting was held on the following evening, Mr. Pike, secretary of the society, presided, and addresses were delivered by the chairman, the Revds. Corbin, (Indep.) Goadby, and Wilkinson. The proceeds of the association for this church during the past year were upwards of £104.

KEGWORTH AND DISEWORTH.—Sermons were delivered on Lord's-day, March 26th, on behalf of the mission. Public meetings were held at Diseworth and Kegworth on Tuesday and Wednesday evenings the 28th and 29th ult. Addresses by Revds. Taylor, Goadby, Pike, Wilkinson, &c. A pleasing degree of missionary zeal appears to be awakened in this church.

QUORNDON, WOODHOUSE, AND BARROW.—Sermons were delivered in this church on Lord's-day, March 19th, by the Rev. J. Wallis, of Leicester, and the minister of the place. On Tuesday, a public meeting was held at Quorndon. Mr. Balm presided. Addresses were delivered by Messrs. Staddon, E. Stevenson, Goadby, J. G. Pike, Wilkinson. Public meetings were also held at Woodhouse, and Barrow on the following evenings, when some of the above brethren with others were engaged. It is pleasing to record that notwithstanding the depressed state of trade, the subscriptions, &c., for the mission have suffered but little diminution.

LONGFORD.—On Tuesday, March 14th, our annual missionary services were held. Mr. Pike preached as usual in the afternoon. In the evening the missionary meeting was addressed by Revds. F. Franklin, Jones, Kirby; H. Hilyard, Bedworth; J. G. Pike, H. Wilkinson, and J. Shaw. Dr. Styles was absent on account of indisposition. The weather was very fine—the congregations good—the speeches exceedingly interesting—and the collections, proceeds of missionary boxes, subscriptions, &c., about £26. 5s.

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JUNE, 1848.

[NEW SERIES.

MEMOIR OF THE LATE MR. SAMUEL SHAKESPEAR,
OF NETHERSEAL.

SAMUEL SHAKESPEAR was born at Netherseal, in the county of Leicesters, of poor but industrious parents. When of proper age, he was bound apprentice to a shoemaker at Overseal, in the said parish. Unhappily, his master, who should have been a better example, spent the Sabbath morning in adjusting his accounts, taking or sending home the work done in the previous week, and never himself attending a place of religious worship. Such conduct produced habits and impressions in those committed to his care which nothing but divine grace could ever correct.

S. S. was naturally of a lively disposition and very fond of singing. Having a sonorous voice, and retentive memory, as he grew in years he became the jovial companion at the merry makings in the village, and at the harvest suppers of the farmers in the neighbourhood, for whom his master worked.

Soon after the expiration of his apprenticeship he went to Notting-

ham, where he engaged himself, and paid an extra premium to be better instructed in his trade, especially in the art of boot-making. After continuing there two years, he removed to Stockport, in Cheshire, where he worked about five years as a journeyman. Here he commenced business on his own account, and shortly found full employment for himself, three journeymen, and two apprentices; but in a few years came that unparalleled time of agricultural and commercial distress which threatened a national bankruptcy, and in addition to this, combined with the inferior produce of the previous harvest, and the consequent advance in the price of provisions, brought ruin to thousands of families in this kingdom. This, in connection with other circumstances, induced him to leave Stockport, and to return to his native place, Netherseal, in the year 1818, where he again commenced business on his own account. During the latter part of the time that

he lived at Stockport, he often formed good resolutions, and occasionally attended the ministry of the Independents; but his early and confirmed habits, connected with the various temptations to which he was exposed, always ultimately overcame him.

After his return to Netherseal, his wife's father and mother, who had long been members in the G. B. church at Cauldwell, frequently endeavoured to impress upon his mind the importance of living a more serious and godly life; and he was induced to go to the meeting one Lord's-day, at Cauldwell. The news soon reached Netherseal, where there was not a single dissenter, that he had been to meeting, and his father's landlord and employer, an independent old yeoman, a very high churchman, and a leader in the church choir, amongst whom Samuel's father was a singer, was very much excited by the intelligence. Samuel then lived with his father and mother, and the landlord threatened that if he (the father) did not throw Sam's goods into the lane, and turn him out of doors, he should turn him out of the house and out of his place of work; and moreover that Sam, whom he and the family had employed, should never work for them again if he went to the meeting any more. In consequence of this, Mr. S. took a house for himself in the village, though he did not for some time abandon his old associates.

About two or three years after this, he became more serious and thoughtful. He had then a tolerable good business, and some of his customers were members in the G. B. churches at Austrey or Cauldwell, who sometimes drew him into profitable conversations. They lived in the adjoining villages of Chilcote and Lullington, at which places evening meetings for prayer, and sometimes preaching were held, and Samuel was occasionally induced to attend them, until he entirely

abandoned the public house and his worldly associates, and devoted himself to the ways of the Lord.

In the year 1821, he and his wife were baptized at Austrey, and joined in fellowship with the church. This raised a violent storm of persecution against him, which was aggravated by the intimation that others were about to follow his example, and that very shortly there would be preaching in the village. Aware that every means would be tried to prevent this from being carried into effect, Mr. S. obtained the consent of his landlord to hold meetings in the house in which he lived, which was afterward duly licenced, and on the 17th of December, 1821, Mr. Barnes, of Austrey, preached from John v. 30. 'Search the scriptures,' &c., on which occasion about 100 people attended.

The following account of this proceeding is copied from a MS. of Mr. S's.—The worship of God was conducted and carried on by Messrs. John Barnes sen., John Barnes, jun., and Mr. Harvey, of Polesworth. S. Shakespear, when disappointed of a minister, occupied the opportunity with singing and prayer. Though he had begun to exercise his abilities in speaking, yet he objected to make any attempt to preach in his own house, and particularly as he had said he would not; but one Lord's-day morning he went to Lullington meeting, and there being no minister he was obliged to occupy the opportunity. On the way home his mind was much distressed, expecting to be disappointed again in the afternoon at Netherseal, and he felt sorry that he had said he would not preach there. While thus occupied, the parable of the two sons occurred to him, whose father commanded to go and work in his vineyard: one said, I go sir,—and went not; and the other said he would not, but afterwards he repented and went. Conscience said to him, "Go, and do likewise." His

mind was relieved. He went home, and no minister standing up to speak, Mr. S. commenced by relating and commenting upon the above parable.

In the year 1826, the rector of Netherseal having disagreed with one of his off-going tenants, a freeholder, this person offered to sell an old barn, and foldyard adjoining, to one of the members of the Austrey G. B. church, who purchased it; but before the title deeds were completed, being of the high church party, he repented having done so, and refused to complete the sale, until compelled by legal means. The barn was converted into a meeting house, and opened on the 17th of May in the same year. Here the worship of God was carried on until the year 1840, when the present chapel was built upon the same site.

The following extracts are from MSS. of Mr. S.—‘In the summer of 1828, we wished for convenience’ sake to leave Austrey, and be formed into a separate church. We went to the conference at Wirksworth, and were advised to come to terms with our Austrey friends; accordingly we did, and gave them £15., and took to our own meeting-house with a debt of £80. And at the following Christmas we were received into the Conference, held at Loughborough, and brother Goadby of Ashby-de-la-Zouch was appointed to form us into a church, which he accordingly did on the 25th of January, 1829. The church then consisted of about fifty members. The cause was cheerfully carried on by S. Shakespear, and other kind friends who assisted us. Six have been added to us by baptism this year. Bless God for his kindness to us.’ Similar observations are recorded of the succeeding years to 1834, when he remarks,—‘The friends have often solicited me to administer to them the sacred ordinance of the Lord’s-supper, which I modestly refused as often as requested; but during this year, perceiving the steady, firm, and warm

attachment of the friends, and the cause being much upon the revival I was sometimes at a loss to know the path of duty. At a church meeting the friends again pressed the subject, to which I, after some hesitation, said I felt that I must comply, if it was the wish of the church. The case was put, and was unanimous; and I had to take the responsibility of becoming their regular minister. We hope it was the will of the Great Head of the church. This year we baptized five, and restored one.’

‘1835. The Lord hath again smiled upon us and blessed us. We have baptized nine. May the Lord still bless us as a church, and increase us both in number and ability to build up his church, and extend the blessings of his gospel to poor perishing sinners all around us.’

Having received the grace of God in his heart, his most ardent desire was to communicate to others the blessings of redemption, and to warn sinners of the error of their ways; but not having had more than a ‘dame’s education, it truly might be said in the language of the apostle Paul, ‘that he went not forth with excellence of speech, or with enticing words of man’s wisdom;’ but his sincerity of purpose, though sometimes expressed with the greatest simplicity, almost exciting the risibility of his hearers, could never be doubted. On one occasion, when preaching at Overseal, a man came into the meeting-house in a state of intoxication. His discourse was soon brought to bear upon intemperance; warning the drunkard, and setting forth the dreadful consequences of his sin. Addressing himself to the man he said, ‘My friend, if you pursue this course of life you’ll go to hell, as sure as you are born—you may depend upon it. Ah! the devil ’al have you, *as clean as a whistle!*’

Notwithstanding his inability and imperfections, it is very evident that

he did not labour for nought, or spend his strength in vain. His whole family of ten children, save one who died young, have been baptized, and nine of his apprentices, making (including himself and wife,) twenty of his own household. This circumstance, combined with the steady advancement of the cause under his ministry, and the general esteem in which he was held, testify how much good, true piety, though destitute of great talents and attainments, may accomplish.

At length the cause at Netherseal united to that at Measham, and was formed into one church by the late Mr. Goadby of Ashby, on Christmas day, 1839. Mr. Staples, having finished his studies at the Academy, was invited to become the minister; and he was ever treated by Mr. Shakespear with christian affection and kindness. Though greatly enfeebled by rheumatism, Mr. S. continued to preach once on a Sabbath at Netherseal; and his interest in the cause seemed to grow with his years. About Christmas 1846, he was seized with the influenza, which wholly laid him aside for three months. He rallied a little in the summer, but his disease returned in October, and he was conscious that his end was near. In an interesting conversation

with Mr. Staples on the near approach of death, he expressed his perfect resignation to the will of God, and the entire surrender of himself into the hands of the Saviour, saying,

'Jesus, to thee my all I trust,
And if thou call me down to dust,
I know thy voice, I bless thy hand,
And die in smiles at thy command.'

At another time he said that he was a guilty sinner, saved by faith in the cross of Christ; and uttered with peculiar earnestness the following lines:

'He is my rock, and he my tower;
The base how firm! the walls how sure!
The battlements how high they rise!
And hide their summits in the skies.'

He gave the most faithful and affectionate counsels to his wife and children, saying, 'Be steadfast, unmovable, always abounding in the work of the Lord.'

On Nov. 4th he breathed his last, and was buried in the graveyard adjoining the chapel. The respect in which he was held by all classes was apparent from the numbers which attended to witness his burial, and to hear his funeral sermon, which was preached by Mr. Staples, from Gal. vi. 14, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'

Chilcote.

THE PROBABLE INFLUENCE OF EUROPEAN [REVOLUTIONS ON THE INTERESTS OF RELIGION.

BY THE REV. DR. REID.

Professor of Church History in the University of Glasgow.*

It is perfectly in harmony with our Alliance, which embraces so many affiliated societies on the continent, and which has taken so deep an interest in the state and prospects of the gospel there, to glance for a moment at the unexpected and unprecedented revolutions which have now pervaded

it from sea to sea. It is, however, only from a single point of view that it becomes us here to survey them. It is simply as members of the Evangelical Alliance, that we have to deal with these surprising events at present; and our sole object is to endeavour to understand their probable in-

* Extracted from '*Evangelical Christendom.*'

fluence on the interests of evangelical religion. Will the progress of the gospel be promoted or retarded by them? Will popery gain or lose ground? Will the man of sin be overthrown or strengthened? These are the questions which, at the present crisis, are exciting the anxious and prayerful attention of all the friends of the truth in this kingdom. It is difficult to furnish a satisfactory reply, especially as these political commotions are yet only commencing. No settled or decided result has yet been reached in any one of the European states, whose constitutional foundations have been more or less disturbed or overturned by recent events. Two alternatives, however, may possibly result—either a general war, or simply national revolutions confined to their respective states. Let us enquire what, under God, might be the influence of either on the cause of Christian truth and unity.

If we assume the former alternative, not a word need be said as to its too certain result, even though we ourselves, as a nation, might not be one of the belligerents. A European war would be most disastrous to the objects of this Alliance, and not less so to the interests of religion on the continent, and even at home.

But without enlarging on so obvious a topic, let us assume the other alternative, let us proceed on the still possible assumption, though undoubtedly every day becoming less probable, that the political changes, at present in progress in the three great fraternities of Europe using the French, the German, and the Italian languages, will be consummated by the establishment of constitutional rights, and civil liberty, without diverging either into tyranny on the one hand, or anarchy on the other; and then let us endeavour to understand what would be the consequence of these changes, thus peacefully accomplished, on the interests of the gospel. Our time will permit us to glance at only two results, which

would probably flow from the case we have supposed.

1. Supposing France to be peaceably settled as a republic on the model of the United States,—Germany to be put in possession of representative government, free religious action and an unshackled press,—and Italy at length favoured with its portion of political rights, even though it might be premature to reckon upon religious liberty being immediately conceded in its southern states,—on these premises, one result might surely be reasonably anticipated, and that is,—the opening up of a ‘free course’ for the word of God and the consequent progress of evangelical truth, when freed from the penalties, prohibitions, censorship, and legal barriers, which have hitherto impeded its development, even in those states which were, in name at least, constitutionally free. Every believer cannot fail to have confidence in the innate power of the truth to diffuse itself, wherever it can enjoy a fair field; and such a privilege as this cannot but be the result of these political commotions around us. No doubt, political freedom and religious liberty are not always united—witness the Canton de Vaud, not to speak of previous examples. But these exceptions prove the rule. Though true religion may not have always prospered where civil liberty and a free press are enjoyed; yet where has it really prospered without these external advantages? Let the Bible in every language be free; let religious communities be free; let ecclesiastical organizations be free; let the circulation of the noble productions of sanctified genius be free; let christian intercourse among the faithful in all these lands be free; and what auspicious results to truth, and holiness, and unity may we not anticipate? Even in Italy, where religious liberty will be last in being secured, yet let it once become the birth-right of the Sardinian and the Tuscan, which there is every reason to expect,—let its beau-

tiful language be once freely consecrated to the service of the truth in these northern states of the Peninsula, and the most vigilant intolerance of Rome and Naples, even should it co-exist for a time with free institutions, will never be able to exclude the blessed light of the gospel from the minds of the enquiring and independent and liberal minded among the people.

2. A second result we may anticipate from the present commotions throughout Europe is—the weakening, if not the overthrow, of the political influence of popery. The first French revolution gave it a shock from which it has never recovered. In France, it lost its State Establishment, its feudal dignities, its exclusive ascendancy in the councils of the nation, and dwindled into being the mere stipendiary of the State. In Catholic Germany, it lost its electoral principalities,—those independent sovereignties of its own; its wide territorial estates; its princely palaces; its voice in the election of emperors; and, except in Austria, it lost its political influence in the national councils. In Italy the effects of that convulsion were indeed less felt; but every thing conspires to warrant the expectation that the present revolution will be more deeply felt there than in any other portion of the continent. Everywhere, indeed, one auspicious result has already manifested itself—the baneful influence of the Jesuits, the body-guard of the papal power, specially devoted to the extension of its political control over sovereigns and states, has already fallen. Throughout Germany the papal influence has succumbed in its several Romanist governments. In Saxony, for instance; in Bavaria, where indeed, even prior to the commotions of this year the Ultramontane party had been signally defeated by a strange incident, reminding one of the story of Commodus and Marcia in the second century; and even in Austria,

the political power of the Pope seems likely, from their mutual collisions in Italy, to be seriously circumscribed.

But it is to Italy that all christian eyes and hearts are now turned with peculiar anxiety and hope, and with earnest prayer that its present commotions may terminate in the overthrow of the Man of Sin. Every thing, indeed, seems to be paving the way for the downfall of, at least, his political domination;* which, many think, will precede that of his spiritual power. And is it not passing strange, in the mysterious evolutions of Providence, that the Pope himself should be the very man who applied the match to the train which has exploded throughout Europe, and which is likely to overwhelm the papal throne and tiara; probably not during the reign of the present Pope, but certainly not long afterwards. For let us suppose that he peaceably accomplishes his projected reforms; that he succeeds, (though it is still doubtful,) in establishing the constitution which he has recently proclaimed; and that his subjects rest contented in the mean time with their new political rights; one result cannot but follow in due course of time, and it is this:—a people, thus politically free, who know how to appreciate their constitutional privileges, will never submit to an elective monarch so anomalous as the Popedom is, and is intended to be. Let the Roman States be once organized on the model of other constitutional states as Pius the Ninth proposes;—with its hereditary nobility, and its elected representatives exercising a check on taxation and expenditure; with a free political press and free commercial intercourse with other nations; let these institutions have a reasonable time to diffuse freedom and independence of mind among all classes;—and can any one imagine that a state so circumstanced will consent to receive its sovereign from forty or fifty old men, half of them the subjects of

* This is already nearly affected, the pope has to submit to the people.—ED.

other states in Europe, met in a secret and irresponsible conclave, and with unlimited power to place any Roman subject they please on their throne, and that subject invariably a priest! The Roman States may continue monarchical in their constitution and Roman Catholic in their religion; but assuredly after the present man, and perhaps his successor, their sovereign will not be a pope. They will claim to have a lay head—a sovereign such as other free states have, either elective or hereditary. They may permit the pope to reside at Rome as a matter of favour or mark of reverence, and as a source of profit to their city and state: but he must resign the tiara, cease to be a sovereign prince, and remove at least one of the

swords from his escutcheon. And who can tell the influence which such a revolution, even though it should not in the first instance affect the spiritual power of the popedom, would be calculated to exert throughout the churches of Europe and Christendom. As it was the union of the spiritual office of the bishop of Rome with temporal sovereignty, which paved the way for the worst corruptions of the mediæval church; so might we hope that the dissolution of that fatal union would be a decisive step towards the restoration of the long-lost purity and freedom of the christian church in many lands, and the overthrow of the spiritual tyranny and soul-destroying doctrines of the papal system.

SCRAPS FROM A MISSIONARY'S PORT-FOLIO.—No. 1.

THE name of Doddridge must be dear to all who can appreciate intellectual and moral worth. As the judicious, candid, and practical expositor of the New Testament, thousands think of him, and will ever do so, with delight. Some of his hymns, too, are associated with our earliest and best feelings of the power of vital religion. Such effusions as 'Jesus I love thy charming name,'—'O happy day that fix'd my choice.'—'Arise, my tenderest thoughts, arise,'—must ever be favourites with those who love the Lord Jesus Christ in sincerity. But it is the design of this short paper to introduce this honoured servant of the Lord, to the reader's notice, in another character, and one in which he is much less known. He was distinguished for the fervour of his missionary zeal, at a time when the condition of the far-distant heathen excited little attention even among the disciples of Christ; and it is especially worthy of remark, as shewing how well he understood the inseparable connection between the

prosperity of the churches at home, and efforts to diffuse the gospel abroad, that he submitted a proposition, with a view to organize a society to carry this all-important design into effect, in connection with special efforts to promote a revival of religion at home. At a minister's meeting, held October 15th, 1741, at Kettering,—a town rich in missionary associations, and where, in the same month, fifty-one years later, the Baptist Missionary Society was established, he delivered his impressive sermon on the 'Evil and danger of neglecting souls;' and on printing the sermon a few months after, he submitted among other suggestions for the revival of religion, the following:—'Whether something might not be done in most of our congregations towards assisting in the *propagation of christianity abroad, and spreading it in some of the darker parts of our own land.* In pursuance of which, it is further proposed, that we endeavour to engage as many pious people of our respective congregations as we can, to enter them-

selves into a society, in which the members may engage themselves to some peculiar cares, assemblies, and contributions, with a regard to this great end.* It may further be mentioned, as evidence of his lively interest in missionary work, that he said on one occasion—'I hope I can truly say that if God would put it into the heart of my only son to go under this character, I could willingly part with him, though I were to see him no more;' piously adding, 'What are views of a family and a name when compared with a regard to extending my Redeemer's kingdom and gaining souls to Christ?†' The state of the heathen world was much on the heart of this excellent man in his last affliction. It seemed indeed that as he approached nearer to the heavenly state his impressions of the infinite importance of making known the gospel to the ends of the world were greatly deepened; and should it not be so with every christian? Writing to a friend he said, 'I am now intent upon having something done among the dissenters in a more public manner for propagating the gospel abroad, which is near my heart.

I wish to live to see this design brought into execution, at least into some forwardness; and then I should die the more cheerfully. Should God spare my life, many opportunities of doing good in this respect may arise; but to depart and be with Christ is far, far, infinitely better.‡ It did not please God to gratify the desire of his servant. He died without the sight on which his heart was so much set; but it was doubtless well that it was in his heart. Nothing that is done with integrity of heart for Christ can ever be lost. Nor will it be in vain that Doddridge attempted, unsuccessfully, it is true, but not ingloriously to organize a missionary society, if every reader of this paper be induced to act on the first rule which he laid down for the guidance of its members,—'we purpose, as God shall enable us, to be daily putting up some earnest petitions to the throne of grace, for the advancement of the gospel in the world, and for the success of all the faithful servants of Christ, which are engaged in the work of preaching it, especially among the heathen nations.'

CHRISTIAN DUTIES.

BY SELAH HIBBARD BARRETT.

MANY and important are the duties devolving upon professors of religion. Some of these duties will now be mentioned, together with the importance of giving due attention to them.

1. *It is their duty to be holy.*—'Be ye holy, for I am holy.' No one can in reality be a follower of the lowly Jesus without holiness. We cannot expect to be holy as God is holy, because we are imperfect creatures. There is none perfect but God; but it is our duty as christians,

to attain to that degree of holiness which the Holy Scriptures require. Those who do not do this, cannot expect to enjoy the divine presence, and be permitted to enter the happy abodes of heaven. It is impossible. God is holy, heaven is holy, and the way to heaven is holy; then the hope of entering that 'land of pure delight' without holiness of heart, is preposterous.

2. *To be watchful.*—'Watch unto prayer.' 'Watch thou in all things.' The experience of every

* See Doddridge's Miscellaneous Works, p. 896.

† See his Life by Job Orton, Ch. 8 Sect. 2.

‡ See his Life by Job Orton, Chapter 9.

professed Christian has taught him that it is absolutely necessary 'to watch.' None are exempt from temptation. The enemy of all righteousness is seeking the destruction of those who have even professed the name of Christ. The wicked also are watching the conduct of professors, to see whether they exemplify in their lives the religion they profess. Hence, this is an important command, and should not by any means be disregarded.

3. *To be prayerful.*—David said, 'Evening and morning, and at noon, will I pray, and cry aloud.' Christ says, 'That men ought always to pray, and not to faint.' The language of St. Paul is, 'I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.' 'Pray without ceasing.' All must see the value of prayer. It is the life and soul of religion. Without it, what is the Christian's hope? It is vain, fleeting, and transient. Strange, then, that so many neglect this duty. It is not only neglected in public, and in the family, but also in secret. But this is not the case with all. There are some who know the benefits of prayer, and would not be deprived of this most exalted privilege for all the world could bestow. They know by happy experience, that 'the effectual fervent prayer of a righteous man availeth much.'

4. *To be humble.*—'God resisteth the proud, but giveth grace unto the humble.' 'Humble yourselves in the sight of the Lord, and he shall lift you up.' 'Be subject one to another, and be clothed with humility.' True and faithful are these sayings. Yet there are some professors, who, from external appearance, are vain, proud, and haughty; they disdain the poor, however excellent may be the qualities of their hearts, and the goodness of their dispositions. But let such remember, that the Saviour was a pattern of

humility. Again, may they never forget that 'God resisteth the proud.'

5. *To be patient.*—In these days there is much complaining over unavoidable calamities. True, the portion of the righteous in this world is sometimes afflictive. On earth sorrows and trials must be expected; but the christian has the consolation of looking forward to that day when all his sorrows will be at an end. In view of this, he should be patient, remembering that Job, above all men, was most afflicted, yet notwithstanding he is said to have been the most patient man that ever lived.

6. *To be faithful.*—The exhortation is, 'Be thou faithful unto death, and I will give thee a crown of life.' A glorious promise truly! A crown of life! Yes, an unfading crown, a crown of immortal glory. Who would not then be faithful a few days or years, when the promise is so sure and certain?

7. *To be benevolent.*—The great mass of mankind are shrowded in heathenish darkness, without any guide to direct them in the pathway of righteousness. We enjoy privileges of which others are deprived. It, therefore, becomes us to extend the hand of benevolence to the needy and suffering. O who would not feel interested upon this subject, and do all in their power to promote the glorious gospel of Jesus Christ? There is much, very much to be done. The prosperity of the church, and the conversion of the world, depend in a great measure upon the active co-operation of the friends of benevolence. God makes use of means, in our own hands, for the accomplishment of his work on earth. And if we withhold these means, which, through the blessing of God, might prove effectual in the conversion of souls, great will be our condemnation. For the encouragement of those who possess the means and have the disposition to contribute for the cause of Christ, are the following

passages:—'Blessed is the man that considereth the poor.' 'He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he repay him again.' 'It is more blessed to give than to receive.'

So numerous are the duties of professed christians, that it will be impossible to dwell upon them in the present article. God has revealed his will to us, and it is our duty to consult his holy word, in order to be better prepared to serve him with honest and upright hearts. Christ should be our model. His precepts and examples should stimulate us to good works. And if we expect to be saved in the kingdom of glory, we must as far as possible, follow Christ's examples, and obey his precepts. All

who do this will be permitted to enjoy the blessings of heaven. They will possess that which the world can neither give nor take away. Their peace will be like the gentle flowing river. Sorrows will be considered as light afflictions, continuing only for a season. The joys of the upper world will gladden the heart and console the mind. The thought of death will not produce gloom and sadness. The grave will have no terrors. All will be peace and joy. And in the day of final retribution, the saint of God shall hear the heart-cheering words, 'Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

Rutland, Ohio, N. America, 1848.

AN EXPOSITORY LECTURE ON HEBREWS I. 1—6.

BY REV. J. J. OWEN.

THIS epistle not only gives a more ample illustration of the connexion between the Mosaic and Christian economies than any other portion of the New Testament, but traces more distinctly the numerous and important points in which the latter transcends the former. The great object of the writer evidently was, to guard the Hebrews against apostasy. The Jews considered their dispensation invested with surpassing glory, because the law had been delivered through the ministration of angels. Hence our author commences his argument by showing that the Mediator and Head of the new dispensation is infinitely superior to all angelic beings. This is demonstrated by references to the name, the rank, the dominion, the immutability, the creative and eternal power of the Lord Jesus Christ.

'In former ages God spake unto men in diverse portions and in various ways through the medium of prophets.' The development of his character and purposes was very gradual, and widely different means were employed, such as dreams, visions, symbols, the Urim and Thummim, prophetic ecstasy, &c.; but

now he has completed the whole revelation by his Son. The dark era of symbols is passed; prophetism has ceased, and met with its fulfilment; the shadows have disappeared; the great light of the moral world has arisen in full splendour. We can discover no discrepancy between the generally received opinion that the theophanies under the patriarchal and Mosaic dispensations were appearances of the Logos and the fact above adduced, that the gospel derives its glory from the infinite majesty of the Eternal Word. In former ages he addressed men simply in his character as God—now he speaks to them as God-man. The Divinity tabernacles in humanity, and thus seeks the restoration of the fallen nature.

The supreme dignity of the Messiah is here proved by the fact that he is the creator and governor of all things;—'Whom he hath appointed heir of all things; by whom also he made the worlds,' ver. 2. The idea thus developed is evolved in a similar manner in Col. i. 15—22, '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.' This exegesis has however been questioned. It is therefore necessary that we enter into a brief examination of the words employed. The term 'heir,' or as some translate it, 'Lord,' 'possessor,' refers, there can be no doubt, to the delegated authority given to Christ in his office as Mediator. It is by no means to be restricted to the primary meaning of possession by descent, (see Schleusner and Bretschneider.) The meaning therefore is, that the Redeemer has all things under his direction and control for the accomplishment of his gracious and sublime purposes. The writer, however, wishful to give a still greater proof of the dignity and pre-eminence of this august Being, connects by means of *καί*, also, a new thought, attributing to the Head of the christian economy the creation of the universe. In order to set aside this idea, the words have been translated, 'By whom, or on whose account he constituted the ages,' or 'by whom he caused new epochs to arise.' But this version is utterly inadmissible. The term *αιωνας* here must mean 'worlds.' This is decisively shewn by the parallel passage, Heb. xi. 3, 'By faith we understand that the worlds (*αιωνας*) were framed by the word of God.' Such too is the meaning attached to the word by the most distinguished lexicographers. Another difficulty presents itself in this passage. It has been contended that 'by whom' should be read 'on whose account.' It is, to say the least, peculiarly strange, when the words are not used in this sense in any other part of the New Testament, the writer should here give them so rare and anomalous a meaning. There are no actual examples of Greek usage which can be adduced to support the above rendering, and the sense it conveys is not only inapposite, but contradictory to what is repeatedly asserted by other inspired writers. Writing to the Ephesians, Paul says, 'and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.'

But what are we to understand by God creating all things 'by Jesus Christ?' The statement differs from other assertions of holy writ. In John i. 1—3, and

Col. i. 15, creation is ascribed to the Logos, without any reference to God the Father. Was Christ the real author of the universe, or only the instrument or agent by whom the original author brought it into being? In other words, are those texts which ascribe creation to Christ to be so modified that they must be regarded as referring to him only as the instrumental cause? Chrysostom, in explaining the passages which refer to this subject, says, 'If the father is the cause of him, much more of the things made by him.' So also Theophylact: 'Seeing the Father is the cause of the Son, he must surely be of the things made by him.' In these statements, however, the generation of the *Divine substance* of the Son is involved, a position which we cannot for a moment admit. In our opinion, if the divine nature of Christ be caused, he cannot by any possibility be divine, but must be a limited dependent being.

Human language is utterly inadequate to describe the Godhead. His essence indeed is far beyond the reach of the loftiest intellects. Great caution, therefore, should be observed when we attempt to approach this profound theme. Two things, however, are clearly asserted in the Scriptures; first, that there is but one God, and secondly, that the Logos is God. But the question returns, how can he be God, and yet be with God, and he the agent by whom God made the worlds? We cannot but think that much mysticism is introduced here by the peculiar process of reasoning which for a long time has been sanctioned in the theological world respecting the *divine nature*. When the term 'persons' is applied to the Trinity, it is not unfrequently the case that nearly the same meaning is attached to it as in common phraseology. Now to apply the term 'person' in *this* sense to the Logos, and also to the Father, involves us in inextricable difficulties as to the divinity of the Logos and the unity of the Godhead. Person is an intelligent substance. 'Substance is that which can exist by itself, or unassociated with another thing.' It is evident, then, that to apply the word 'person' in this sense to the distinction in the divine essence leads to Tritheism, and consequently to a denial of the essential unity of the Divine nature. Whatever the distinction in the essence of the divinity, it is abundantly evident that

it is not that which makes plurality nor even personality in a human sense. That there is a distinction we believe, and how any one can receive the Scriptures as a divine revelation, and not admit this is to us a mystery. The oneness of essence and being does not exclude a difference in the order and mode of subsistence; so the unity of action does not exclude a corresponding difference in the order and mode in which the actions may be referred to individual subsistencies. Indeed, since it is certain that in God being and action cannot be separated, we should rather say that those very relations under which we represent the being of God, as an essence existing in and of itself, would also necessarily be mirrored in the divine manifestations. But from this it follows, that what considered in itself is common to all the subsistencies, may likewise be ascribed to a single one of them, not merely so far as this one is a participant in all the attributes of the Divine nature, but also because this action has a closer connection with that mode of being which we ascribe to this particular subsistence.

By some it has been maintained that the expression, 'God made the worlds by his Son,' implies the doctrine of the eternal sonship of Christ. How, it is asked, could he make the worlds by his son, if he had no son until the incarnation. The reply is evident. How could he create all things by Jesus Christ? and yet we are informed that he did. Is not Jesus Christ the designation of the Saviour invested with our nature? We can therefore say that God created the universe by his *Son*, without adopting the doctrine of the eternal sonship, with as much propriety as we can state that it was summoned into being through Jesus Christ.

What great and consolatory principles are embodied in the facts thus educed! He in whom we repose our trust is the Alpha and Omega, the Creator and Governor of all things. If then these truths, involving as they do the most glorious attributes of the Godhead, do not prove Christ to be the real and supreme God, we may confidently ask, By what arguments can we prove the Divine existence?

Having adverted to the ineffable majesty of Christ as Creator and Lord of the universe, the author of the epistle

proceeds to dilate on his glory as the visible manifestation of the Deity to man. He is the radiance of the Divine splendour, that is, as a luminous body becomes perceptible through the medium of the light it diffuses, so Christ in his complex nature furnishes a vivid display of the unutterable glories of the Godhead. He is the development of the Divine essence to our view. 'As,' says Stuart, 'an image upon a coin presents the exact lineaments of the stamp which made it, so does the Saviour present the character of the Father.' His work brings the Divine perfections before the human vision with far greater lustre than the most magnificent and stupendous objects in the universe. In our nature he finished transgression, made an end of sin, opened a pathway from the darkness and misery of this life to the throne of God, and then ascended to take possession of his kingdom and reap the fruits of his achievements.

Before we proceed further, it will be necessary briefly to allude to the citations which the writer of this epistle frequently makes from the Old Testament. When we examine these citations we can scarcely in some instances avoid the conclusion, that in their historical connection they do not exactly refer to the topics here discussed. Various solutions have been proposed. By some the theory of accommodation has been adopted. But this theory will not suit all cases, and is moreover, if carried to an undue length, fraught with mischief. Both Testaments are the productions of the same Spirit, and between both there is a harmonious and beautiful correspondence. Throughout the old economy there was a foreshadowing of the events of the gospel era. We conceive therefore that the apostles frequently, and especially the writer of this epistle, support their statements by passages from the Old Testament, which do not precisely in a strictly historical sense suit, as if the penman under the previous dispensations *directly* and *consciously* referred to the themes discussed under the new economy. We then discover the superintendence of the same divine Spirit, *there* to ordain the points of connection, and *here* to impart the capability of perceiving and laying hold of them. The citations then, contained in this epistle, as well as in other portions of the New Testament, may be classified under three

heads; 1. Those which involve direct prophecies; 2. Those which refer to types; 3. Those which are mere supports and adaptations arising from the parallelism which exists between the old and new dispensations.

In our examination of the passages under consideration, we shall discover the use of this digression.

In the version made by the Socinians the word *αγγελοι*, (*angels*) is throughout this chapter translated 'messengers.' In chap. ii. however, the term is suddenly changed for 'angels,'—the argument palpably requiring it. But is this admissible? What canon of interpretation will sanction it? Does it not discover a disposition to tamper with the Word of God to suit a creed?

Christ is said to be exalted above the angels, as he has obtained an appella-

tion more honourable than they. He is pre-eminently the Son of God, and is in possession of supreme authority and dominion. In this sense neither angels nor men were ever called sons of God.

The first quotation in ver. 5, is found in Psa. ii. 7, and evidently refers to the Messiah. The object which the Psalmist has in view is, to describe the exaltation of the Redeemer. The meaning of the writer of this epistle, therefore, is, 'This day have I constituted thee king,' that is, 'All authority in heaven and earth, in virtue of thy great mediatorial work has been given thee.' The term 'begotten' must then be understood metaphorically.

The latter part of the verse is a citation from 2 Sam. vii. 14; but whether this passage in its primary sense refers to the Saviour has been questioned. In the context we have the following language, 'If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men,' &c. Can such language as this be applied to Christ? Most assuredly not. The prediction we conceive is general, referring in its direct application to the immediate descendants of David; but the Spirit who so arranged the old dispensation as to make it foreshadow the new, points also to one infinitely exalted, and destined to occupy a throne of far greater splendour than that of David. This glorious being is designated God's 'first begotten,' (*τον πρωτοτοκον*.) The first born was the deputy of the father in the government of the family, and

was addressed by the appellation of Master or Lord. 'Hence,' says Dr. Smith, 'the Hebrew term and its correspondent word in other languages acquired the secondary meaning of that which is chief and most excellent in its kind.' The Redeemer therefore is the Head of God's universe. He has sat down on the throne, and all his enemies are to be made his footstool.

Respecting ver. vi. the inquiry has often been instituted, Whence have the words been taken? Some say from Deut. xxxii. 43, but they are not found in our version, nor in the Hebrew. The Septuagint, however, contains them. But granting that in this position they are really a portion of the sacred text, the context has not the slightest reference to the Messiah. On the whole, then, we are disposed to think that the words are a quotation from Psa. xcvi. 7. Unitarians translating the word 'angels,' *messengers*, maintain that the worship here mentioned is only an acknowledgment of the superiority of Christ to all other prophets and messengers of God. But this translation, as we have seen, cannot be admitted. It would directly lead us to a series of absurdities. It would compel us to regard prophets as 'spirits and flames of fire,' and as 'sent forth to minister for them who are heirs of salvation.' It is evident, also, that the worship here intended must imply divine adoration. Either the Psalm was originally designed by the divine Spirit as a prophecy descriptive of the Messiah and his kingdom, or its application in the Hebrews shows that the New Testament writers did not scruple to apply directly and fully to Christ passages from the Jewish Scriptures which describe the supreme perfections and honours of God. Either way the conclusion is the same, namely, that all that can be predicated of the Divine nature is proper to the Redeemer. Besides, the book of Revelation in its scenic representations exhibits him as equally with the Father the object of the worship of angels and glorified saints, and in chap. v. places every creature in the universe, the inhabitants of hell only excepted, in subordinate adoration at his footstool. 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power be unto

him that sitteth upon the throne, and unto the Lamb for ever and ever.' The pretended distinction between *λατρεία* and *δουλεία* is a mere sophism. The sacred writers and the early fathers use these terms promiscuously and indifferently. The argument, therefore, which is attempted to be founded upon them, in defence of inferior and subordinate worship, falls to the ground.

Nothing could be more natural than that the angels should be summoned to worship the Redeemer, and avow their allegiance to him at the period of his inauguration. If it pleased the Father to honour and advance him to the throne of universal dominion, was it not befitting that the heavenly courtiers should bow before him with holy reverence, and acknowledge his right to exercise his authority over the entire universe?

At the creation the 'morning stars

sang together, and all the sons of God shouted for joy.' When the Word was made flesh, and dwelt among us, angels lifted up their voices in songs of adoration and praise, 'Glory to God in the highest!' Now the most stupendous work in the divine empire had been achieved. 'Mercy and truth had met together, righteousness and peace had embraced each other.' God appeared as a 'just God and a Saviour.' The grand element of moral purification had been brought to bear on the depravity of human nature. Would not angels then delight in honouring the Lamb, the author of our salvation, and in ascribing to him 'glory, dominion and power'?

Now the full glories of the Lamb
Adorn the heavenly plains;

~~Bright seraphs learn his name,~~
And try their choicest strains.
Leicester.

THE SECOND GREAT COMMANDMENT.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.—MATT. XXII. 29.

In any mental or moral endowments which admits of degrees, it is right to place before us the highest point of excellence that it is possible to attain. He who in any particular art or duty, is constantly endeavouring after high attainments, is sure not to rest contented with any trivial proficiency; and will always improve his talents and his virtues in a degree far superior to those whose diligence is less prompted by the ardour of improvement, or who, dismayed by the difficulties before them, make no vigorous efforts to advance. Hence we see how necessary it is to inculcate the practice of precepts, and the imitation of examples of the most perfect virtue. In Christ we see the most perfect example proposed for our imitation, and in his gospel the most perfect precepts for our practice; that we may never rest satisfied with any low degree of attainment, but consider one advance only a step to a higher. The precepts of the gospel are expressed absolutely and unconditionally, without any qualifications or reserves. We are desired to be perfect, as our Father who is in heaven is perfect, that we may more strenuously

and unremittingly endeavour to liberate our fallen nature from the bondage of its corruptions. There are many precepts in the gospel which have been the object of much cavil and abuse, because they are thought not to be adapted to the imperfections of humanity, and to require a degree of purity, self-denial, and perfection, which it is impossible to attain. But we are to remember that though Christ in his gospel has published the ordinances of a perfect law, suited to his wisdom and goodness, that it is at the same time adapted to our wants, and exactly fitted to the circumstances in which we are placed; and that he will not condemn us for not attaining perfection, but for not endeavouring to attain it. It is the diligence of the endeavour which God requires at our hands, and the want of such endeavour which he will punish. But would we with more earnestness, more vigilance against temptation, more diligence in fervent prayer, endeavour to avoid evil and do good, we should find that a far higher state of christian perfection would be attained than many apprehend.

Of those precepts to which it seems

most difficult to yield obedience, the Saviour's command, 'Thou shalt love thy neighbour as thyself,' is perhaps the most hostile to our selfishness, and adverse to our inclinations; notwithstanding that every benevolent action is in some measure its own reward, being always accompanied with a moral satisfaction. Every instance of victory over our unsocial feelings and desires, is associated with a degree of delight more heartfelt and more pure than any other victory: it diffuses over us the sweet complacency of a virtuous self approval, which is greatly superior to any of the gross enjoyments of selfishness. The more studiously we consider the frame of our nature, the spiritual wants of the world, and the tendencies of actions, the more we shall find that there is no precept in which the followers of Christ have a greater interest than in the pursuit of a disinterested benevolence. Is gain our object? what can be greater gain than that of a quiet conscience, a mind filled with ineffable satisfaction, a heart thrilling with angel's joy? Do we desire pleasure? and what do we desire more? Then what can afford pleasure so pure, or so heavenly, as the practice of benevolence? Much do they mistake the nature of pleasure who place it in mere personal enjoyments. What pleasure is there in loving ourselves, compared with that which there is in loving others? Is not love diffusive? and can we assign any limits to its diffusion? And the more we confine it within the verge of our own breasts, or the more narrow we make its boundary, and the more multiplied its exceptions, the more we diminish the sum of our enjoyments.

In proportion as the thoughts, the affections, and in short the whole man, is subject to the gentle sway of charity—the soul is in a calm and healthful state: every vindictive emotion and every inordinate propensity is repressed. Of all the virtues which form the christian character, love is that which engages the affections, and conciliates the love of others. Courage may excite our admiration, truth our reverence, and power our dread; but benevolence alone is the object of our love. In what else but love can we find so sure a preventative of, or so efficacious an antidote to all those inordinate passions and emotions which disturb our peace, waste our happiness, and cause us to pass so many

comfortless days and sleepless nights? Do we repine at other's good? Do we envy their happier fortune? Do we cherish any inveterate dislike, any rooted aversions, any unrelenting animosities? Do we thirst to return an affront, to retaliate an injury? Are we discontented with our condition, impatient under scoffs or contumely, or neglect under the vexations of life, or the strokes of fortune? Are we jealous of frivolous distinctions, furious competitors for pomp or power, ravenous seekers of a perishable treasure? O what but love can assuage these inordinate desires, appease these tumultuous passions, cool these heats in our hearts, allay this inquiet state of our minds and affections, and give us peace! 'Tis love which seeks the crown of everlasting glory, and sighs in secret for the recompence of the just, that will not suffer us to lust after the unsatisfactory distinctions of ambition, or the unprofitable hoards of covetousness.

Love to our neighbour is not only positively beneficial to us by the heartfelt delight which it produces, but it is negatively useful by securing us from injury. For what fortress, though secured with gates of brass, or even built with walls of iron, can prove so certain and lasting a protection against injury, as the love, the esteem and the trust of our fellow-creatures; cemented by the consciousness of our entire good will towards them, and by the manifestations of a pure and disinterested benevolence in our hearts and lives? Love disarms hate, and produces a reciprocity of love. Terror, or the display of superior power, may, for a time, suspend the operations; but love only, which conciliates good will, can extinguish the animosity of an enemy. Love will be found a more powerful conqueror than the sword; for the sword can subdue only the force of men's arms, but love can soothe the virulent, and subjugate the stubborn passions of their hearts. Love therefore, ought to be the ruling policy of states, as much as the governing law of individuals: it would put an end to public wars and private feuds; it, indeed, cannot make all men's opinions or interests the same, but it will not suffer the difference of their opinions, or the diversity of their interests, to alienate their affections from, or to render them hostile to the welfare of each other. To

'love our neighbour as ourselves will be the surest means of preserving peace, by warming the hearts of men with the spirit of peace.

Love increases the enjoyment of wealth, and abates the pains of poverty; makes adversity less bitter, and prosperity more sweet. Those who have had large experience of all the diversities of pleasure, have been ready to bear testimony to this truth, that the most exquisite delight which wealth can produce, is that which arises from a liberal distribution of it to the necessities of others; and he who has thus employed his affluence in making many rich, will not be forsaken if by any reverse of fortune, he is made poor. Love to our neighbour teaches us to consider ourselves as the stewards rather than the proprietors of the good things which we possess; not one of the gifts or talents which we have was given us to be laid up in a napkin, or devoted only to our personal and selfish gratification. The talents of the wise and the possessions of the rich, were bestowed by heaven as much for the benefit of others as for that of the individual, and they are never rightly used when that great end is unheeded and forgotten.

Religion is a pleasant service, and love is that which renders it pleasurable; it is the most lovely garb in which it can appear, and is then best formed to conciliate every beholder. The more we love God the less restraint we shall feel in doing his will; for love sweetens every toil. Obedience to those precepts of religion which require a rigid self-denial, is rendered difficult by selfishness; but when love takes possession of the soul it makes our cheerful feet in swift obedience move, and is unto us a source of the purest satisfaction; for can that service produce a downcast look, or a desponding heart, which is performed while all the sensations and emotions of meekness, humility, trust, and love unfeigned are alive and thrilling in the heart? And as the essence of love is good-will to others, shewing itself in acts of practical benevolence as far as there is ability, the feeling of love may be enjoyed, and its reward reaped by the poor as well as by the rich. For though a man may have but one mite to give in alms, he may have the spirit of love glowing in his heart, filling him with the sincerest desires and ardent

prayers to God for the happiness of his fellow-man of every nation, and kindred and clime.

The good of others, when we envy it, is our loss; but when we rejoice in it, it becomes our gain. He, therefore, can hardly be accounted poor, whatever be his circumstances, whose soul is enriched with love. Of the happy angels in their happy heaven it is written, that they rejoice in proportion to the increase of happiness, which they behold in the creation of God; and that their happiness keeps perpetually increasing in proportion as they are conscious of its increase in the rational and sentient universe, 'For I say unto you that there is more joy in the presence of the angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance.'

Nothing, so much as love, ennobles our nature, and enlarges our hearts; it makes the sphere of our existence, the circumference of our affections, spacious as the universe; it is what, more than any thing else, renders man like God. 'God is love.' 'He maketh his sun to shine upon the evil and upon the good, and sendeth his rain upon the just and upon the unjust.' Love is his distinguishing attribute, the crown of his excellencies, the centre of glory, in which all the rays of his perfections meet. Love, therefore, when it gets full and entire possession of the soul, is an approximation to the brightest perfection of the ever blessed Jehovah himself.

If one circumstance more than another has a tendency to enhance the importance of the precept, it is the representation which the sacred Scriptures give of the great judgment day, and that in proportion to the cultivation or neglect of it, will the decisions of that day terminate. Read especially from Matt. xxv. 31—46. Why do I thus persuade men? And why recommend this precept for their adoption? Because it is for the glory of God and the promotion of Christ's kingdom: it is the cause of the gospel against one of the strongest holds of the kingdom of Satan. If we are christians our creed is the gospel, the whole gospel, and nothing but the gospel; we abhor that system that would mutilate it by separating faith and obedience; and while we place all our joy, and hope, and trust on the glorious doctrine of salvation by

faith in the atonement; believing, that other foundation can no man lay than that is laid, which is Jesus Christ and him crucified; yet we shall be concerned to show by our good works, by our zeal for the glory of God, and our practical love to man, that we have indeed that faith which worketh by love, and overcometh the world. Had, therefore, love no hope of a future life, no promise of a glorious eternity, it would be wisdom to cherish the spirit and cultivate the habit. For the present delight with which it is invariably attended, the peace and happiness which it promotes amongst men, its manifold advantages to society, the union and enlargement of the church of Christ, and consequent upon it, its more rapid spread throughout the universe, it claims our regard; but how much stronger and more urgent are those motives, with all diligence and zeal to stir up the spirit of love in our souls, when we reflect, that death itself will open the gates of immortality and eternal life to

those in whose souls love has found its abode, while they were placed in this chequered state of trouble and calamity, of darkness and of death, in which there is so much need for its exertion, and so many opportunities for its exercise? O Charity! thou loveliest, and most lasting of virtues! thou fairest ornament of the man! thou distinguished badge, and almost essence of the christian! thou glory of the angel! thou fruit of the Spirit! thou offspring and darling of Heaven! thou emanation from the loveliest attribute and brightest name of God! and thou element in which the angels and the blessed breathe! come, occupy my heart, dwell in my bosom, fill all the capacity of my soul! Henceforth, thy room in this breast shall be enlarged, and no dark passion, or covetous desire shall rival thee. The possession of it always shall be thine; together with thine elder sister, Love to God.

Wisbech,

B. H.

THE RELIGIOUS PRESS OF GREAT BRITAIN.*

WHAT has been done to meet the evil of an ungodly press? Comparatively nothing.

The Grants of the Religious Tract Society last year amounted to	2,062,741
The entire issue of the British and Foreign Bible Society	1,441,651
The entire issue of the Trinitarian Bible Society	11,556
The number of Bibles printed in Scotland	312,000

Making a total of 3,827,948

Or about one-eighth of the issues before enumerated.

If, however, we take the entire issues (not grants) of the Religious Tract Society for the last year, printed in a great variety of languages, and in size ranging from the handbill to the volume, we have ..	17,571,413
British and Foreign Bible Society	1,441,651
Trinitarian Bible Society	11,556

Bibles printed in Scotland .. 312,000

Making a Total of 19,336,620

If we add the circulation of the

Christian's Penny Magazine at 101,000 per month ..	1,212,000
The Churchman's Penny Magazine at 100,000 ditto ..	1,200,000
For miscellaneous London monthly religious literature which may be thus classified—	
1 Magazine average monthly circulation 30,000, or per year	360,000
2 ditto monthly average 15,000	360,000
4 ditto ditto 9,000	432,000
6 ditto ditto 5,000	360,000
7 ditto ditto 3,000	252,000
10 ditto ditto 2,000	240,000
37 at about ditto 1,500	666,000

Grand Total 24,418,620

Thus putting together these various efforts of the church of Christ, to meet the requirements of those within as well as those without her communion, abroad as well as at home, in all

* See the article on the *Ungodly Press* in the last No. of the Repository.

known languages as well as the English, it still falls far short of the London issue of pernicious literature, the balance in favour of the latter being 4,443,380.

Teetotalism, early closing, and many similar movements have their powerful and united aggressive and defensive periodical literature; so have all shades of infidelity and unbelief, and so have the world and the flesh. But where is the aggressive and defensive literature of the united church of Christ issuing periodically?

Now the probability is, that in answer to this inquiry, we shall be referred to the Religious Tract Society: and a truly great and glorious institution it is: but it has done comparatively nothing in the direction indicated. The following extract from the society's report for 1846, gives an analysis of the general grants:—

District Visiting, London City, and Town Missions, Christian Instruction, Loan Tract, and kindred institutions ..	562,595
Sabbath-day circulation ..	35,084
Soldiers, Sailors, Rivermen, &c.	142,365
British Emigrants ..	62,000
Prisoners	6,210
Hospitals	1,175
Workhouses and Union Poor-houses	6,562
Railway Workmen	28,376
Fairs	45,892
Races	18,563
Foreigners in England ..	7,591
Home Missionary Agents ..	44,111
Special occasions, on which large assemblies have met, &c. ..	15,125
Miscellaneous--being 360 grants for destitute districts, villagers colliers, houseless poor, convict ships, also the Christian Spectator, Report, and specimens to Subscribers ..	754,202
	<hr/>
	1,729,851
Scotland and the Orkneys	79,953
Wales	22,778
Ireland	230,259
	<hr/>
	332,990

Making an entire total, for twelve months' issues of .. 2,062,841
made up principally of small tracts and handbills.

One month's issue of pernicious literature from London far exceeds it all; and when any one item is selected on which a comparison can be instituted, and the circulation of the bane and of

its antidote is contrasted, the neglect of the church of Christ is still more apparent. Thus, take the Sabbath-day grants, which were 35,084; on the other side, the paper which in its very title defies and desecrates the Lord's-day, circulates 1,080,000 during the same period; (see *May Rep.* p. 215,) so that two of its issues exceeded the Tract Society's entire grants for Sabbath-day circulation.

Again, the Tract Society's issues for fairs and races amounted to 64,455, while the issues of one weekly paper devoted to the maintenance of these and more degrading sports amounted to 1,014,000; three issues of the latter exceeding the entire of the former. Thus in two or three weeks the world does more to promote this or that special manifestation of evil than the church of Christ does specially to retard it: moreover, the one is generally the work of an individual, the other the united effort of the church.

Infidelity is coming in like a flood, and is wonderfully helped forward by a large class of publications, only one or two of which have been included in the foregoing statistics. In the works alluded to, religion is never openly attacked, nor are the moral feelings ever violated; on the contrary, there is a kind of striving after moral purity, but without the cleansing process being sought through Christ's blood; in some cases there is a seeking after sanctification (so to speak,) and its results; but Christian atonement and justification are unknown, or repudiated. This class of literature is exceedingly large, and its circulation is fearfully extensive. The best writers, foreign as well as English, are pressed into its service, and in all that relates to mechanical or commercial production, whether as to price or style, journals of this class take the acknowledged lead in our periodical literature. Little or nothing has been done to defend evangelical christianity against the attacks of infidelity in this insidious form, and still less has been attempted to combat its open and unblushing advances. Referring again to the Tract Society's report for 1846, we find that 1500 copies of Bogue's Essay were granted on reduced terms to a society for the suppression of infidelity in Scotland, but we search in

vain for any other allusion to special efforts in this direction.

The *Weekly Visitor* was for some time a rival to the journals just alluded to, having been commenced shortly after one or two of them had taken firm hold of the popular mind: but it soon fell immeasurably behind its worldly competitors, and changed its title to *The Visitor*, with a monthly instead of a weekly issue, and its sale is now comparatively limited. The *Monthly Messenger* has a circulation of 65,136, and of the *Monthly Volume* it is said that 'an edition of 10,000 of the first volume of this series was quickly exhausted, and a large second edition immediately needed.' Now even supposing that these publications met the want which has been described, their circulation is but small compared with the periodicals previously alluded to, one of which (and one that is not included in the statistics previously given) has a weekly circulation of 80,000! But they do not meet the want described, and the great probability is, that in a few months or years at most, they will share the same fate as *The Visitor*, and this, not from a want of intrinsic merit, but from a cause which will be explained in a subsequent page.

Far be it from the writer to breathe a whisper against the excellent tracts and periodicals of the Religious Tract Society. As will be subsequently explained, his sole objection is to its principle of action. He conceives that had it confined itself to circulation, leaving production to individuals, and merely sustaining the same relationship towards the issue of tracts and books, that the Free Church does to the Cheap Publication Scheme, there would necessarily have entered into the character of the society's works greater freedom and vigour, and the issues would have been immensely larger.

If we take into account the Tract Society's grants of libraries, which may be justly claimed as another mode of combating infidelity by means of the press, how insignificant their amount! 429 were granted to meet the united demands of day and Sunday-schools, destitute districts, poor-houses, factories, village schools, young ministers, &c., &c.

Sabbath breaking is countenanced and encouraged to a larger extent by the pernicious literature we have been describing, than by any other means whatever. From the most debased to the most refined of the periodicals previously referred to, they all pervert that Scripture which saith, that 'the Sabbath was made for man, and not man for the Sabbath;' making it to convey the opposite of its true meaning: as though God had set apart one day in seven on which his unchanging law might be violated with impunity, and man's will be done, rather than Jehovah's.

And the practice is co-extensive with the theory. With but few exceptions all those connected with these journals habitually break the Sabbath; and not only is the Lord's-day desecrated in printing, publishing, posting, and retailing these journals; but the minds of the readers are retained in unworthy contemplations, until one of the purposes of God in the consecration of the day is entirely forgotten, and a practical atheism prevails; so that instead of the returning Sabbath being a memorial to every man that he and all around him were created by God, and that in him we live, and move, and have our being; it has become a day in which vast multitudes of our fellow-creatures openly declare that they are their own, and appear practically to obliterate from their lives the traces of a Supreme Being.

The writer hopes to be pardoned for a slight digression, while he expresses his belief that one cause why the world has learned to treat with disrespect, the primary and general institution of the Sabbath, which renders it binding on every creature under heaven, viz., as a memorial of creation, is undoubtedly to be traced to the fact that the church has neglected to consecrate the Lord's-day as she ought — has forgotten that it commemorates a greater event than creation, and points to a period when a true and eternal Sabbath shall exist.

But to proceed: a strange anomaly presents itself in 'Christian' England. Our daily press does homage to God's law respecting the Sabbath; and in this we are distinguished from some

of our continental neighbours; but our weekly press seems to have been invented to counteract the beneficial example, the great majority of its issues being on the Sabbath. If the Times or the Morning Chronicle were to publish on the Sunday, even the worldly man would be startled, and would admit that we were retrograding in the march of nations; but the evil thing is done, though in a different manner. In the case of a paper previously adverted to, the sacred interval consecrated by our daily press, is not only filled up by this paper, but it prefixes to its usurpation of the title of our principal daily paper, the very name of the Sabbath. As a member of the press, the writer is an advocate for its freedom; but assuredly a nation which, while it gives freedom to the stage and the press, requires from both that public morality should be respected, ought never to have licensed an avowedly Sunday paper—ought never to have allowed the national die thus to proclaim our national sin.

Some idea of the extent of the evil may be formed from the fact, that while, according to the stamp returns previously quoted, the issues for the daily press were about 53,000 per day; the issues for the three Sunday papers so often referred to, were about 103,000 every Sabbath. This, however, is but a small portion of our Sabbath issues. At the time the returns were made there were many more Sunday papers than these three; while 53,000 embraces the entire of the daily issues. Since that period one daily paper has been added to the list; but several weekly papers have, as we have already seen, arisen, and attained large Sabbath circulations; then we have the unstamped Sabbath circulation. Now, looking at these facts, it will be quite safe to affirm that there are more newspapers and unstamped publications sold and circulated on the Lord's-day, than on the other six days put together. Or we may view this subject in another way, and say, that as almost all the twenty-eight millions of pernicious literature issuing from London in one year, is published on or for the Sabbath, it may be safely affirmed that there are 500,000 Lord's-day issues (making the ample allowance of 10,000 per day for the new

daily paper,) against 63,000 for any one day's issue of the entire daily press; or 500,000 Lord's-day issues against the whole week's issue to the daily press of 378,000. Who can contemplate this fact unmoved? The writer confesses to a conflict of feelings—pain, sorrow, and alarm, in view of the awful facts; remorse, humiliation, and anxiety in their aspect towards the church of Christ, which has so fearfully neglected the press.

The Sunday newspaper or periodical keeps many thousands of persons from the house of prayer. If a mechanic or labourer can read, and is not given over to drunkenness or some other form of slavery, unless he is a pious man, he will have his Sunday paper. Should he reside in the neighbourhood of an evangelical ministry, he may perhaps be fortunate enough to have a tract or religious book left at his house on the Lord's-day; or his children may attend the Sabbath-school. He has better manners than to refuse the tract, because he is convinced of the good intentions of the visitor: but he has never read it; or if he has looked into one or two it has merely been to please the visitor; and finding that they are 'all alike,*' he just receives and returns them to keep up appearances; but he turns with avidity to his weekly paper, where he finds what comes home to his business and bosom—the state of his country, its domestic and foreign relations, his queen and her counsellors, his countrymen and their wants and wishes. These are all topics on which he *thinks*; and as he 'has but one day out of the seven to himself;' he reads to think, and because he thinks he reads.

Perhaps the man just spoken of sends his child to the Ragged or Sabbath-school. The boy learns to read, and returns home to acquire his father's habit: soon does the opening mind imbibe a taste for some of the objects or pursuits continually presented before it in glowing colours by the Sabbath paper. It may be, after a few years, politics, or rational religion, as it is falsely termed. Or, after feeding the imagination for some time on fiction and tales of horror, it may be the stage or one of the debasing varieties of sport-

* This is a common, but groundless, objection to tracts.

ing which engages the youthful heart. The few children from the classes alluded to that remain at the Sabbath-school after they reach the age of about fourteen or fifteen; (numbers leaving about that age;) clearly demonstrate the presence of a powerful inducement; the writer believes that one principal cause (as far as the church of Christ is responsible) arises from the want of suitable mental provision and employment. In the world it is just the reverse. There, as we have already seen, on every hand are presented tempting dainties and alluring viands, and no wonder that the appetite, neglected in its incipient requirements, gives way before the combined influences of inward and outward temptation. The head and heart of the young man or woman are first lost to the Sabbath-school, and then the feet and hands. Make due provision for the former, and the latter will be generally retained. Well-conducted Bible and essay classes and Sabbath-school Institutes are, therefore, invaluable auxiliaries to the Sabbath-school. The church of Christ cannot change the tendencies of a fallen and depraved nature, or implant a spiritual taste where the elements of spiritual life do not exist; but she can and ought to constrain into her service every thing lawful by which the mind of man may be retained under the influence of christian precepts and ordinances.

Now what is the remedy for all these evils? Shall we suppress the infidel and Sabbath-breaking paper by legal enactment? Assuredly not. 'My kingdom is not of this world, else would my servants fight.' Be it ours to counteract and correct by an adequate energetic effort. Under the law, were not all things sprinkled with blood? and shall it be otherwise under the gospel? In Christ's days, are not the very pots in every house to be marked, 'Holiness to the Lord?' and shall the church of Christ refuse thus to consecrate the press? Is the pulpit alone to possess the right of teaching and ministry, and

to refuse to share these honourable services with that power which was called into existence by Him who chooses 'things that are not, to bring to nought things that are?' Has not the press multiplied our Bibles, and scattered God's Word over the whole world, and in every tongue, rendering a famine of the letter of life, a thing almost impossible? And is the press to be the exclusive property of the men of the world? Are they its friends? So are we. Are their liberties the offspring of its efforts? So are ours. Does it minister to their idols; and shall it not minister to the one living and true God? Let us, therefore, consecrate the press in the midst of our churches. Let some of our most talented ministers of the gospel, who are adapted to the work, devote themselves entirely to *teaching by the press*. The world requires their services. Millions of minds can only be reached by means of the press. Does any one shrink back, fearing lest 'the office of the ministry' should be degraded? Groundless objection! The christian ministry is, doubtless, of Divine institution, and none should exercise it but those who are called of God; but the narrow confines of the pulpit-floor will never satisfy the soul enlarged by God's love. Such an one beholding London alone, and seeing in it an empire peopled by upwards of two millions of souls—many myriads of whom never come within the range of the pulpit; and other myriads of whom only gather round it to be willingly deceived, will long to warn every man; to teach every man; and to preach unto every man, the 'unsearchable riches of Christ,' no matter in what way he attains his object. Is the mere *pulpit* anything? Does the sight of the *pulpit* convert the soul? Nay, verily; but conversion is the work of the Holy Spirit; and as the wind bloweth where it listeth, irrespective of the desire or control of man; so does the Spirit operate as to time, place, and means, 'according to the counsel of His own will.'

PASSAGES FROM THE LIFE OF THE LATE MRS. E. FRY.

Four members of the Society of Friends, all well known to Elizabeth Fry, visited some persons in Newgate who were about to be executed. Al-

though no mention is made of the circumstance in the 'journal,' it has always been understood that the representations of these gentlemen, particularly those of William Forster, one of their number, first induced her personally to inspect the state of the women, with a view of alleviating their sufferings occasioned by the inclemency of the season.

At that time all the female prisoners in Newgate were confined in that part now known as the untried side. The larger portion of the quadrangle was then used as a state-prison. The partition wall was not of sufficient height to prevent the state-prisoners from overlooking the narrow yard, and the windows of the two wards and two cells, of which the woman's division consisted. These four rooms comprised about one hundred and ninety superficial yards, into which at the time of these visits nearly three hundred women with their numerous children, were crowded; tried and untried, misdemeanants and felons, without classification, without employment, and with no other superintendence than that given by a man and his son, who had charge of them by night and by day. Destitute of sufficient clothing, for which there was no provision, in rags and dirt; without bedding, they slept on the floor, the boards of which were in part raised to supply a sort of pillow. In the same rooms they lived, cooked, and washed. With the proceeds of their clamorous begging when any stranger appeared amongst them, the prisoners purchased liquors from a regular tap in the prison. Spirits were openly drunk, and the ear was assailed by the most terrible language. Beyond that necessary to safe custody, there was little restraint over their communication with the world without. Although military sentinels were posted on the leads of the prisons, such was the lawlessness prevailing, that Mr. Newman, the governor, entered this portion of it with reluctance. Fearful that their watches should be snatched from their sides, he advised the ladies, though without avail, to leave them in his house.

Into this scene, Mrs. Fry entered, accompanied only by one lady, a sister of Sir T. F. Buxton. The sorrowful

and neglected condition of these depraved women, and their miserable children, dwelling in such a vortex of corruption, deeply sank into her heart, although at this time nothing more was done than to supply the most destitute with clothes. A vivid recollection of the green baize garments, and the pleasure of assisting in their preparation for this purpose, is still retained in her family. She carried back to her home, and in the midst of other interesting avocations, a lively remembrance of all that she had witnessed in Newgate; which within four years induced that systematic effort for ameliorating the condition of these poor outcasts, so signally blessed by Him who said, 'That joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'

A second visit to Newgate.—On her second visit she was at her own request, left alone amongst the women for some hours; and on that occasion she read to them the parable of the Lord of the vineyard, in Matt. xx., and made a few observations on the eleventh hour, and on Christ having come to save sinners, even those who might be said to have wasted the greater part of their lives estranged from him. Some asked who Christ was; others feared that their day of salvation was passed.

The children who were almost naked, were pining for want of proper food, air, and exercise. Mrs. Fry on this occasion particularly addressed herself to the mothers, and pointed out to them the grievous consequences to their children of living in such a scene of depravity. She proposed to establish a school for them, to which they acceded with tears of joy. She desired them to consider the plan, for without their steady co-operation she would not undertake it; leaving it to them to select a governess from amongst themselves.

On her next visit they had chosen a schoolmistress, a young woman named Mary Connor, who proved eminently qualified for her task. She had been recently committed for stealing a watch, and became one of the first fruits of christian labour in that place. She was assiduous in her duties, and was

never known to infringe one of the rules. A free pardon was granted her about fifteen months afterwards; but this proved an unavailing gift, for a cough which had attacked her a short time previously ended in consumption. She displayed during her illness, much patience and quietness of spirit, having, as she humbly believed, obtained everlasting pardon and peace through the merits of her Lord and Saviour. She died in this hope, 'full of immortality.'

Mrs. Fry's views were received with cordial approbation by the sheriffs of London, the ordinary, and the governor of Newgate, although they looked upon it as an almost hopeless experiment. An unoccupied cell was by their permission appropriated for the school-room. On the day following this arrangement, Mrs. Fry, accompanied by her friend Mary Sanderson, and with the poor prisoner Mary Connor, as mistress, opened the school for the children and young persons under twenty-five years of age, but from the small size of the room they were obliged to refuse admission to many of the women, who earnestly entreated to be allowed to share in their instructions. Mary Sanderson then visited a prison for the first time, and her feelings were thus described by herself to Sir T. F. Buxton.

'The railing was crowded with half-naked women, struggling together for the front situation with the most boisterous violence, and begging with the utmost vociferation. She felt as if she were going into a den of wild beasts, and she well recollects quite shuddering when the door closed upon her, and she was locked in with such a herd of novel and desperate companions.'

Something similar must have been the effect on that faithful co-adjutor in this work, Elizabeth Pryor, in rather a later period, upon seeing the women squalid in attire and ferocious in countenance, seated about the yard. From the prison-door a female issued, 'yelling like a wild beast,'—these were Mrs. Pryor's own words. She rushed round the area with her arms extended tearing everything of the nature of a cap from the heads of the other women. The sequel too is important; for this very woman, through the

grace and mercy of God, became humanized under the instruction of the ladies. After having obtained her liberty, she married, and for years came occasionally to see Mrs. Pryor, who considered her a well-conducted person, her appearance always being most respectable.

A few other ladies gradually united themselves to those already engaged in the work, and the little school in the cell at Newgate continued for many weeks their daily occupation.

'It was in our visits to the school, where some of us attended almost every day, that we were witnesses to the dreadful proceedings that went forward on the female side of the prison; the begging, swearing, gaming, fighting, singing, dancing, dressing up in men's clothes. The scenes are too bad to be described, so that we did not think it suitable to admit young persons with us*'

The ladies thought some of the existing evils could be remedied by proper regulations; and in the commencement of the undertaking, the reformation of the women, sunk as they were in every species of depravity, was scarcely thought of, much less anticipated. By degrees, however, the heroic little band became convinced that good might be effected even amongst them, for intercourse with the prisoners inspired them with confidence. The poor women were earnest in their intreaties not to be excluded from the benefits which they began to perceive would result to themselves from improved habits. But whilst this encouraged on the one side, every sort of discouragement presented itself on the other. The officers of the prison, as well as the private friends of these ladies, treated the idea of introducing industry and order into Newgate, as visionary. Even some of those interested in the attempt apprehended it would fail, from the character of those for whom it was intended; also from its unfavourable locality in the midst of a great metropolis, and from the difficulty of obtaining a sufficiency of labourers for such a work. It was also urged that even if employ-

* Mrs. Fry's evidence before the House of Commons.

ment could be procured, the necessary materials for work would be destroyed, or stolen. In recalling this period, one of those engaged in it thus writes: 'But amidst these discouraging views, our benevolent friend evinced that her heart was fixed; and trusting in the Lord, she commenced her work of faith and labour of love.'

Visit to women and others under sentence of death.—'I have just returned from a most melancholy visit to Newgate, where I have been at the request of Elizabeth Tricker, previous to her execution to-morrow morning at eight o'clock. I found her much hurried, distressed, and tormented in mind; her hands cold, and covered with something like the perspiration preceding death; and in universal tremor. The women who were with her said she had been so outrageous before our going that they thought a man must be sent for to manage her. However, after a serious time with her, her troubled soul became calmed.

'But is it for man thus to take the prerogative of the Almighty into his own hands? Is it not his place rather to endeavour to reform such; or to restrain them from the commission of further evil? At least to afford poor erring mortals, whatever may be their offences, an opportunity of proving their repentance by amendment of life. Besides this poor young woman, there are also six men to be hanged, one of whom has a wife near her confinement, also condemned, and seven young children. Since the awful report came down, he has become quite mad from horror of mind. A strait waistcoat could not keep him within bounds. He had just bitten the turnkey. I saw the man come out with his hands bleeding as I passed the cell. I heard that another who had been tolerably educated and brought up, was doing all he could to harden himself through unbelief, trying to convince himself that religious truths were idle tales. In this endeavour he appeared to have been too successful with fellow-sufferers. He sent to beg for a bottle of wine, no doubt with the idea of drowning his misery, and the fears that would arise, by a degree of intoxication. I inquired no further; I have seen and heard enough.'

Letter from a female convict in New South Wales to Mrs. Fry.

'Parramatta, New South Wales,
July 10th, 1820.

HONOURED MADAM.—The duty which I owe to you, likewise to the benevolent society to which you have the honour to belong, compels me to take up my pen to return you my most sincere thanks for the heavenly instruction I derived from you and the dear friends, during my confinement in Newgate.

'In the month of April, 1817, how deep did that blessed prayer of yours sink into my heart; and as you said, so I found it, that when no eyes see, and no ears hear, that God both sees and hears, and then it was that the arrow of conviction entered my heart, and in Newgate it was that poor Harriet S——, like the prodigal son, came to herself, and took with her words and sought the Lord; and truly can I say with David, 'Before I was afflicted I went astray, but now have I learned thy ways, O Lord!' and although affliction cometh not forth of the dust, yet how prone to forget my God and Maker, who can give songs in the night. And happy is that soul that when affliction comes can say with Eli, 'It is the Lord;' or with David, 'I was dumb, and I opened not my mouth, because thou didst it;' and with Job when stripped of every comfort, 'Blessed be the Lord who took away, as well as gave,' and may the Lord grant every one that is afflicted such a humble spirit as theirs.

'Believe me, my dear madam, I bless the day that brought me inside of Newgate walls, for there it was that the rays of Divine truth shone into my dark mind; and may the Holy Spirit shine more and more upon my dark understanding, that I may be enabled so to walk as one whose heart is set to seek a city whose builder and maker is God.

'Believe, me my dear madam, although I am a poor captive in a distant land, I would not give up having communion with God one single day for my liberty; for what is the liberty of the body compared with the liberty of the mind? and soon will that time come when death will release me from

all the earthly fetters that hold me now, for I trust to be with Christ, who bought me with his precious blood.

'And now, my dear madam, these few sincere sentiments of mine I wish you to make known to the world, that the world may see that your labour has not been in vain in the Lord.

'Please to give my love to all the dear friends, and Dr. Cotton, Mr. Baker, Simpson, and all; the keeper of Newgate, and all the afflicted prisoners; and although we may never meet on earth again, I hope we shall all meet in the realms of bliss, never to part again. Please give my love to Mrs. Stennett, and Mrs. Greg. And believe me to remain,

Your humble servant,

HARRIET S——.'

Changes in the aspect of Newgate.—
'A gentleman well known to Mrs. Fry, who was desirous of seeing and judging for himself of the effects of this singular experiment, visited Newgate just a fortnight after the adoption of the new rules. We give his own words. 'I went and requested permission to see Mrs. Fry, which was shortly obtained, and I was conducted by a turnkey to the entrance of the women's wards. On my approach, no loud and dissonant sounds or angry

voices indicated that I was about to enter a place which I was assured had long had for one of its titles that of 'Hell above ground!' The court yard into which I was admitted, instead of being peopled with beings scarcely human, blaspheming, fighting, tearing each other's hair, or gaming with a dirty pack of cards, for the very clothes they wore, which often did not suffice for decency, presented a scene where stillness and propriety reigned. I was conducted by a decently-dressed person to the door of a ward, where at the head of a long table sat a lady belonging to the Society of Friends. She was reading aloud to about sixteen women-prisoners, who were engaged at needle-work around it. Each wore a clean-looking apron and bib, with a ticket having a number on it, suspended from her neck by a red tape.

'They all arose at my entrance, curtisied respectfully, and resumed their seats. Instead of a scowl, leer, or ill-suppressed laugh, I observed on their countenances an air of self-respect and gravity, a sort of consciousness of their improved character, and the altered position in which they were placed.

'I afterward visited the other wards, which were the counterpart of the first.'

THE MAGNETIC TELEGRAPH.

BY THE REV. JAMES GILBORNE LYONS, LL.D.

Along the smooth and slender wires,
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun:
No peals or flashes heard or seen,
Their wondrous flight betray,
And yet their words are quickly felt
In cities far away.

Nor summer's heat nor winter's hail
Can check their rapid course;—
They meet unmoved the fierce wind's rage,
The rough wave's sweeping force;
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or wo,
To thousands far away.

VOL 10.—N. S.

But faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The christian's life and Lord,
Of him who, taught in smiles and tears,
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Ay! though no outward wish is breath'd,
Nor outward answer given,
The sighing of that humble heart
Is known and felt in heaven:—
Those long frail wires may bend and break,
Those viewless heralds stay,
But Faith's last word shall reach the throne
Of God, though far away.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

LITERARY AND SCIENTIFIC SELECTIONS.

POMPEII: ITS DESTRUCTION AND RE- DISCOVERY.

In the superstitions of the middle ages, Vesuvius assumed the character which had before been given to Avernus, and was regarded as the mouth of hell. Cardinal Damiano relates the following stories, in a letter addressed to Pope Nicholas II. 'A servant of God dwelt alone near Naples, on a lofty rock hard by the highway. As this man was singing hymns by night, he opened the window of his cell to observe the hour, when lo, he saw passing many men, black as Æthiopians, driving a large troop of pack-horses laden with hay; and he was anxious to ask who they were, and why they carried with them this fodder for cattle? And they answered, "We are evil spirits, and this food which we prepare is not for flocks or herds, but to foment those fires which are kindled against men's souls; for we wait first for Pandulphus, prince of Capua, who now lies sick; and then for John, the captain of the garrison of Naples, who as yet is alive and well." Then went that man of God to John, and related faithfully that which he had seen and heard. And at that time the Emperor Otho II., being about to wage war on the Saracens, was journeying towards Calabria. John, therefore answered, "I must first go reverently and meet the emperor, and take counsel with him concerning the state of this land. But after he is gone I promise to forsake the world, and to assume the monastic habit." Moreover, to prove whether the priest's story were true, he sent one to Capua, who found Pandulphus dead; and John himself lived scarce fifteen days, dying before the emperor reached those parts.'

The general supposition is, that the present cone, or highest part of Vesuvius, is based upon the ruins of a larger mountain, which in all proba-

bility, though of volcanic origin, was not subject to those convulsions, which, in after years, buried Herculaneum and Pompeii in what may not inappropriately be termed a living tomb, since no writer makes important mention of it. The first recorded eruption, and that in which it is by some assumed the present cone was thrown up, took place in the year 79; and it was then that the destruction is supposed to have taken place:—

'By an unusual good fortune we are in possession of a faithful narrative, furnished by an eye-witness, of the catastrophe which overwhelmed Pompeii. It is contained in two letters of Pliny the younger to Tacitus, which record the death of his uncle, who fell a victim to his inquiring spirit and humanity:—

"On the 24th of August, about one in the afternoon, my mother desired my uncle to observe a cloud which appeared of a very unusual size and shape. He had just returned from taking the benefit of the sun, and after bathing himself in cold water and taking a slight repast, was retiring to his study. He immediately arose and went out on an eminence, from whence he might more distinctly view this very uncommon appearance. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from Mount Vesuvius. I cannot give a more exact description of its figure, than by resembling it to a pine tree, for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upwards, or the cloud itself being pressed back again by its own weight, expanded in this manner: it appeared sometimes bright and sometimes dark and spotted, as it was more or less impregnated with earth and cinders.

"The buildings all around us, tottered, and though we stood upon open ground, yet, as the place was narrow

and confined, there was no remaining there without certain and great danger; we therefore resolved to quit the town. The people followed us in the utmost consternation, and, as to a mind distracted with terror every suggestion seems more prudent than its own, pressed in great crowds about us in our way out. Being got at a convenient distance from the houses, we stood still, in the midst of a most dangerous and dreadful scene. The chariots which we had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it is certain at least the shore was considerably enlarged, and several sea-animals were left upon it."

'Pompeii was not destroyed by an inundation of lava; its elevated position sheltered it from that fate: it was buried under that shower of stones and cinders of which Pliny speaks. Much of this matter appears to have been deposited in a liquid state; which is easily explained, for the vast volume of steam sent up by the volcano descended in torrents of rain, which united with the ashes suspended in the air, or washed them, after they had fallen, into places where they could not well have penetrated in a dry state. Among other proofs of this, the skeleton of a woman was found in a cellar, enclosed within a mould of volcanic paste, which received and has retained a perfect impression of her form.

'For 1676 years, Pompeii remained buried under ashes. The first indication of ruins was observed in 1689, but the excavations did not commence till 1755. It is, however, singular that it was not discovered sooner, for Domenico Fontana, having been employed in the year 1592 to bring the waters of the Sarno to the town of Torre dell' Annunziata, cut a subterraneous canal across the site of Pompeii, and often met in his course with basements of buildings. The excavations, to which the attention of Europe is constantly directed, have produced, and continue to produce, the most in-

teresting results. Unfortunately some of the most important monuments are rapidly perishing; and being already half destroyed by the burning cinders, shaken by earthquakes, and built originally of the worst materials, oppose but a feeble resistance to the destructive agency of damp and frost.'

The masonry of Rome, or rather of ancient Italy, has long been famous; our own island possesses many remnants of Roman pavement, and the approach to Pompeii, through Naples and Herculaneum, along a branch of the Appian road, still testify its durable qualities:—

'It is well known that the Romans constructed with great solidity, and maintained with constant care, roads diverging from the capital to the extremities of the empire. The good condition of these was thought to be of such importance, that the charge was only intrusted to persons of the highest dignity, and Augustus himself assumed the care of those in the neighbourhood of Rome. The expense of their construction was enormous; but they were built to last for ever, and to this day they remain entire and level in many parts of the works where they have not been exposed to destructive violence.

'They usually were raised some height above the ground which they traversed, and proceeded in as straight a line as possible, running over hill and valley with sovereign contempt for all the principles of engineering. They consisted of three distinct layers of materials: The lowest, stones mixed with cement (*statumen*); middle, gravel, or small stones (*rudera*), to prepare a level and unyielding surface to receive the upper and most important structure, which consisted of large masses accurately fitted together. It is curious to observe that after many ages of imperfect paving we have returned to the same plan.

'The new pavement of Cheapside and Holborn is based in the same way upon broken granite, instead of loose earth which is constantly working through the interstices, and vitiating the solid bearing which the stones should possess. A further security against its working into holes is given by dressing each stone accurately to

the same breadth, and into the form of a wedge, like the voussoirs of an arch, so that each tier of stones spans the street like a bridge. This is an improvement on the Roman system: they depended for the solidity of their construction on the size of their blocks, which were irregularly shaped, although carefully and firmly fitted. These roads, had, on both sides, raised footways (*margines*), protected by curb-stones, which defined the extent of the central part (*agger*) for carriages. The latter was barrelled, that no water might lie upon it.'

Pompeii, it appears, had its amphitheatre as well as Rome, wherein to celebrate the victories of the empire, and the feasts of her gods, as well as to satisfy the anxiety and craving of the populace for those cruel yet stirring scenes, in which the life of man was risked and sacrificed, alike in deadly combats with his fellow-man and with wild animals, an example which England and Spain, to their shame, still follow:—

'Some hundred yards from the theatres, in the south-eastern angle of the walls of the town, stands the amphitheatre. The splendour of spectacle was carried to an extreme at Rome which has never been equalled. At an early period, A.U. 490, the practice of compelling human beings to fight for the amusement of spectators was introduced; and twelve years later the capture of several elephants in the first Punic war proved the means of introducing the chase, or rather the slaughter, of wild beasts into the Roman circus. The taste for these spectacles increased of course with its indulgence, and their magnificence with the wealth of the city and the increasing facility and inducement to practice bribery, which was offered by the increased extent of provinces subject to Rome. It was not, however, until the last period of the republic, or rather until the domination of the emperors had collected into one channel the tributary wealth which previously was divided among a numerous aristocracy, that buildings were erected solely for the accommodation of gladiatorial shows; buildings apparently beyond the compass of a subject's wealth, in which perhaps the

magnificence of ancient Rome is most amply displayed. Numerous examples, scattered throughout her empire in a more or less advanced stage of decay, still attest the luxury and solidity of their construction: while at Rome the Coliseum asserts the pre-eminent splendour of the metropolis; a monument surpassed in magnitude by the pyramids alone, and as superior to them in skill and varied contrivance of design, as to other buildings in its gigantic magnitude. Six hundred years had tried its stability, when its stately mass, unbroken by the efforts of barbarians, suggested the well-known expression recorded by Bede:—'*Quamdiu stabit Colisæus, stabit et Roma; quando cadet Colisæus, cadet Roma, quando cadet Roma, cadet et mundas.*' (So long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall.) Religious veneration united probably with the impressive recollection of that stupendous building to prompt this prediction; which now seems not unlikely to be verified, but in a sense different to that which the author contemplated. The Coliseum which Bede chose as the type of the stability of Roman greatness, more weakened by the peaceful plunders of a rapacious hierarchy, than by the attacks of barbarian invaders, or the wasting of time, is said already to show signs of approaching downfall; and as of old the temporal empire of Rome, so the more oppressive spiritual empire which succeeded it, has shrunk before the harsh tribes of the north. Rome and the Coliseum are alike a wreck of what they have been, and may together crumble, and together come to their end. The world meanwhile retains its former youth and vigour: still that prediction has been more than usually fortunate, of which after the lapse of eleven centuries no part is proved false, and half of whose credit is strengthened rather than impaired.'

ELIHU BURRITT, THE LEARNED
BLACKSMITH.

The following brief sketch of the life of Mr. Elihu Burritt, extracted chiefly from American documents, is from a letter of Dr. Dick of Dundee:—

'Elihu Burritt was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the 'district school' for some months every year, till he was sixteen years old; and by his diligence and attention to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen, his father died, and he was apprenticed to the trade of a *blacksmith*; and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and *religious* character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The *BIBLE* was the first book which he thoroughly studied; and at a very early age, he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the 'Social Library' in the town in which he lived; and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c., In the winter of the year in which he attained his majority, he commenced, under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer, in working at his trade as a blacksmith, and in this exemplary way, acquiring the means of subsistence.

'When about twenty-three years old, he accepted an invitation to teach a grammar-school, but this employ-

ment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he returned to his *anvil*, and has since been industriously engaged in the occupation of a blacksmith, to which he was apprenticed in his youth; but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to oriental literature, and in order to avail himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been regarded as a useful and exemplary citizen. By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Slavonic, Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated, in a public meeting, in 1838, by governor Everett, that Mr. Burritt, by that time, by *his unaided industry alone, had made himself acquainted with FIFTY LANGUAGES*. Mr. Burritt shows no disposition to relax from his labours. He usually devotes eight hours to labour, eight hours to study, and eight hours to physical indulgence and repose; and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with 'a sound mind in a healthy body.' Nor does he confine his labours to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences, in New York, Philadelphia, and other places with edification and delight. He has not yet reached the meridian of life, and it is to be hoped that many years of usefulness are still before him; he is, indeed, a man of whom New England may well be proud.'

The following extract from a letter written by Elihu Burritt, in 1839, to Dr. Nelson, a gentleman who had taken some interest in his history, displays the simple, unassuming, earnest character of the man, in a very interesting point of view:—

‘An accidental allusion to my history and pursuits, which I made unthinkingly, in a letter to a friend, was, to my unspeakable surprise, brought before the public as a rather ostentatious *débat* on my part to the world; and I find myself involved in a species of notoriety, not at all in consonance with my feelings. Those who have been acquainted with my character from my youth up, will give me credit for sincerity, when I say, that it never entered my heart to blazon forth any acquisition of my own. I had until the unfortunate *dénouement* which I have mentioned, pursued the even tenor of my way unnoticed, even among my brethren and kindred. None of them ever thought that I had any particular *genius* as it is called; I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the antheap—particle by particle, thought by thought, fact by fact. And if I ever was actuated by ambition, its highest and farthest aspiration reached no farther, than the hope to set before the young men of my country, an example in employing those fragments of time called “odd moments.” And, sir, I should esteem it an honour of costlier water than the tiara encircling a monarch’s brow, if my future activity and attainments should encourage American working men to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are the views and sentiments with which I have sat down night by night, for years, with blistered hands and brightened hope, to studies which I hoped might be serviceable to that class of the community to which I am proud to belong. This is my *ambition*. This is the goal of my aspirations. But not only the prize, but the whole course lies before me, perhaps beyond my reach. “I count myself not yet to have attained” to any thing worthy

of public notice or private mention; what I may do, is for Providence to determine.

‘As you expressed a desire in your letter for some account of my past and present pursuits, I shall hope to gratify you on this point, and also rectify a misapprehension which you with many others may have entertained of my acquirements. With regard to my attention to the languages, a study of which I am not so fond as mathematics, I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages, as to introduce me to the other members of the same family. Thus, studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The languages of Europe occupied my attention immediately after I had finished my classics; and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I pursued the Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welsh, Gaelic, Celtic. I then ventured on further east into the Russian empire; and the Slavonic opened to me about a dozen of the languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides these, I have attended to many different European dialects still in vogue. I am now trying to push on eastward as fast as my means will permit, hoping to discover still farther analogies among the oriental languages, which will assist my progress.’

Amongst his works of philanthropy; Elihu Burritt issues almost weekly 1,000, or 1,200 of his ‘Olive Leaves’ for the press; and, in proof of his powers of writing, we may mention the fact,—a fact perfectly unparalleled in the annals of periodical literature,—that the articles thus forwarded are regularly printed in about *three hundred* newspapers in various parts of the American Union.

Mr. Burritt is now in England; and although his attainments are so great, he does not appear among us as an extraordinary linguist, but as the indefatigable apostle of peace. The main

object of his visit to this country was, to stir up in the minds of British christians, a deep abhorrence of that system of murder and blood to which for so long a time they have been indifferent. 'A League of Universal Brotherhood' has been organized by him, and many thousands both in England and America have already swelled the army of peacemakers.

FAMILY CIRCLE.

DR. DODDRIDGE'S DREAM.

It is not strange that such a man as Dr. Doddridge, who lived as every christian ought to live, in intimate communion with God daily, quite in the precincts of heaven, and whose heart and soul were continually anticipating the joys of that glorious world, should have been the subject of the following remarkable dream :

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters a very favourite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendours around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and, in the 'visions of the night,' his ideas were shaped into the following beautiful form:—He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was nought to be seen below save the melancholy group of friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but, by some mysterious power, utterance was denied; and, as he anxiously leaned over the mourning circle, gazing fondly

upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far off shadows that flitted across their path, the guide informed him, that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendour he replied, that while on earth he had heard, that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him; but, notwithstanding the building to which they were then rapidly approaching was superior to anything he had ever before seen, yet its grandeur did not exceed the conceptions he had formed. The guide made no reply, they were already at the door and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that, during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection, he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass, angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection,

and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drunk himself, presented it to him, saying, ‘this is the new wine in my Father’s kingdom.’ No sooner had he partaken, than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard fall from his lips the grateful approbation, ‘Thy labours are over, thy work is approved, rich and glorious is thy reward.’ Thrilled with an unspeakable bliss, that glided into the very depth of his soul, he suddenly saw glories upon glories, bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

TOO LATE! I AM LOST!

A METHODIST minister met a young gentleman at one of the appointed places where he held service, and seriously expostulated with him, in relation to his neglecting the great interests of eternity. The minister remarks:

‘I spent half an hour reasoning with him. He treated me with great respect, acknowledged the necessity of religion,

but suggested a thousand difficulties. I left him with a painful conviction, that amidst all the wonderful influence of this occasion, he had succeeded in keeping his conscience asleep.

‘The meeting closed on Sunday night. On Monday morning as I passed to my next appointment, I found the road alive with horses and vehicles of the returning multitude. After riding about four miles, I perceived a throng about a farm house before me. I rode rapidly to it, and learned that a young man had been thrown from his horse and dangerously injured. On pressing through the crowd to the chamber where they had placed the sufferer, I found the young man whom I had warned so emphatically the day before. He was shockingly injured, and as I passed into the room, a thrill of dismay seemed to pass over him. A physician soon arrived; he pronounced the case hopeless; and declared he could not survive two hours. Never shall I forget the agonized countenance of the wretched youth when he learned his fate.

“‘Must I die?’ he exclaimed. ‘Is there no hope? O! I cannot die, I cannot die.’

‘I endeavoured to direct him to the cross and reminded him of the crucified thief.

“‘Alas!’ he replied, ‘he never sinned against such light as I have abused.—What shall I do! Pray for me, O pray for me.’

‘We knelt down about the chamber, but his agonizing groans struck all with horror and confusion. I rose and endeavoured again to direct him to the Lamb of God who taketh away the sin of the world.

“‘It is *too late*,’ he exclaimed. ‘O! what would I not give, if I had heeded your warning yesterday; but it is now *too late*, I am lost! I am lost!’

‘His parents and sisters soon arrived, but the scene which followed, I will not and cannot describe. The groans of the poor sufferer ceased only with his life.—He seemed stunned by the sudden and terrible summons, and unable to command his thoughts sufficiently to pray.—Who can describe the feelings of that poor dying youth? Who can imagine them? His body in agony, life reduced to two hours, and no preparation for eternity.

‘Reader, be ye ready, for in such an hour as ye think not, the summons may come.’—*Zion’s Herald*.

REVIEW.

REPORTS OF THE COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION IN WALES, *Appointed by the Committee of Council on Education, in pursuance of proceedings of the House of Commons, of March 10th, 1846, for an Address to the Queen, &c.* Clowes & Sons, Stamford-street.

WE have a decided aversion to all government-meddling in things beyond their proper province. Our opinion is, that education and religion belong to this category. Some would add also the regulation of commerce; and we should be disposed to agree with them, in as far as all prohibitive and protective duties are concerned; for we believe in the motto of Colonel Thompson, that 'all protection means robbing somebody else.' Governments are good things in their proper sphere. They should be a protection to the weak, 'a terror to evil doers, and a praise to them that do well.' But whenever they interfere with things that are subject to laws above their control, they invariably effect mischief, and have or will have ultimately to retrace their steps. 'Let us alone,' was the sagacious reply of the Hanse merchants to the proud monarch of France, when he asked what, in the plenitude of his power, he could do for their benefit. Let commerce flow in its own channel, and the produce of one people will be exchanged for that of another, and the market of the world will regulate itself. Magistrates may punish perfidy—chastize thieves—protect the fair trader, and give security to the wages of the hireling; they may also exact a portion of the profits of commerce for their own support; but when they go beyond that line, and pass enactments for the protection of a particular class, or kind of produce, it is to the injury of others, and will ultimately be found resulting in a public evil.

Religion and education are subject to the same laws. When governments patronize religion, to be consistent they ought to have the special warrant of God as to their own infallibility and authority, and having it, they are bound to put down all that does not agree with the form they prescribe and

sustain. In this view the most intolerant and persecuting governments are the most consistent. But whoever gave to any man authority to prescribe a religion? Who but a man deluded by the flatteries and impious pretensions of popery, ever dreamed that to *him* was intrusted the right to dictate a belief to nations, or the power to coerce opinion by fire or faggot? What then shall we say of the British government, of queen, lords, and commons, such a motly and heterogenous group as they are, having or arrogating to itself the right to legislate about religion, and to prescribe and patronize forms of worship? Infidels, papists, quakers, Jews, (?) and dissenters compose the lower house; fine men indeed to have authority in matters ecclesiastical! Yet this is the fact. The house of commons has supreme power in this respect, and rules with undoubted sway. Well, and what is the issue? In England we have episcopacy, in Scotland presbyterianism, in some parts of our empire popery, and in others idolatry, all patronized and paid by the same devout power! They are willing, some of them, to pay all sects, and sustain all worships! What a power: God and Mammon, the pope and his bitterest foes—yea, Jehovah and Juggernaut, meet alike with its patronizing smiles! What Paul said to the Athenians may be said to our senators:—'I perceive that in all things ye are too superstitious; for as I passed by I beheld your devotions I found altars to all the gods.' Juggernaut, Krishnoo, Kallee, and the whole tribe of oriental idols; all the saints in the Romish Calendar, as well as the worship of those who denounce both as sin against God, have your patronage and your purse! Does christianity need such questionable support? Is Christ honoured by it? Does it advance the glory of his kingdom? Would the withdrawal of its smiles silence a single good minister of Christ? Does the state church, well paid as its minister are, effectually give religious instruction to the people? Let the population—run to heathenish wildness and ignorance, testify. Let the empty churches and the public immorality speak. In this land, but for the efforts of those who

separate from her communion, what would have been the state of public morals and religion? Can any one say?

Well, as they have succeeded so well in teaching religion, and the state-system has been attended with such indubitable marks of benefit, they must now, forsooth, become the teachers of their young people. And so they are laying their plans to bring every seminary of instruction under their own fostering influence. Who can foretell the issue? Will the nation passively receive the government inspector into their schools—their spies into Sunday-schools? Will the bench of bishops make the schoolmaster a kind of minor deacon? Will they force the catechism upon the ‘unchristened bairns?’ Or will they so sever the secular from the religious as to give no offence, or present no barrier to poor but conscientious dissenters? We need not hesitate as to our ‘guess’ as to what the high church party would desire, and we have little doubt as to what they will attempt to do. But as collisions of opinion and feeling have already transpired between the agents of the council and ‘the church,’ we are not without hope either that the matter will be abandoned, or so modified as to be harmless.

We have looked with a considerable degree of distrust on the ‘reports of the commissioners’ which have from time to time been published. We have seen in former volumes indications of a strong predilection for churchism, and also of a disposition to cast a stigma on the voluntary efforts of dissenters. The mode in which the reports are drawn up, sufficiently attest the *animus* of the employers and the employed, and should be a warning to all who are anxious to preserve the liberty they have so dearly purchased, from being surrendered for a paltry bribe, or filched from them by any smiles of courtly men. The conduct of the commissioners in the principality has already been the subject of bitter complaints from the dissenters there, and though it bears less the aspect of partizanship than some of the preceding reports, should be received with the greatest caution. We have perused some parts of it with interest, and some with disgust. We hope some of the allegations are not well-founded as to the state of morals in Wales; but we do not believe that the mere appointment

of a teacher from government will have the effect of correcting these evils. We trust, too, that if ever another commission is sent thither, it will consist of persons who understand the language, and who will not be dependent for their information on a prejudiced clergy, who receive the tythe from the people, and cannot address them in their mother tongue.

We are exceedingly jealous of the centralizing principles of our present rulers. The old Saxon principle of self-government is trencched upon on all sides. Under the specious pretences of providing for the poor, for the health of towns, for local governments, for religion and for education, we have hosts of commissioners, bills, &c. We are verging on toward the continental system. Are we also progressing toward continental revolutions?

The true spirit of English liberty and manliness is self-government, and if we are to have instruction provided at the public cost, let it be a parochial matter, and under the control of the people themselves. England’s sun will set when all her local and domestic powers are surrendered into the hands of the functionaries of government.

This report, however, may be perused to advantage, as it shows, so far as it may be relied on, most clearly that the provision made for those who instruct the young in Wales is very inadequate; that in many of the schools, both Sunday and day schools, the instruction afforded is very imperfect; and that there is great room for improvement. It is too much to be lamented that in regard to the Sabbath-school proceedings, not in Wales only but in most parts of England, the qualifications of teachers are very inferior. Why do not the most intelligent and best instructed of our people become Sabbath-school teachers? It is at times really humiliating to observe that classes consisting of young persons advancing to maturity, for lack of this zeal and devotion, are left to the care of persons totally unqualified, as far as mental culture is concerned, to advance the learning of those committed to them. They who know nothing can have nothing to teach but their own stupidity. We could give examples which would surprise many of our readers.

THE RISE AND FALL OF PAPACY. *A Discourse Delivered in London, A.D. 1701.* By ROBERT FLEMING, V.D.M. *With an Appendix Containing Extracts on Prophecy by Mede, Owen, Durham, Willison, &c.* 18mo pp 144. Ward and Co.

THIS discourse, as its title imports, was published in 1701. After expressing his agreement with the general sentiment, that the papal power is represented by the name of Babylon, the author proceeds to prove that the periods of '1260 days,' of 'forty-one months,' 'and of a time, times, and a half,' (Rev. xii. 6, 14, xi. 1, 3, xiii. 5.) synchronize, or refer to exactly the same period of time, and describe the duration of the anti-christian kingdom, and that they are to be understood prophetically, a day being put for a year, he proceeds to show his opinion of the proper way of computing the exact amount of these years. He then proceeds to lay down his opinion respecting the time at which the 1260 prophetic days are to be considered as commencing, from which the period of *the fall of the papacy* may be calculated. He traces the regular series of the prophecy in the opening of the seven seals, the blowing of the seven trumpets, and the pouring out of the seven vials, and expresses his judgment as to the events and periods to which each of these refer. 'As the seventh seal doth, as it were, produce or include the seven trumpets,' so 'the seventh trumpet includes the seven vials in the same manner.' This being premised, he shows that the seven seals relate to the church during the Roman empire. The first, describing the rider on the white horse, having a bow in his hand, &c., Rev. vi. 2, is an emblem of Christ's first victory over the Gentiles, and begins with his commission to his disciples, and does not receive its full completion until the end of time. This begins about A.D. 34, though the progress of his conquests was interfered with by other events to follow. The second seal, Rev. vi. 3, 4, the 'red horse' he supposes represents the state of the empire from the time Nero made war upon the Jews, A.D. 66, and so includes the civil wars of Galba, Otho, and Vitellius, and the wars of Vespasian and Titus against the Jews, and the terrible destruction of that people under Hadrian; together with the

persecutions of Domitian, and Trajan and his conquests; and therefore ends with Hadrian, A.D. 138. The third seal, (ver. 5, 6.) 'the pale horse,' depicts the state of things under the Antonines, and expires A.D. 180. The fourth seal, (ver. 7, 8,) exhibits the state of the empire from the death of Antoninus Pius, until A.D. 250, when the 'beasts,' or evangelical 'living ones,' cease to speak openly. The fifth seal, (ver. 9, 10, 11,) discloses the state of the christian church, as if the saints were all slain, and crying for vengeance on their persecutors. This begins with Decius and ends with Diocletian, A.D. 304. The sixth seal, (ver. 12—17) refers to the destruction of the pagan tyrants, (as if in answer to this cry,) and to that of the last pagan emperor Licinius, by Constantine, A.D. 324. The seventh seal, (viii. 1,) refers to the breathing-time afforded to christians under Constantine, from 313 to 337, when the scene changes, and then begins the seven trumpets, with an account of the gradual growth and judgment of antichrist. The first trumpet (Rev. viii. 7,) began at Constantine's death, and ended with that of Theodosius, A.D. 395. The second trumpet (8, 9,) represents the consumption of the empire under the irruptions of the Goths, Vandals, and Huns, until A.D. 476. The third trumpet, (ver. 10, 11,) alludes to the destruction of the Western empire under the Ostro-Goths, and ended with their rule. A.D. 553. The fourth trumpet further eclipses the glory of Rome by the Lombards and the Exarchate, when Pepin made the pope a temporal prince in A.D. 758. Then follow the three woe-trumpets, so called because the judgments under them were terrible. The fifth trumpet (Rev. ix. 1—11,) brings in the first woe, under which the bishop of Rome is like a fallen star, or an angel of light transformed into one of darkness; the smoke of the furnace representing the prevailing darkness—the locusts, the Saracens, whose ravages extended from India to Persia, Syria, Egypt, Spain, and France. A number of important remarks are given here by our author. This woe continued from A.D. 758, to 1060. The sixth trumpet, or the second woe, brings the Turks, 'the four angels,' or principalities of which they consisted, over the Euphrates, on the stage of the Roman empire—Rev. ix. 13—15. Their nu-

merous horsemen, their use of fire arms, are graphically described. This extends to A.D. 1453, when the Turks sacked Constantinople. Then follows an interlude between the sixth and seventh trumpet, which is taken up by the slaying of the witnesses. These our author assumes to be the Waldenses and Albigenses—Rev. xi. 3—10. This slaying he presumes begins A.D. 1416; their reviving was about A.D. 1516. They acquired power when Maurice of Saxony overcame the emperor Charles A.D. 1552. The seventh trumpet sounds upon the rising of the witnesses. The seventh trumpet, (Rev. xi. 14, &c.) includes the seven vials which will gradually destroy the papal or antichristian interest, which had increased under the former trumpets. The 12th, 13th, and 14th chaps. our author regards as representations of the state of things under the six preceding trumpets, relating to the church and antichristian party, the Reformation, &c.; and the 15th as preliminary to the pouring out of the seven vials on the antichristian power.

Our author then observes that as antichrist was raised up under the trumpets, under the vials he will be put down. The first trumpet and vial brings judgments on the earth, the second on the sea, and the third on the rivers, and the fourth trumpet and vial on the sun. And as the vials suppose a struggle and war between the popish and reformed parties, every vial is to be looked upon as the event and conclusion of some periodical attack of the first upon the second party, the issue of which will at length prove favourable to the latter.

These things being premised, he proceeds to the consideration of the vials. The first vial, Rev. xvi. 2, denotes the judgments of God on the foundation of the papal power, which was shaken by the reformers, Zuinglius and Luther, &c., and begins A.D. 1516, and continues to A.D. 1566. The second vial, ch. xvi. 3, commences when the other ends, and terminates A.D. 1617, and includes the sufferings and deliverance of the Netherlands, the loss of the Spanish Armada, the humbling of Spain, the great maritime power, the edict of Nantz, and the strengthening of the protestant interest by the elevation of the English and Dutch. The third vial, Rev. xvi. 4—7, refers to the ultimate successes of protestant powers against the popedom

on the continent, especially under Gustavus Adolphus of Sweden, who conquered everywhere. This ends with the peace of Münster, A.D. 1648. The fourth vial, poured out on the sun, v. 8, 9, begins where the last ends, and our author, who wrote it will be remembered in 1701, supposed would end about 1794. By the sun he supposes may be intended the chief powers of papacy, the houses of Bourbon and Austria, &c. As the French power had humbled the Austrian, so the former was afterwards compelled at the peace of Ryswick to resign his conquests in Flanders. The year 1794 he regards as the period of this vial, before or about which time the author conjectured a singular humiliation of the French monarchy! He moreover conjectured that the fifth vial, Rev. xvi. 10, 11, 'poured out on the seat of the beast,' which commenced in 1794 and would terminate in 1848, when though the papacy would not be destroyed, yet it would be exceedingly weakened! How singular this prediction! Who can glance at the crushing power of Bonaparte in France, Italy, Austria, Spain, and Portugal, and not see the pope himself humbled in his seat? The restoration of the Bourbons under Louis, the expulsion of Charles X., a popish bigot, in 1830, and now the destruction of the king of the Barricades in 1848, without astonishment? Louis Phillip, a Jesuit at heart, who has directed his power to the promotion of the papacy at home and abroad, is this year hurled from his burnt throne, Austria humbled, her subtle and persecuting minister banished, and the pope himself reduced within the last few weeks to dismiss the Jesuits, and all but stripped of his temporal power! The sixth vial, v. 12—16, 'will be poured out on the Mahomedan antichrist,' will exhaust the Turkish power, and prepare the way for the eastern kings to renounce Mahomedanism and idolatry, and embrace christianity. The seventh vial, v. 17—21, poured on the air, will destroy all antichristian powers, and introduce the millenium. 'As Christ concluded his sufferings on the cross with "It is finished," so the church's sufferings are concluded with a voice out of the temple in heaven, and from the throne of God and Christ there, saying, "It is done."'

These two last vials are, as it were, one continued, the second completing

the first. Our author conjectures that they will together take up the time between 1848 and 2000. He supposes the Turkish empire may be destroyed by about the year 1900, and the remainder to include the completion of the seventh vial. The fall of Babylon is given, ch. xviii. and the triumph of the church in ch. xix. This is the completion of the 1260 prophetic years from the time when the pope became a temporal prince.

We shall not pursue the sagacious conjectures of our author further. We may just observe that he contends that the popedom will fall by stages, not all at once and of a sudden, so that the forty and two months, or the 1260 years, may be reckoned from different points of the pope's elevation to the different points of his decline, just as we reckon the seventy years of the Babylonish captivity. We have given a mere outline of his scheme of interpretation. Many things are omitted, and all his conjectures as to the millenium. This book was reprinted at the fall of the French monarchy in 1792, and repeated editions were bought up with avidity. The present juncture of French and continental affairs will give it a new celebrity. The author is modest and cautious. We could wish in a new edition that more care should be exercised in producing a correct impression. In the dates, &c., we have discovered several errors.

CONVERSATIONS ON BRITISH CHURCH HISTORY, *Adapted to Youth.* By J. K. FOSTER, late Resident Tutor of Cheshunt College. 12mo pp. 178. Ward and Co.

THIS is a sensible and useful performance. We regret the amount of churchism which prevails in it; and we do not think James I. a very 'gracious king.'

THE DOCTRINAL PURITANS. *Heaven Opened; or a Brief and Plain Discovery of the Riches of God's Covenant of Grace.* By RICHARD ALLEINE. A.D. 1665. Tract Society.

THIS author is too well known for any writings of his to need commendation. Rich, devout, experimental, and practical godliness abound in this work. This will be a valuable series.

THE BRITISH REFORMERS, or Selections from the Writings of the British Reformers. In parts, 6d. each, two numbers published monthly. To be completed in

Twelve Volumes, each complete in itself, Embellished with a superior Portrait on steel. 12mo pp. 96. Tract Society.

THE writings of John Bradford occupy the first two numbers. These consist of edifying and instructive letters.

THE UNWEDDED WIFE—THE BLACK AND DARK NIGHT—THE PENITENT FEMALE—THE HISTORY OF SARAH S.—THE SHROPSHIRE GIRLS—THE FATHER'S WARNING—THE MEDICAL STUDENT. W. Jones, 56, Paternoster Row.

THESE are severally titles of small books of from twelve to fifty pages, which we have put together, as they all refer to one and the same awful subject—seduction and all its evils. We have read most of them with mournful interest. We hope they may be useful in fixing on the minds of the young a deep abhorrence of the crime to which they refer, and to tremble at the consequences to which it invariably leads. Whether the perusal of them would reclaim a sinner, we know not; but 'prevention is better than cure.'

A LECTURE TO CHILDREN AND YOUTH ON THE HISTORY AND CHARACTER OF HEATHEN IDOLATRY; with some References to the Effects of Christian Missions. Illustrated by Thirty Wood Engravings, By WILLIAM BRODIE GURNEY. Houlston & Stoneman, and J. Snow, London.

THIS lecture having been delivered to many thousand children and youth in various parts of the kingdom, and being considered to have promoted a missionary spirit amongst them, it is published with a view to more extensive good. We are glad of its publication, and doubt not that its facts, references to missions, &c., will be very useful.

NATIONAL REVOLUTIONS; a Sermon, preached on Sunday evening, March 12, 1848. By REV. W. LEASE, Author of 'Our Era,' 'The Footsteps of the Messiah,' &c. Minister of Ether-street chapel, Kennington. B. L. Green, 62, Paternoster Row.

THIS is a very sensible and well-timed discourse. The text is Ez. xxi. 26, 27. Our author considers national revolutions as symptomatic of moral disorder—in harmony with individual experience—the voice of God proclaiming the vanity of artificial greatness—his abhorrence of tyranny, and the instability of earthly systems—and as the forerunners of the Redeemer's reign.

WHAT IS THE POPE? or One of the Motives Why the Subjects of Great Britain will not have any Intercourse with the Bishop of Rome. By ANGELO TACHELLA,

T.C. Author of '*Il Pretre Italiano Londra*,' and *Teacher of Modern Languages in Edinburgh, &c.*

WHAT is the pope now? Indeed no one can tell except that he is bishop of Rome, and titular head of the papacy. His high pretensions, &c., must soon come down. This book, written by one formerly a papist, may be perused to advantage.

KIND WORDS: a *Circular Addressed to the Churches in the Baptist Union of Great Britain and Ireland, by the Baptist Union.*

THE object of this letter is, to stir up the churches to vigilance and activity in consequence of the declining state of religion in many parts of the denomination. It is published at a small price that it may have an extensive circulation. It recom-

mends self-examination, seasons of special prayer, &c. These will no doubt be regarded by such as have 'the grace of God' and are really spiritually-minded. As for those who disregard such monitions, they are a plague-spot wherever they appear, and would be more worthy of respect if they went to their own people and place.

EVENINGS IMPROVED; or, *Precept and Practice. Tract Society.*

A VERY interesting and useful book of tales.

[Shortly will be published, a half-penny periodical, addressed exclusively to the unconverted. Its title will be, 'The Voice of the Church.' It will appear July 1, and may be had through all booksellers of Simpkin and Marshall. Will it not be a good thing for gratuitous distribution?]

CORRESPONDENCE.

PRAYER DURING THE ASSOCIATION-WEEK.

To the Editor of the General Baptist Repository.

MY DEAR SIR,—Allow me, through the medium of the Repository, to call the attention of the churches to a plan, the general adoption of which, I conceive, would be a source of great benefit to our denomination. I remember that some years ago one of our large churches in the Midland Counties held a series of early morning prayer-meetings, on the four days of the week upon which the Association was being held in another part of the country. The special object of these meetings was, to implore the blessing of God to rest upon both the assembled brethren and the denomination at large. Now it has occurred to me that if this plan, or a modification of it, could be acted upon by all the churches, very great good would result. In some localities evening meetings would be preferable to morning ones. The scheme, however, which I would suggest is as follows:—During the Association-week let there be held, in connexion with every church, four prayer-meetings. Let these meetings be held either in the morning or evening, or one or two in the morning and the rest in the evening, as may be considered by each church most convenient for itself. Let the first meeting be held on Tuesday; and, as that is the day upon which in the Association 'the States of the Churches' are generally read, let the chief subject of the petitions presented upon that day be, the

prosperity of the congregations composing the New Connexion of General Baptists. Under this head may be introduced prayers for the revival of religion—the healing of dissension—the continuance of peace where that blessing does prevail—the health and long life of useful ministers—the advance of our young people in intelligence and piety—everything, in fact, which goes to make up what we mean by the prosperity of a christian church.

Since Wednesday is generally the day on which the business of the Foreign Mission is transacted, and the annual missionary-meeting held, it seems desirable that the principal theme of that day's supplications should be—the spread of the gospel in connexion with our stations in India and China. That the Committee may be Divinely guided in their deliberations—that returned missionaries may be restored to health, and our brethren out in the field be sustained and strengthened—that the native converts may continue steadfast, and their number be greatly increased—are subjects with respect to which special prayers may be offered.

On Thursday the business of the Academy is usually discussed. Then on this day let the prosperity of the Academy—the success of students leaving it in order to commence their career as ministers—and the right choice of young men to fill the vacancies in the Institution—be the burden of the petitions presented.

On Friday the chief topics of prayer might be the Home Mission, and the safe

return of the representatives to their respective places of abode.

In every meeting ought to be introduced supplications for the prevalence of a christian temper in the exciting discussions to which the transaction of public business necessarily gives rise, as well as for Divine guidance whilst deliberating and coming to a decision upon those cases which may be presented for the determination of the assembled brethren.

But what will be the advantages arising from the holding of these meetings? I will confine myself to the statement of three, although more might be mentioned. These, however, will be sufficient. In the first place, we shall receive, if the Bible be the Word of God, (and what christian will doubt it?) direct answers to our prayers. To pray for the prosperity of Zion must be in accordance with the will of God, and 'if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.' Secondly, it must be evident to every one who knows anything of the influence of prayer and the nature of the human heart, that such meetings as I have proposed are calculated to excite among the private members of our churches a greater degree of interest in the Institutions of the body and the welfare of the Connexion at large. This, of itself, in the present state of the Denomination, must be deemed no slight advantage. But thirdly, will not a knowledge of the circumstance that such meetings are being held in various parts of the Connexion be likely to exert a beneficial influence upon the minds of the assembled brethren? When engaged in the discharge of duty, has it not always a tendency to calm and support the mind, and fill it with a holy feeling, to know that friends are praying for you the while?

I am not aware of any evils which are likely to arise from the adoption of the plan proposed, whilst its advantages, as we see, are likely to be great. Why then should not the churches during the time of the coming Association act upon the suggestions thrown out? I have faith to believe that a great number of them will. Let the pastors, and other representatives, make wise arrangements before leaving home for Boston. Let the importance of the meetings be enforced from the pulpit on the preceding Lord's-day. Let the whole thing be done prudently, earnestly, and piously, and I believe that those who may have the privilege of attending the Association will witness such a manifestation of the Divine presence in the assemblies of the brethren as has never hitherto been seen.

The above remarks I submit with all

deference to the consideration of my fellow-christians, and now beg leave to subscribe myself,
My dear sir,

Yours very sincerely,
Derby, May 13th. W. R. STEVENSON.

THE NEXT ASSOCIATION.

Boston, May 6th, 1848.

To the Editor of the General Baptist Repository.

DEAR FRIEND,—As the time is now approaching for the Association, our church is busy making arrangements for the accommodation of those who may attend it. Dinner, &c., will be provided easily and cheap. But as the preparation of lodgings is not unattended with trouble, we should be glad if friends, ministerial and otherwise, who design being present, would kindly send us word to that effect—addressed to John Noble, Esq., Boston, Lincolnshire. On their arrival, friends will please apply at the chapel for directions as to the place of their temporary abode.

I remain, dear sir,

Yours very cordially,
THOS. W. MATHEWS.

[As many from the Midland and Northern Counties will probably go by rail to Lincoln on the Monday morning, in order that they may arrive at Boston on Monday evening, would it not be well for a special packet to be provided to convey them from Lincoln to Boston on Monday afternoon? We presume that there are coaches which run regularly from Wisbech and Peterborough from the trains?—ED.]

The following Regulations, passed at the last Association, are inserted here for the information of the Representatives.

'XI. *Business committee.*—That the chairman of the preceding Association, together with the moderators, secretary, and minister of the place where the Association was held, shall be a business committee, to arrange the various subjects which will require the attention of the Association; and that the said committee meet for this purpose on the Monday evening at six o'clock, and therefore that all cases for the Association be forwarded by post so as to be at the place of the Association in the preceding week.'

'XIV. *Order of public meetings.*—That the order in future be as follows:—The Academy committee meeting on the Tuesday evening, the Foreign Missionary committee meeting on Wednesday afternoon, and the Annual Missionary meeting on Wednesday evening.'

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Rothley, on Easter Tuesday, April 25th, 1848. Divine service was held in the morning. Brother R. Pike opened the service with reading and prayer, and brother Taylor of Kegworth preached from Acts i. 3.

The Conference met in the afternoon at two o'clock for business, when brother Hunter prayed. Brother Goodliffe presided, and observed that the last Conference held at Rothley was in March, 1809. The list of churches was read over. Since the last Conference 108 persons had been baptized, and ninety remained as candidates. The doxology was then sung, and the following resolutions were adopted:—

That the Conference appoint the preacher for the morning service, and also a substitute in case of failure. It is understood also that due notice be given by the minister appointed to preach, to his substitute, in case he find it impossible to fulfil his appointment.

A letter having been presented to the Conference by a number of friends residing at Mountsorrell, denominating themselves a section of the christian church, requesting to be recognized as a General Baptist church by the Connexion, it was agreed that the letter be read, and after a lengthy discussion, that the subject be deferred.

It was agreed that the Conference records its thanks to Almighty God that we have been preserved from anarchy and rebellion in England, and at the same time recommends that all constitutional means be employed for the redress of those grievances under which, as a nation, we are so painfully labouring.

The next Conference to be held at Leake, on Whit-Tuesday, and brother Winks be requested to preach on the subject appointed at the last Conference. In case of failure, brother Gill of Melbourne.

Brother Owen of Leicester preached in the evening. G. STAPLES, Sec.

THE LONDON CONFERENCE assembled at Borough Road, on Tuesday the 25th of April, at two o'clock, p. m. The minister of the place presided; and Mr. Smith, of Wendover, opened the meeting with prayer.

From the reports received, which were generally encouraging, it appeared that sixty-one had been baptized since September, and that others were awaiting the ordinance. It is to be regretted however that more than half the churches in the Conference did not report.

Application having been again made from the church at Northampton street, King's Cross, consisting of about thirty members, to be received into this Conference, it was

resolved, that their request be complied with.

The brethren appointed to investigate the Sevenoaks chapel case, reported that the legal business is now finally settled. It having appeared, however, that there is yet a debt of £10. arising out of the settlement, which must shortly be paid, the Conference recommended the minister of the church at Sevenoaks to make a personal appeal to those churches which have not yet assisted in the case; and accompanied the recommendation with a written address to such churches, signed by the chairman.

In reply to a letter from Mr. Channer, respecting the chapel at Aylesbury, it was agreed, that the secretary convey to Mr. Garratt of Chesham, the strong recommendation of the Conference, that he should insist upon payment of rent by the present occupants of the chapel, in order to secure it to the connexion.

A letter having been read from Mr. Hill of Nottingham, respecting the fund connected with the deputation to America, it was resolved, that those churches which have not yet contributed to the object, be urged to do so as soon as possible.

A long conversation having been held, as to the best means of rendering the Conference meetings more interesting, the following resolutions were unanimously agreed to:—

1. That from this time the five churches in the Buckinghamshire district, namely, Berkhamstead, Chesham, Tring, Wendover, and Ford, (according to their desire as expressed by one of the friends present,) do constitute a separate Conference, and that Mr. Smith of Wendover communicate with them on the subject.

2 That in future the London Conference shall meet *quarterly in London*, at the different chapels in rotation; and that it shall consist of the churches in London, and of such churches in the southern district as shall communicate to the secretary their desire for such union, and their willingness to send reports to its meetings.

3 That the Conferences be held on the Tuesday after the *first Sabbath* in February, May, August and November; and that the order of the meeting be as follows:—Business to commence at *four o'clock*. Tea at *half past five*. Public meeting at *seven*. The responsibility of arranging for the evening meetings to rest with the minister of the chapel where the Conference shall be held.

4 That the next conference be held at Praed-street, on the 8th of August next.

Thanks having been voted to the secretary for his past services, and he having been requested to continue in office for two years

more. Mr. Underwood concluded the Conference with prayer.

G. W. PEGG, *Secretary.*

THE DERBYSHIRE CONFERENCE assembled at Wirksworth, on Good Friday, April 21, 1848. The meeting being opened after the usual manner, verbal and written reports were received from the churches, purporting that thirty-two had been baptized since the brethren last convened together, and that twenty six remained as candidates. The committee appointed at the previous Conference to deliberate as to the best means that could be adopted for disseminating our principles as General Baptists in this district, gave in their report; when an amicable and somewhat lengthy discussion ensued; the result of which was, the cordial and unanimous adoption of the two subjoined resolutions:—

1. That, considering the present state of the churches in this district, and fully believing that one efficient mode of extending the Redeemer's cause is to consolidate and strengthen small interests, this Conference strongly recommends all those churches incapable of supporting a minister, to unite with some church having one.

2. That, deploring the sceptical tendencies and careless indifference of that otherwise honourable portion of the community designated the working classes, (the causes of which are obvious to a reflective mind) this Conference still more urgently recommends to the churches the adoption of a regular and effective system of out-door preaching.

A case was received from the Millford friends, soliciting the sanction of the Conference, and if possible some pecuniary aid, in furthering their proposed object of raising subscriptions towards the building of a chapel. The former was freely granted, but the Conference having no funds whatever, the latter was necessarily withheld for the present.

Shortly after the business was concluded, a number of friends took tea in the chapel.

In the evening useful addresses were delivered, and fervent prayers offered, both by ministers and laymen. Oh that heaven's rich blessing may crown the proceedings of the day.

Agreed that the next Conference be held at Smalley, on Monday, August 7th, at two o'clock, p. m.

C. SPRINGTHORPE, *Sec. pro tem.*

ANNIVERSARIES.

LEICESTER, *Dover-street.*—Sermons were delivered at this place on Lord's-day May 7th, by the Revds. E. Noyes and J. Woodman, the deputation from America; after which collections were made towards the liquidation of the chapel debt. A tea meeting was held on Monday evening, when the above brethren

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and Revds. A. Sutton, J. Green, T. Stevenson, S. Wigg, J. Wallia, &c. were present. Proceeds about £30.

LOUGHBOROUGH, *Baxter Gate.*—On Lord's-day, April 30th, two excellent sermons were preached by the Rev. J. Barns, D.D., in behalf of the Sabbath-school connected with the above place of worship, when the liberal sum of £35. 10s. was collected.

BIRCHCLIFFE.—On Good Friday the teachers of the Sunday school at this place held their annual tea meeting, and from the proceeds realized ten shillings towards buying books to add to their library for the benefit of the scholars. After tea, the superintendents affectionately addressed the young people, encouraging them to come forward and assist in teaching the rising generation.

WILLINGTON, *near Derby.*—The friends here held a tea-meeting, as usual, on Good Friday, which was well attended. Speeches were delivered by our esteemed minister, Rev. W. R. Stevenson, Gregory and Bower (two of our brethren who labour in the surrounding villages.) At intervals several pieces were sung by friends from Derby, which afforded much pleasure and satisfaction to all present; after which the meeting separated, all we believe being truly gratified with this day's proceedings.

LONGFORD, *Union-place.*—April 16th, two sermons were preached by Rev. J. Sibree, of Coventry, when collections were made towards the liquidation of the debt upon the chapel, which amounted to £3. 14s. 2½d.

On Shrove Tuesday, March 7th, we held our annual tract tea meeting, after which an examination of the society's operations was made, and was found to be of a cheering character.

BARTON, *Day-school.*—The anniversary of this school will be held on Whit-Thursday, June 15th, 1848. A public examination of the scholars will commence at half-past one o'clock—tea at four—and a public meeting in the evening at six o'clock. The attendance of the friends of education is earnestly requested.

SHEFFIELD.—On Lord's day, April 16th, two sermons were preached on behalf of the General Baptist Academy, by the Rev. R. Ingham, of Louth. Collections, £2. 4s.

W. B. L.

BAPTISMS.

LONGFORD.—On Easter Sunday six persons were baptized and added to the church. In the evening Mr J. Wallis of Lenton preached a very interesting and appropriate sermon on the duty and advantages of serving the Lord.

WIRKSWORTH.—During the last few months

death has removed some from our fellowship to the society of heaven; but God is graciously renewing our broken ranks by the addition of new members. Three young disciples were buried with Christ by baptism after a discourse from the minister on its important moral type, from Rom. vi. 4. The congregation was unusually large, attentive, and serious. In the afternoon the newly-baptized were suitably addressed, received the right hand of fellowship, and partook, for the first time, of the sweet memorials of a Saviour's love.

LONDON, Commercial-road.—On the last Sabbath in March, seven persons were baptized here. The minister of the place administered the ordinance and then preached from John i. 46. The chapel was crowded, and we hope serious impressions were produced on the minds of many present.

MOUNTSORREL.—On Lord's day, May 7th, two males and one female, who had been taught in the Sabbath-school, and are now active and useful teachers, were baptized in the river Soar, after a discourse from Acts viii. 35—37. The morning being fine a vast concourse of people assembled. It is thought that the ordinance of believers' baptism by immersion, has not been administered in Mountsorrel for more than thirty years.

C. H.

BIRMINGHAM.—Six persons were baptized here on Lord's day morning, May 7th, after a sermon by the pastor. The candidates were two sisters, a brother and sister, and two others.

STOCKPORT.—The ordinance of baptism was administered here on the first Sabbath in May, in Zion chapel, which was kindly lent by our Particular Baptist friends. Our senior deacon, brother Brittain, delivered an address on the subject of baptism, after which he went down into the water and immersed two disciples, a man and his wife; and in the evening they were received into the church at the Lord's-table by the right hand of fellowship.

J. N.

SHEFFIELD. Baptism of a convert from Roman Catholicism.—On Sunday evening, April 16th, our usual service was rendered doubly interesting by the baptism of a man who has renounced the errors of the Romish church. He was nurtured in the bosom of that church in Ireland; but by reading the Scriptures he became a convert, not to Protestantism merely, but to the truth as it is in Jesus. The Bible is his only guide. His views of it generally are very similar to those held by our own denomination. He has been employed for some time as a scripture reader in Ireland—has suffered much for his principles—and is now seeking a refuge in our favoured land from the far-reaching and terri-

ble effects of excommunication. He is intelligent and extensively acquainted with the Scriptures. May the God whom he serves defend and bless him. I publish this as an illustration of the value and power of the free word of God, in enlightening the understanding, sanctifying the heart, and hastening the downfall of error and sin. 'The law of the Lord is perfect, converting the soul.'

On Lord's-day evening, May 7, after an animated baptismal sermon by our esteemed pastor, we had a further addition to our numbers of five individuals, three females and two males, one of whom is the first-fruits of our young man's adult class, established some time since. The ordinance of the Lord's-supper was afterwards administered, when in addition to a much larger number of members being present than ordinary, many of the congregation remained as spectators. The chapel was crowded in every part, and considerable interest excited. Since the erection of our gallery, our congregations have steadily increased, freely justifying us in that enlargement.

BIRCHCLIFFE.—April 22nd eight persons were baptized and added to the church, four males and four females.

BURNLEY.—On Lord's-day, May 7th, nine persons were baptized by Mr. Batey, after a sermon from 1 Peter 4. 11, 'If any man speak, let him speak as the oracles of God.' The chapel was full, though the baptism had not been previously announced, in order to prevent any annoyance, which on former occasions has been felt in consequence of more persons being present than the chapel would comfortably accommodate.

J. B.

HANLEY.—On Easter Monday, the ordinance of baptism was administered in this place to five persons, by Mr. Butterworth.

G. L.

LONGFORD, Union-place.—On Lord's-day, April 2nd, 1848, six persons were immersed and added to the church in the usual way, by the minister of the place. Four of these were from the Sabbath school.

CONGLETON, Zion chapel.—On April 2, six believers in the Lord Jesus were baptized and added to the church.

MISCELLANEOUS.

LRICESTER, Vine street.—*Settlement of the Rev. J. J. Owen.*—The service connected with the settlement of the Rev. J. J. Owen, as pastor of the G. B. church here, took place on Monday, April 24th. Rev. J. Wallis proposed questions to the church and the minister, and delivered an address on their mutual duties; Rev. T. Stevenson offered prayer; Rev. J. Goadby addressed the members on the duties they owed to each other; and Rev. J.

Green offered prayer. Rev. Messrs. Lomas and Mursell delivered addresses on the importance of devotedness, and the maintenance of christian doctrines; and Rev. J. Brooks offered prayer. Rev. C. Springthorpe opened the meeting, and the pastor read the hymns. It was a serious and useful meeting. The allusions to the late pastor, Rev. A. Smith, who has so early been called to his reward, gave a deep impressiveness to the whole of the proceedings. May the Lord send prosperity!

MARKET BOSWORTH.—We are glad to learn that our friends at Barton, & Co., are making arrangements to build a new chapel at this place.

CONGLETON.—If a young minister desires a good and promising sphere of labour, we are requested to say this place offers one. Apply to Mr. Pedley, Haslington, near Crewe, Cheshire.

CONTINENTAL INTELLIGENCE.

RELIGIOUS FREEDOM IN GERMANY.—Protestantism is at length free, *de facto*, as well as *de jure*, in Bavaria, and its recognition effected in Austria, that most strongly guarded of all the strongholds of bigotry. It was but last summer, that a gentleman travelling through Austria, was deprived on the frontier of several religious hooks, although he stated truly, that they were solely for his own use. The only clergy who now need police protection in Austria or its dependencies are those of the Roman Catholic persuasion who are believed to be Jesuits. Bohemia, once the home and nursery of Bible doctrine, is again restored to confessional freedom, and we may expect soon to see its effects in the sudden increase of avowed Protestantism; it being pretty well known that Bohemia numbered very many among her population who 'bowed not the knee to Baal.' Freedom of conscience, including the political equality of all denominations of Christians, has been granted in Wirtemberg, Hesse Darmstadt, Hesse Cassel; Baden, Saxe Weimar, and the kingdom of Saxony. It has been demanded in Hanover, Brunswick, the Hanse towns, and both the Mecklenburgs, with the additional stipulation for an entire separation of Church and State. In Prussia, and all its widely scattered dependencies, the severment of political right from all questions of religious profession, and the unconditional eligibility of every subject of the Prussian monarchy, of mature age, sound mind, and unblemished character, to elect, or be elected to office, is the broad basis proposed by the king's ministers, to the consideration and adoption of the Prussian Diet!

TESSIN.—The Grand Council of Tessin has adopted a decree, by which the property of the religious corporations of the cantons is annexed to that of the state, but by which the state engages to pay the interest of it to the convent at the rate of four per cent.

VIENNA.—A petition, praying that all religious denominations might be placed upon an equal footing, and for the emancipation of the Jews, has been circulated at Vienna, but it has provoked a petition of an opposite character.

SAXONY.—Amid the agitation which has taken place in the kingdom of Saxony, one of the requests which has been addressed to the king has been, that he and his family should become Protestants, under the plea that without this conversion he could not obtain the confidence of the people.

PERSECUTION OF THE JEWS IN GERMANY.—The persecution of the Jews has extended from the Grand Duchy of Baden to Franconia. A single railway train conveyed to Bamberg 500 Jewish families, who have been forced to abandon the villages and rural districts in which they resided, to seek an asylum in the city. Similar persecutions have also taken place in Hungary.

FRIBURG.—The Grand Council of Friburg has adopted a decree, suppressing the convents in that canton. Three will be suppressed immediately; the others as the members are removed by death. The property of these establishments will fall into the hands of the State. The Grey Sisters will remain undisturbed.

WINNENDEN, WIRTEMBERG.—We have in our religious meetings such a sight as was never seen here before. Awakened sinners by fifties and hundreds cry to God for mercy; and many are enabled to rise up, and praise the Lord, being loosed from the chain of their sins, through faith in the atoning blood of Christ. In the course of a week, twenty, forty, fifty, have found peace in believing, and this has continued for a considerable time. At a distance of from twenty to forty English miles from Winnenden, whole families and neighbourhoods are singing the praises of Almighty God. *If they have formerly wronged any one, they go and make restitution, even to a halfpenny, confessing their sin, and begging pardon, even where the parties did not know that they had lost anything.* We have now better prospects of full liberty of conscience, and of preaching the gospel freely to others. Of other prospects I will not speak at this time. O, my dear English brethren, help us to laud and magnify the Lord for his tender mercies toward us. This work of grace has included both old and young, rich and poor.—*From Evangelical Christendom.*

MISSIONARY OBSERVER.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

WE refer with deep interest to the anniversaries of the religious and missionary institutions held during the past month in the metropolis. These institutions are the glory of our land. Their useful and benevolent operations exhibit on a broad scale the benevolent spirit of the christian religion. Their operations extend from the dark and neglected village and hamlet, the courts and alleys of our land, to the regions of sin, superstition, and idolatry all over the globe. Sustained by the voluntary offerings of the followers of Jesus, and operating through the instrumentality of devoted labourers, whose prevailing purpose is, to honour God and to regenerate man, by the promulgation of his gospel, they claim our best sympathies, our most earnest prayers, and they also bring down on the church and the world the blessing of God.

It is pleasing to reflect, that while all continental Europe is in a state of turmoil and confusion, so that in none of its chief cities could such meetings be gathered, the land we live in is in comparative security. May our tranquillity be secured, and the prosperity of these realms be advanced by the wisdom, union, and patriotism of the people, and by a due regard being paid to those measures which shall harmonize the various elements of the body politic, consolidate its strength, and render this land the abode of peace and prosperity, the asylum of the unfortunate, and the fountain of blessings temporal and spiritual to every section of the human race!

We shall notice the anniversaries, as far as may be, in order of their celebration.

THE BAPTIST HOME MISSIONARY SOCIETY held its annual meeting on Monday, April 24, in Finsbury chapel. Rev. C. M. Birrel of Liverpool presided. After appropriate remarks on the fact that masses did not attend any places of worship, and the importance of taking to them religious instruction, he called on the secretary, Rev. S. J. Davis, to read the report. This stated that there were ninety-one prin-

cipal stations, at each of which there was a missionary; and that the subordinate stations were 215; that they had 109 Sabbath-schools, and about 1000 teachers, and 7000 scholars. The present number of members were 4,752, and 583 had been added during the year. The receipts were, £4,751, and there was a debt of £706. Revds. Crowe, J. J. Davis, J. Burton, J. Aldis, &c., advocated the claims of the society.

THE BAPTIST IRISH SOCIETY held its anniversary in Finsbury chapel, on Tuesday, April 25th. S. M. Peto, Esq., M.P., was in the chair. It is pleasing to report that this society has had success, though the times have been very trying. Nearly all the churches have received encouraging additions, and while the deep prejudices of the Irish were giving way, facilities of access were increasing every day. The receipts of the society were £2,546, and the expenditure, including £1600 balance of last year, £4,305. There is a balance in hand of the relief fund of £2,300. The speakers were, Revds. F. Trestrail, R. Stephens, C. Birt, M. A. Garvey, and J. Branch.

THE BIBLE TRANSLATION SOCIETY held its eighth annual meeting at New Park street chapel, on Wednesday, April 26th. The report stated that a new edition of the Sanscrit Testament had been carried down to the end of Acts, and of the Old Testament to Leviticus; that in Bengalee 15,000 copies of the Gospels of Matthew and John had been reprinted, and that of Mark was in the press, and a revised edition of the Bible had been printed as far as Leviticus, and a new edition of Isaiah and Daniel. The number of volumes issued from the depository during the year was 74,582. Two grants of £500. each had been made, and £150. to the General Baptist Missionary Society towards defraying the expense of printing a new edition of Marshman's Chinese version of the New Testament. Income of the society £1568. 15s. 8d. The Revds. E. Hule, A. Sutton, who is returned from Orissa, E. B. Boyer, E. Noyes, A.M., E. B. Underhill, Esq., J. Webb, and C. Room delivered addresses.

THE BAPTIST MISSIONARY SOCIETY held its annual meeting in the large room at Exeter Hall, on Thursday morning, April 26th. The attendance was numerous and highly

respectable. John Henderson, Esq., of Glasgow, presided. The report stated that the society has thirty-five missionaries in continental India, and sixty-seven native teachers and preachers. Within the last year 297 members have been added to the churches, and 74,000 volumes issued from the press. In Jamaica there are 34,000 members—double in 1847 the number in 1837. In the Bahamas the Society has three missionaries, fourteen native teachers, and 2,800 members. Within the last seven years missions have been commenced in Africa, Haiti, Trinidad, France, Madras, and Canada. The income of the Society was under £23,000. After the most strenuous efforts, £1000. has been added to the debt of the society. Rev. J. Clarke, from Africa, Mr. Peto, Rev. J. Aldis, Dr. Morrison, &c., addressed the assembly.

THE BRITISH AND FOREIGN BIBLE SOCIETY held its forty-fourth anniversary on Wednesday morning, May 3, in Exeter Hall. Lord Bexley and the Marquis of Cholmondeley presided. The venerable chairman's speech was read by the secretary. It stated among other things, that during the time of his presidency the society had increased threefold—that there was hope the recent convulsions in Europe would afford openings for the circulation of the Bible, and that its peaceful influence would prevail. The report stated the receipts for the year to be £90,146. 8s. 4d. The issues of the society during that period, at 1,124,067, and the expenditure at £105,042. 19s. 1d. The Archbishop of Canterbury, (Dr. Bird Sumner,) moved and Lord Morpeth seconded the adoption of the report. The former expressed his firm attachment to the society with which he had been so long connected; and the latter especially referred to the Bible and a regard to its truths, as being the best safeguard for any people. The bishop of St. Asaph moved and Rev. J. Stratten seconded a resolution to the effect that the recent changes on the continent would destroy barriers to the diffusion of the Scriptures, and thankfulness that so many had been circulated before the late revolution. Professor La Harpe, of Geneva, and Rev. W. Arthur, from Paris, moved thanks to president and vice-presidents, and Rev. H. Stowell, and Mr. Crisp, from Madras, &c., also addressed the meeting.

THE CHRISTIAN INSTRUCTION SOCIETY held its twenty-third annual meeting in Finsbury chapel, on Tuesday evening, May 2nd. S. M. Peto, Esq., M.P., presided. This society, which exists for the purpose of promoting piety and godliness among the inhabitants of the metropolis by domiciliary visits, holding prayer-meetings, &c., is eminently adapted to do good. It reports 100 associations, 2,120 gratuitous visitors, 51,000

families visited, eighty prayer-meetings established. It has brought 1625 children to Sabbath-schools this year, induced 1898 persons to attend the means of grace, and obtained relief for 2,620 cases of distress. The chairman, Ald. Challis, Revds. W. Bevan, Weir, G. Smith, D. Katterns, and Allow, delivered useful addresses.

THE SUNDAY SCHOOL UNION held its anniversary on Thursday, May 4th, at Exeter Hall. The hall was crowded. Sir E. N. Buxton, M.P., presided. The report referred to the correspondence with and the progress of Sunday-schools in various parts of the world, namely, Denmark, Africa, India, New South Wales, Van Dieman's Land, South Sea Islands, West Indies, &c. As to home proceedings, twelve grants had been made in aid of erecting and enlarging school rooms, 120 libraries had been granted during the year, and a considerable addition had been made to the catalogue. There had been an increase of Sunday-schools in London of thirty-five, and 9,632 scholars. The total number now within the circle of the General Post Office is 503 schools, and 100,075 scholars. Very excellent speeches were delivered by Revds. C. Prest, W. Bevan, T. Pottinger, J. Weir, &c.

THE CHURCH MISSIONARY SOCIETY held its anniversary in Exeter Hall, on Thursday, May 4th. The Archbishop of Canterbury presided. His grace said that he had been induced to take the chair to give his public assurance of what he believed to be the duty and privilege of his office. The report stated that the income of the society for the past year was £101,292. There has been an increase of communicants at every station. The society has 138 missionaries in the field, including fourteen native clergymen, a greater number than at any former period. The Earl of Chester and the bishop of St. Asaph moved and seconded the adoption of the report. Several dignitaries of the church and distinguished laymen addressed the meeting.

THE TOWN MISSIONARY AND SCRIPTURE READING SOCIETY met at Freemason's Hall on Wednesday evening, May 3rd. J. D. Paul, Esq., presided. The report said that a greater number of missionaries were employed now than at any former period. There are now fifty-one. Some had been on railroads. In eleven towns and nine villages, where forty-nine were employed, it had been found that out of 165,513 persons, 94,979 above twelve years of age were living in habitual neglect of public worship. It was hoped that 320 persons had been converted to Christ, and 153 had joined christian churches. 29,347 copies of the Scriptures had been sold. The receipts of the society were £3,555. 5s. 11d. Revds. J. A. Millar, Baptist Noel, Dr. Archer, and others, advocated the interests of this useful society.

THE RELIGIOUS TRACT SOCIETY met at Exeter Hall on Friday evening, May 5th. Near 3,000 persons were present. Thos. Farmer, Esq., presided. The chairman stated that according to the report of that society, 22,000,000 books and tracts had been circulated in various parts during the past year, being at the rate of 1,833,333 monthly, 423,076 weekly, 60,274 daily, 2,511 hourly, and 42 for every minute of the days and nights throughout the year! The secretary's report stated that 463,000,000 publications had been issued by the society in about a hundred languages and dialects since its commencement! The receipts for the past year were £55,736. The Hon. and Rev. Baptist Noel, Dr. Steinkoffe, Professor La Harpe, of Geneva, Revds. T. Boaz, of Calcutta, S. Jackson, president of the Wesleyan Conference, Dr. Urwick, of Dublin, Amos Sutton, of Orissa, W. Arthur, of Paris, &c., addressed the meeting on behalf of this excellent institution.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES had its eighteenth annual assembly on Tuesday morning, May 9th, at Crosby Hall. After the devotional exercises, Rev. Thos. Binney, chairman, read a masterly address; Rev. A. Wells read the report; Rev. Dr. Hamilton read a paper on denominational literature; Rev. T. James read a paper on British Missions, from which it appeared that the Home Missionary Society had decreased somewhat in its income, the Irish Evangelical and Colonial Missions had increased. The Magazine committee reported a considerable increase of revenue from the magazines. Rev. Dr. Campbell acknowledged the thanks awarded to him in an impressive address.

We wish the Congregational Union would report statistics, and that it would avoid the pompous titles its societies assume. 'The Home Missionary Society,' 'The Missionary Society,' &c. As if there were no others!!

THE BRITISH AND FOREIGN SCHOOL SOCIETY held its forty-third anniversary at Exeter Hall on Monday, May 8th. Several persons of rank were on the platform. Lord Morpeth presided. Mr. Dunn read the report. 95 schools had been opened during the past year. Sam. Gurney, Esq., the treasurer reported the income to be £11,898. 7s. 5d., leaving a balance in hand of £185. 13s. 3d. Revds. Baptist Noel, Dr. Bennett, G. W. Carlson, of Sweden, the bishops of Norwich and Manchester, J. Aldis, Dr. Beaumont, Messrs. Davis and T. M. Baines, Esq., M.P., Lord Ebrington, &c., delivered addresses at this meeting.

THE BRITISH ANTI-STATE-CHURCH ASSOCIATION assembled at Finsbury chapel, on Wednesday evening, May 10th. Dr. Price presided, and gave a luminous detail of the pro-

ceedings of the society during the past year. Deputations had visited fifteen or sixteen of the principal counties in England. Very numerous and enthusiastic public meetings had been held. Revds. G. Barrett, of British Guiana, Dr. Burnett, Dr. Lang, of New South Wales, J. H. Hinton, J. R. Campbell, of Edinburgh, Dr. Cox, Edward Miall, Esq., G. Thompson, Esq., M.P., moved or seconded resolutions.

THE LONDON MISSIONARY SOCIETY held its fifty-fourth annual meeting at Exeter Hall on Thursday, May 11th. Alderman Kershaw, M.P., presided. Mr. A. Tidman read the report, which alluded to the deaths of their ex-secretary, Mr. Arundel, of Mr. Rodgerston, of Borabora, J. Flavel, native pastor of the Tamil church in Bellary, and wives of five missionaries. It appears from the report that the society has 700 native agents, 173 Europeans, 450 stations and out-stations, 150 churches, and fifteen printing presses. It has stations in Africa, West Indies, Polynesia, India, China, &c. The regular income of the society has been less than the expenditure for several years, and notwithstanding the 'Jubilee Fund,' and extra effort, a deficiency remains. The expenditure for the year was upwards of £79,000. There were many effective and useful addresses delivered at the meeting by the chairman, Dr. Archer, Algernon Wells, Dr. Cavendish, Mr. Brock, Sir C. E. Eardley, and others.

BRITISH MISSIONS. — The first united meeting of the Home Missionary, Irish Evangelical, and Colonial Missionary Societies, was held in Exeter Hall on Tuesday evening, May 9th. Mr. Alderman Challis was in the chair. The report of the Home Missionary Society was read by Rev. R. Ashton, that of the Irish Evangelical Society by Rev. T. James, and that of the Colonial Society by Rev. Algernon Wells. The receipts were, of the H. M. Society £6,572; of the Irish E. Society, £3,233; and of the Colonial M. Society, £3,131. Drs. Burnett and Morison, Messrs. Fletcher, Smith, Galloway, &c., moved or seconded resolutions. The circumstance of there being three reports read prolonged the meeting and curtailed the space for addresses.

G. B. MISSIONARY SOCIETY.

MISSIONARY ANNIVERSARIES.

CONINGSBY.—On Lord's day, April 9th, and Monday 10th, the friends of the General Baptist Foreign Mission here, held a very delightful Missionary Anniversary. Excellent sermons were preached by brother Wilkinson on the Sunday to good congregations. On Monday afternoon, brother Goadby preached a

very appropriate and interesting sermon. After a cheerful tea meeting in the school-room, the people assembled almost in crowds to attend the Missionary meeting, when the chapel and vestries were literally crammed. Very interesting and lively addresses were delivered by the Revs. D. Griffiths and W. Richardson, (Methodists,) with brethren Goadby and Wilkinson. It is believed these interesting missionary services have had a beneficial influence on the cause, and have gone far to promote union and activity among the friends here. Collections &c. above £23.

G. J.

KILLINGHOLME.—A missionary meeting was held here on Wednesday, April 19th, 1848, when we were favoured with the presence of Mr. Wilkinson, whose affecting details made deep, and it is hoped, lasting impressions on many minds. Addresses were also delivered by Mr. Ingham of Louth, and Mr. Ratcliffe, (Primitive Methodist.) Collections £1. 9s. 6d.

J. C.

LETTER FROM REV. W. JARROM.

Ningpo, Jan. 27th, 1848.

MY DEAR BROTHER.—I have often resolved that I would commence another letter to you; but this, like too many good resolutions, has been neglected, for which I am sorry. But really I have so much to do, and so little time to do it in, that though I [may not write many letters, I am to be excused. Not to mention my many interruptions in my studies and missionary work, owing to domestic affliction, with which it has pleased the blessed God to visit us, and still to continue, and to many causes which are every day afresh springing into existence, the study of this certainly very difficult language requires all my strength and all my time, so that I can afford but little to other demands. My improvement in Chinese is not rapid, yet it is, I hope, slowly advancing. You will be pleased to hear that I pray extemporaneously every day in Chinese in the family, for the advantage of our native servants. This prayer is always preceded by a portion of Scripture, or of a religious tract, explained so as to bring it as much as possible within the reach of their understanding. I have a Chinese service once on the Lord's-day, in the 'Chung Dong,' as the Chinese call it, which is, as the expression implies, the middle room in the house below. The 'Chung Dong,' or middle temple, is that part of the house in which the Chinese place the ancestral tablets, and hence the more common name is 'Dong Yeen,' that is, temple before, namely, before the tablets. The people are told that now it is no longer for the worship

of ancestors, or of any of their false gods, but for the worship of the true God, who made heaven and earth. At times, many people attend from the immediate neighbourhood; and I have been particularly pleased with the attendance of many women. Whether, knowing that I am married, they are induced to attend that they may gaze at Mrs. Jarrom or not, I cannot say, (to examine the appearance, dress, feet, &c., of our wives, they are particularly fond;) if they do, however, they are disappointed, for my dear wife has to forego the pleasure of being with us through ill health, a pleasure which she would gladly enjoy. As to the impression of the truths upon the people, I cannot say much: their entire indifference is most distressing. They universally declare the truths we proclaim and our object to be 'most excellent,' but as to their embracing the truths, and seeking to enjoy the blessings we hold out as the ministers of Christ, the possibility of such a thing seems never, or very seldom to occur to them. Truly we require no ordinary measure of faith and patience; and the more we are engaged in an earnest prosecution of our work the more deeply do we feel this.

A few days ago, we received intelligence of the new disturbances at Canton, to our great regret. Are you aware of the origin of these present troubles? Six young men, all Englishmen, clerks and partners in English houses at Canton, went up a river a few miles in a boat, from the factories, on a little pleasure excursion, as far as a small village, the name of which I have forgotten. Here they went on shore, as strangers curious to examine the country around. The villagers participating in the mortal hatred entertained by the Canton people against the English, seized them, bound their arms tightly behind them in three places, with strong cord, in a way that must have occasioned great suffering. After confining them for a few hours, during which time it appears they were much tortured, they were all murdered, though not all at the same time; in the course of about twenty-four hours, probably; and they were put to death in the most barbarous way imaginable; they were not killed at once; but from the great number of wounds which were inflicted, and from the nature of those wounds, it seems certain that they suffered a lingering and most painful death. Their bodies were awfully cut and mangled, as if the miserable murderers, though purposing to kill the young men, were desirous to inflict such wounds as would afford them, for the longest period, the diabolical gratification of witnessing their agonies. The sailors who were threatened, because they had allowed the foreigners the use of their boat, made their way back to Canton, and

communicated the painful tidings to the consul. Soon search was made, but the six unfortunate gentlemen could not be found. The brother of one offered 10,000 dollars for his restoration, but after a little deliberation it was refused. After a short time the young men were all found dead. Coroner's inquests were immediately held; the verdict you may easily conjecture. The Chinese authorities at Canton profess to be under the greatest distress, though it is well known that most of them glory in the deed. Four men who were said to have been implicated in this horrible affair, have been beheaded. Though it is true, however, that four men have thus suffered death, there is every reason to believe that they were as innocent in the murder as I am. Such is the state of society in the south of this civilized country, this 'Celestial Empire,' that I am informed on what I think good authority, that there are many men who would sell themselves for 200 or 300 dollars, to be beheaded, or in some other way capitally executed, when solicited by Chinese magistrates to serve their base purposes; and indeed it is likely that this is often done in every province of the empire. If the perpetrators of any villanous deed are not to be found, and justice and the public seem incapable of being satisfied but by the execution of the guilty, prisoners condemned for other crimes, who are innocent of those for which they are actually made to suffer, are executed in the place of those who by their successful flight and concealment, or by suicide, escape the penalty they deserve. It is supposed that the Canton mandarins have proceeded in some such way in order to atone somewhat for the inhuman deeds just perpetrated. But whether these are the men or not, and whether they ought to have suffered or not, the unhappy disturbances thus brought into existence will not be thus easily settled. Sir John Davis has taken up the subject, and has made such demands of Keying the Imperial Commissioner at Canton, as it is supposed the Chinese will never concede, unless compelled by the sword. It is not known by the public what the demands are which Her Majesty's plenipotentiary has exacted, but it is rumoured that one of them is, that the Bogue forts shall be ceded to the British: a most important concession, should it be made. Why so important, I have not time or room to shew; and I fear you will not thank me for what I have just written. What our situation is, with the friendly intercourse between this country and ours endangered, you may easily suppose. We pray that there may be no more war; but if there be, we shall have to quit our stations; and in the event of this, what will become of our houses, our furniture,

books, &c., and ourselves, no one can say. We are, however, in the Lord's hands; and it is he who reigneth in heaven and in this lower world. I hope we can use with some truth and sincerity those strong and believing words of the Psalmist, 'The Lord is my light and my salvation; whom shall I fear?' &c., Psa. xxvii. 1-3. It would be a sad interruption to us, in our work, in which we are becoming every day more deeply engaged; apparently it would throw us back a good deal. But we must leave it with Him, who doeth all things well.

We were thrown into some excitement some few days since, by the news from Shanghai, that the Fokien and Chu-chen sailors were combining to kill all foreigners. I hope this was only rumour; the excitement has subsided. The Fokien men are among the boldest in the empire, and the sailors are particularly daring. There are more Fokien seamen that are pirates, than any others. This eastern coast of China is dreadfully annoyed by them, so much so as to diminish the number of Chinese vessels employed in the coasting trade.

You will reach home from America, it is likely, before this arrives in England. I hope you have been gratified by your visit, and that the objects aimed at will be secured. We shall be glad to receive any account that you may be pleased to give us, of your voyage, sojourn in the States, impressions of the people, country, religion, &c. The Americans are doing much for China; they are three times as numerous here, as missionaries from England. At Shanghai alone there are eight or nine; here there are seven. They are generally devoted, useful men.

In reference to the work in which brother Hudson and myself are engaged, I have nothing to add to what I have already stated. We are bringing out another tract, in reference to a custom which universally prevails here in the spring of the year, namely, cleaning and sweeping the tombs of the dead, &c. This is not a new tract, but a reprint of an old one. Dr. Medhurst is the author. Tracts are useful, nor could we do well without them; but here talking to and with the people is of most consequence. They do not read our books; and where they do, they cannot understand them. Ultimately, when the truths of christianity shall have become generally known, and the people will know what are the proper religious ideas they should connect with their old characters, as employed by missionaries to convey to the eye gospel sentiments, tracts will be far more important as a means of usefulness than now. My dear wife unites in kind love to Mrs. G. Remember us affectionately to all our Leicester friends. Yours sincerely,
W. JARROM.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 115.]

JULY, 1848.

[NEW SERIES.

MEMOIR OF MR. JOHN GARTON, OF BULWELL, NOTTS.

‘THE memory of the just is blessed,’ and ‘the righteous shall be had in everlasting remembrance;’ and] we are commanded to follow them who ‘through faith and patience inherit the promises.’ If it can be said of any one it may be said of the late John Garton, of Bulwell, Notts.,— ‘he being dead yet speaketh.’

To his integrity as a man, kindness as a husband, affection as a father, and piety as a christian, the writer can bear testimony, from an intimacy of thirty years. To his tender regard I owe my commencement in the ministry: he held me by the hand, shared in my toils, rejoiced in my successes, and our journeyings to distant villages, dwell still on my mind. To his presence and support some of the most prosperous branches of the Stoney-street church owe their origin. He was loved best where he was most known.

Of his early history but little is known. From himself it was learned that he had difficulties of no common kind to contend with. Oft hath he

said, ‘When my father and mother forsook me, then the Lord took me up.’ Like other young men he lived not to God but to sin, the world, and himself, till he settled in the world; this he reckoned among the happiest periods of his life. Industry, prudence, and integrity attended with the blessing of God, placed him in comfortable circumstances. Agur’s wish was realized: he honoured the Lord with his substance, and the first fruits of all his increase. Though surrounded by a large family, he liberally supported the cause of God, and sustained the character of him ‘that scattereth and yet increaseth.’ He felt a pleasure in doing good to all men, but especially to those of the household of faith. How our friend was brought to a knowledge of the truth as it is in Jesus cannot be fully ascertained. It is supposed that Rev. Thos. Rogers, Baptist minister, was the instrument of convincing him of his state as a sinner, about 1797. While he was residing at Bobber’s Mill, he was intimate with Rev. T.

Rogers, being a neighbour. He travelled with him from place to place, and shared with him in his work of faith and labour of love. He fully received the gospel, which formed those traits in his character as an uncompromising General Baptist of the old school.

It is well known that our departed friend laboured under deep conviction—felt himself a sinner in the sight of God—groaned beneath his burdened conscience, and seemed on the verge of despair. How long he mourned we cannot say, but his deliverance was striking, and took place in the following manner. He sat down, depressed in spirit, searching for some portion of God's word to ease his trembling soul, when the Spirit directed him to Heb x. 17. This was the means of conveying peace to his soul: his feelings and views were changed—the Divine Being was stripped of his terrors—Christ Jesus was all and in all—his joy was great; just before he mourned like a dove, now he rose on eagle's wings. He felt fully assured of the love and favour of God; Jesus smiled—and he told all what the Lord had done for his soul. He was baptized at Stoney-street chapel, in May 1798, in the thirty-second year of his age; and till the day of his death he continued a zealous and consistent member. In 1805 he came to reside at the place where he finished his course. At that time there was no General Baptist chapel at Bulwell. He therefore had his house licenced, and preaching was continued in it for some time; but a friend of his having purchased a house and land at Bulwell, he built on it at his own expence a temple for the Lord, which was opened by Mr. Pickering, of Nottingham. To our friend and others this was a high day. He commenced, in conjunction with others from Nottingham, a Sabbath-school. Under his care this institution rose and prospered.

About this time it pleased God, in his providence to raise up a few real friends to the cause by removing a few members from Nottingham into that neighbourhood. These were invited to join in his favourite work, and were kindly welcomed to the house of God. The writer cannot forget with what solicitude our departed friend pressed on his attention the value of an immortal soul. With this additional help, and a few added by baptism, the work went on, till the increase of the congregation and additional scholars, rendered the place uncomfortably full. At this time the chapel was disposed of, and several circumstances transpired which led to the erection of a new one. In the accomplishment of this object our friend manifested great zeal. I have seen the tears in his eyes when compelled for want of room to send the children home. But although the necessity of having a new chapel continually pressed on them, yet as saleable land was scarce, the friends poor, and trade bad, they felt afraid to begin. Let us arise and build, said our friend at this time, 'for the Lord is with us.' Constrained by the love of God, and a desire for the salvation of souls, he set out on a begging excursion, that a house might be reared to the God of Israel. His success was great, and this was owing to the high esteem in which he was held. The sum collected was considerable, and thought sufficient to justify the attempt of erecting a chapel. The first stone was laid in August 1827, by William Fogg. A greater part of the labour and anxiety connected with this movement fell on our friend, and it is not too much to say that the church at Bulwell is principally indebted to him, under God, for the blessings they now enjoy. What the effects of his prayers, tears, and labour were, eternity alone will unfold.

A few months after the opening of the chapel, he removed away to a dis-

tant place ; yet his heart still clung to Bulwell, and he felt much for the field of his early toil. All the attractive scenes of Matlock, where he then resided, could not wean his affections from his old friends. He stayed there about six years, and as there was no Baptist cause there, he worshipped with the Methodists, but never joined with them. In him they found a friend. He believed that they loved God, and on that account he loved them, and sought their welfare. His house was open to their preachers, and many can bear testimony to his hospitality. Yet he did not for one moment shrink from his profession as a General Baptist. When the writer had the pleasure of spending a few days with him, his son fitted up a place on his extensive works where his father's friend might have the privilege of proclaiming the doctrines of a crucified Christ. When the service was over he said, 'What we believe and what we preach will be known by the people in these parts.' His sympathy, kindness, and generosity had made deep and lasting impressions which the hand of time will not obliterate: they are 'engraved with an iron pen, and lead in the rock for ever.' He left behind him wherever he went the savour of a good name, which is as 'ointment poured forth.' While he resided at this place, he passed through severe trials in the affliction and death of his youngest son. This sad event preyed much on his mind, made ravages on his health, and was the cause of his return to Bulwell. Six years had so altered the aspect of things that our friend felt astounded when he beheld the prosperity of Zion, whose low estate he had mourned over, and said to his companions in tribulation, 'I feel as Simeon did when he clasped the Saviour in his arms.' Soon after he came to Bulwell, he was seized with affliction which threatened his life. It seemed to his friends as if he had come home

to die. He was confined to his bed for a considerable time; and as his physician gave but little hopes of his recovery, he thought his departure was at hand. If ever the religion of Jesus was displayed to advantage it was in him at this time. As on the verge of eternity, while the ocean of endless ages was full in view, he lay calm and serene, and did not

'———shiver on the brink,
And fear to launch away.'

Death was deprived of his terrors; the monster had lost his sting; while like a well-armed and courageous warrior confident of victory, he gladly waited the approach of the last foe. It was truly delightful to hear him in this painful affliction praise and glorify his God. He longed for his tabernacle to fall, that he might be clothed upon, and mortality swallowed up of life. The weary pilgrim longed to set his foot on the threshold of his Father's house. Nevertheless, submission marked his conduct. He was enabled to say, 'Not my will, but thine be done.' Contrary to all expectation he at length recovered, though he never fully regained his former strength. He was able to attend the sanctuary for four years after, but it was evident to all that his constitution was much shattered. Again he was seized in a similar way, and was brought down to the margin of the grave. He was kept in a happy state of mind—found grace sufficient and strength made perfect in weakness. This enabled him to rise above all his painful trials and sorrows. He seemed to trample death and hell beneath his feet, for he gloried in the cross of Christ, and triumphed in his sacrifice. The blood of the Lamb was his only plea. He believed God faithful, and rested his soul on the exceeding great and precious promises, which he found to be yea and amen in Christ Jesus; these were as an anchor to the soul, both sure and steadfast, and which enter-

eth within the veil. He endured as seeing him who is invisible. But it pleased the Lord once more to lift him up from the gates of death, that he might show forth all his praise in the gates of the daughter of Zion; for he not only recovered, but seemed to enjoy life; yet it was visibly seen that weakness had much increased: he was no longer the stout, hardy man he was once. The infirmities of age crept on apace, and gradually bore down his frame. Although he was able to go out until a few days before his death, yet evident marks of decay were visible.

Sometime before his end he appeared exceedingly humble, his soul seemed ripening for glory, and to one of his children remarked how great the joy religion afforded — what sweet communion he had with God when alone. His Testament and Hymn-book were his daily and constant companions. He valued them to the last. Before his summons came, he was suddenly seized with apoplexy. His wife had just left the room, and on returning she found him out of bed in an unconscious state. With some difficulty she got him laid down, and called one of his children; but his departure was at hand. He was restless and scarcely able to speak, yet he expressed himself distinctly about his interest in the blood of the covenant. The sufferings of Christ dwelt constantly on his mind. He could speak plainer on this subject than on any other. When asked if he was happy, he said, *Yes*. Are you sure of heaven? He said, *I am*.

Raising his eyes, he looked upwards, and having clasped his hands he said, *Come, Lord Jesus*. We could not help but feel the force of one of his favourite hymns:—

‘ Thus, while I feel my heart-strings break,
How sweet the minutes roll;
A mortal paleness on my cheek,
But glory in my soul.’

While one of his grandchildren was praying with him, he expired in the arms of his friends, without a struggle or a groan. His friends felt conscious that his emancipated soul had winged its way to glory, and had arrived at that house not made with hands, but eternal, in the heavens. His mortal remains were interred in the family vault at Nottingham, which contained several branches of his family. The funeral rites were performed by his respected minister, in a truly solemn and affecting manner. His widow, children, and grandchildren, and many weeping friends, felt that ‘the day of our death is better than the day of our birth.’ A funeral sermon was preached at Bulwell, by Mr. J. Plowright, to a large and deeply-affected congregation. We hope that his graces, faith, and patience will be imitated by all his surviving family. May his bereaved widow find solace in the prospect of a future but eternal re-union, and may his hopes, prayers, and tears, receive a gracious answer, so that all his may be saved in the Lord with an everlasting salvation. ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’ W. F.

EFFECTS OF THE ENGLISH BIBLE UPON BRITISH SOCIETY.

STATE OF ENGLAND WHEN WICKLIFFE'S BIBLE FIRST APPEARED.

WE cannot form a correct conception of the influence of the Bible upon Britain, unless we first take into our account her ecclesiastical, civil, spiritual, and intellectual state, when the

light of revelation began to dawn upon the British people. Prior to the time of Wickliffe, we have seen, very few of the inhabitants of this island had any correct knowledge of

the sacred Scriptures. They were in languages understood by comparatively few; they were in the hands of scarcely any except the clergy; and by very few of *them* studied and understood. From the time of the Saxon government to that now referred to, that is, the reign of Edward III., the papal power had acquired increasing strength, and was now becoming intolerable to the English monarch, parliament, and people. Romish superstitions had gradually become so gross as now to shock common sense. 'Under William the Conqueror, especially, the papal power, which previously had by no means been so absolute in England as in the southern countries, began to be felt more strongly, and soon reached the same height which it had attained in France and Italy,' The tyrant found it a convenient engine for the support of his own despotic authority. About 130 years after, in the reign of John, England was almost completely sold into the hands of Pope Innocent III. 'Hence the rights both of the English monarch and clergy were delivered up into the hands of the lordly pontiff, who taxed them at his pleasure, and in process of time drained the kingdom of immense wealth; for besides all his other dues, arising from annates, first-fruits, Peter's pence, he extorted large sums of money from the clergy for their preferments in the church. He advanced foreigners to the richest bishoprics, who never resided in their dioceses, nor so much as set foot on English ground, but sent for all their profits to a foreign country; nay, before livings became void, he sold them provisionally among his Italians, insomuch, that neither the king nor the clergy had anything to dispose of, but everything was bargained for beforehand at Rome.' Superstition had well-nigh annihilated all the dignity of the Saxon character, or such wholesale robbery could not for one moment have been tolerated. Nor was it allowed

without great discontent, issuing in determined opposition. It awakened the resentment of the legislature, and an act was passed in the twenty-fifth year of Edward III., called the statute of provisors, to establish that the king and other lords shall present unto benefices of their own, or their ancestors' foundation, and not the bishop of Rome, A.D., 1352. It was long, however, before this, and subsequent acts of a similar kind, accomplished their design.

To the power of the pope in England we may add the awful vices of the clergy and religious orders, as another sad feature of these times. 'The unanimous voice of the historians of this age, that is, thirteenth and fourteenth centuries, as well as the laws and decrees of synods and councils, declare loudly the gross ignorance, the odious frauds, and flagitious crimes that reigned among the bishops, priests, and deacons.' Moshier, from Saint Bernard, an ardent champion of the pope's, observes, 'If we except a very small number who retained a sense of the sanctity of their vocation, and lamented the corruption and degeneracy of their order, it may be said with respect to the rest, that their whole business was to satisfy their lust, to multiply their privileges by grasping perpetually at new honours and distinctions, to increase their opulence, to diminish the authority and to encroach upon the privileges of princes and magistrates, and neglecting entirely the interests of religion and the cure of souls, to live in ease and pleasure, and draw out their days in an unmanly and luxurious indolence.' The monastic orders also exhibited to public view the most offensive and shocking examples of licentiousness and vice. The most bitter feuds also were often cherished between these several parties. 'All orders contributed, though in different ways, to corrupt true religion: the Roman pontiffs, by not allowing doctrines unfavourable to their preten-

sions; the priests and monks by dazzling the eyes of the people with the pomp of gaudy worship, and leading them to place the whole of religion in vain ceremonies, bodily austerities, and a blind and stupid veneration for the clergy; the scholastic doctors, by regarding the decisions of the ancients, the precepts of the dialecticians, as the great rule and criterion of truth.'

If such was the condition of the spiritual guides, it must be supposed that superstition, ignorance, and vice reigned among the multitude. Relics, fictitious or uncertain, attracted more powerfully the confidence of the people than the merits of Christ. Saints had more worshippers than God. Indeed religion was become a kind of raree-show. At certain stated times, especially the more illustrious festivals, miraculous dispensations, remarkable events in christian history, &c., were represented under certain images, tragi-comical spectacles, in a kind of comic show, amusing and affecting the ignorant and superstitious, but inducing the ridicule of the sceptic and profane. Such was popery in its perfection, and which, like a pall, covered the British mind when Wickliffe appeared. From it none dared to dissent; and upon it few were disposed to improve.

Nothing can be more obvious than the connection between the ecclesiastical and political condition of the nation. Politics are the outer branches of morals, and morals of religion; therefore the political and moral condition of a nation must sustain to its religion the relation of effect and cause. To say that christianity was the religion of Britain in the reign of Edward III., would be casting a foul calumny upon that sacred name. It was popery, the master-piece of the devil's work, the progressive transmu-

lation of the truth of God into a lie, the continuance of the name and blind reverence of christianity, with a total change of its nature. Such a system could not invest the minds of governors or governed with any correct sense of their reciprocal duties and rights. It only tended to foster arrogance and usurpation in the former, servility and vassalage in the latter. The facts of the history of this period show that this was actually the case. Speaking of the reign of Edward III., Hume says, 'there existed something of the form of our present constitution; yet the government at best was only a barbarous monarchy, not regulated by any fixed maxims, or bounded by any certain undisputed rights, which in practice were regularly observed. The king conducted himself by one set of principles, the barons by another, the commons by a third, the clergy by a fourth. All these systems of government were opposite and incompatible; each of them prevailed in its turn, as incidents were favourable to it: a great prince rendered the monarchical power predominant; the weakness of a king gave reins to the aristocracy; a superstitious age, saw the clergy triumphant; the people, for whom government was instituted, were weakest of the whole.' Crime was rampant, as rape, robbery, murder, &c., and by several vices in the constitution, facilitated. 'The king of Cyprus, who paid a visit to England in this reign, was robbed and stripped on the highway, with his whole retinue.' Edward himself contributed to this dissolution of law, by his facility in granting pardon to felons from the solicitations of the courtiers. To gratify a powerful nobleman was of more importance than the protection of the people.

R. STANION.

TEMPERS.—He is of a base disposition who writes injuries on marble, and benefits in dust. Yet there are

persons who have no memory to retain the favours done them, but can neither forgive nor forget an offence.

WATCH AND PRAY.

THESE words could not have been spoken with such propriety by any other individual than Jesus Christ; for while he tabernacled among the sons of men he watched and prayed continually. Temptation never assailed him but his vigilant holiness assumed an attitude of resistance, and supplication for his Father's supporting approbation arose to his lips. Moral integrity was the quality that signally distinguished our Divine Redeemer among the multitudes with whom he mingled; for he was 'holy, harmless, undefiled, and separate from sinners.' He was *in* the world, but not *of* the world; he frequented it, but caught not its corruption. When taunted and calumniated, he kept his 'tongue from evil, and his lips from speaking guile;' 'when he was reviled, he reviled not again;' when Satan solicited his momentary worship, offering as an inducement the broad region which then stretched in its glorious beauty beneath their eyes, he replied in the virtuous and scornful negative, and the wily tempter retreated baffled and abashed. The strongest provocation could not betray him into the slightest indiscretion: the insult of the pharisee—the cavils of the Sadducee—the ingenious interrogation of the lawyer—the coarse opprobrium of the fickle populace—all fell on the shield of his pure and equable temper powerless to excite anger and promote retaliation. His holiness did not only remain unsullied amidst hardships, perils, and persecution, but shone by so much the more conspicuously by how much it was subjected to proof. The desertion of his disciples—the cowardice of Peter—the ill-concealed malice of the civil magistrates—the mockeries and indignities and stripes of the judgment hall—the robe of scarlet and the crown of thorns—the burden of his cross—his ignominious and excrucia-

ting execution—drew from him neither murmur nor remonstrance, for his last breath was spent in intercessory and palliative prayer—his last words were, 'Father, forgive them, for they know not what they do.' Those who injured him were constrained to confess that he was blameless. The wife of Pilate said to her husband, 'Have thou nothing to do with that just man.' The governor himself acknowledged that 'he found no fault in him.' The centurion who stood by the cross exclaimed, 'Truly this was a righteous man.' And Judas in his remorse and despair, cried out, 'I have shed innocent blood.'

Christ was exposed to human temptations, and felt their power; he experienced human afflictions, and smarted with their bitterness: but he passed through the severe ordeal with complete and triumphant purity, and therefore he was pre-eminently entitled to address to his followers the admonitory injunction, 'Watch and pray.'

It behoves the christian from the commencement to the close of his probationary career, to 'watch and pray.'

The young christian is exposed to peculiar temptations and dangers. Satan generally approaches the young in the garb of an angel of light, and a friendly smile sparkles on the face of the perfidious foe. Temptation assumes a pleasing and enchanting character. Unseen snares are set thickly along those flowery by-paths that diverge so numerous from the earlier portion of the narrow way. It requires all the determination and self-denial that the youthful christian can muster and exert to maintain unbroken the oath of allegiance which he has taken to the cause of God. Suppose a case.

A young man may have left the pious home of his early days, and may

have taken up his abode in a large commercial town — his own adviser and the sole director of his conduct. He may not be able in consequence of his habitual engagements to attend on any of the weekly opportunities of religious worship. He may be obliged to mingle with ungodly fellow-workers, and his scrupulous regard to christian consistency may incur the ridicule which arises so readily to the lips of those who are living in self-condemned opposition to the instinctive emotions of the moral sense within them—to say nothing of the emphatic declarations of the word of God. He may have to struggle with depraved propensities, for the indulgence of which his peculiar situation affords ample scope. When at the close of the busy and harassing day he sees those around him resorting for diversion and relief to scenes of frivolous amusement, or guilty dissipation, and listens again and again to their urgent solicitations for him to join them in their impure enjoyments; there are strong inclinations which he has to suppress, and high passions which he has to quell, before he can forget the gay places to which his companions have repaired—and can apply himself with a contented and tranquil mind to the perusal of his book. Then when after the toils and confinement of the week he arises on the Sabbath morn, and enervated nature craves for the resuscitating influences of green fields and a purer air, which are rendered most attractively obtainable by means of the various country excursions proposed by some of his associates—firm must be the principles which can deter him from what many would call an allowable indulgence, and impel him on his companionless walk to the sanctuary of God. He might plunge into sin without fear of being reprov'd. His father is not by to counsel him—his mother's eloquent and anxious eye is far, far away—none of those who watched and trained his comparatively

innocent youth are around him to be the reproachful witnesses of his parleyings with the tempter—the gradual abatement of his antipathy to sin—the downfall of his holy resolutions—and the gratification of his corrupt desires. No person in such circumstances could be able to continue in his rectitude if he did not 'watch and pray.'

Contemplate the christian when he is farther on in life.

He is at the head of a family, and is assiduously labouring for its comfortable maintenance. His mercantile pursuits succeed, and his sagacious projects are rewarded by superabundant gains. As his natural temperament disposes him, he may amass or he may expend. He may be tempted to hoard his gold, and to glut his avarice in gazing on the 'precious bane,' as each week adds to its rapidly heightening piles; or to lay out his wealth in fashionable habits, an ornate residence, a splendid equipage, and sumptuous entertainments.

On the other hand his lot may be cast among the poorest of the poor, and his heart, tormented by the miseries of his destitute condition, may be apt to harbour discontent; or, worse than this—to become a place where the dark spirit of despair shall sit enthroned in fierce and desolating tyranny.

Again: the christian may have received great injury from some one in whom he had reposed perfect confidence, with whom perhaps he had walked to the house of God in company, to whom he had been a benefactor, but whose base treachery may have been the cause of severe losses, of a slandered reputation and therefore of much ingratitude and distress of mind to him. Or, in the midst of active usefulness he may be seized with illness, confined to his bed, compelled to endure days of torment and nights of restlessness, and brought near to death. Or, (sorer trial yet,) the being that he best loves on earth,

his almost idolized wife, the angel of his home; she, so dear to him in hours of quiet fireside happiness; but dearer still when her cool soft hand essayed to smooth the wrinkles that pain or trouble wrote upon his brow—she 'in whom his soul delighted,' may be summoned by the Father of spirits from his side, and upon his mortal pilgrimage the light of her love may shine no more. In any of these trying situations how needful that the godly man should 'watch and pray, lest he enter into temptation.'

Consider the christian in his latter days, when 'the almond tree is flourishing, and the grasshopper has become a burden.'

One might have supposed that the traveller so far upon his journey might have thrown aside his armour, and rested on his staff in the confident assurance that his spiritual enemies would harass him no longer, and that he might expect an unimpeded passage to the 'city which hath foundations, whose builder and maker is God.'

But this is not the fact. Satan never ceases to entrap and ensnare—temptation never loses its insinuating power. There is danger lest amid the partial eclipse of his intellectual faculties and the wintry torpor of his affections, his apprehension of 'the truth as it is in Jesus' should become too indistinct to give vitality to his godliness, and doubtless evidence to his life.

Still, only let the aged christian be resistful of the evil one, and constant in supplication, down to his latest day; let his dim eyes ever be lifted to his Redeemer's cross, and his weak hand cling to the supporting rod of him who has promised to conduct in safety through the mysterious gloom of death all those who put their trust in him—and he shall exchange the vanities of time for the splendours and pleasures of that eternal world where 'nothing that defleth can enter.'

Christian, are you liable to yield to

the infirmities of constitutional temperament? Are you inclined to murmur at vexatious incidents and adverse circumstances? Are you envious of the prosperity which a brother enjoys, or the piety which he evinces, or the liberality which he practises, or the admiration and esteem which his good character gains him? Are you tempted to deceive, even in the least degree, to colour a word most faintly, or to keep back one iota of the simple truth? In all these human tendencies there is but one antidote, and that is, the fulfilment of the commandment—'watch and pray.'

Will these lines meet the eyes of one to whom the words 'watch and pray' sound strange? If perchance they should, with a few words to such an one I would conclude. Is it possible that thou hast never prayed, since perhaps the days of childhood? Hast thou lived so long without the joys of prayer? Is it possible that thou hast walked abroad, gazed on the benevolent heaven and the verdant earth, marked the mirth and heard the music of the animate creation, and not felt a stir of secret adoration in thy heart, which in the silence of some hidden spot has brought thee to thy knees? Hast thou journeyed on in life, received the daily, hourly blessings—experienced the health—enjoyed the friendships—read the books—pursued the studies—luxuriated in the hopes—which endear and enrich existence; and yet not acknowledged thy absolute and grateful dependance on the Being whose tender mercies are over all his works? Hast thou lived in a land where evangelical religion prevails—where Sabbaths are honoured—where houses of prayer abound—where the gospel is proclaimed and expounded—and yet not sought in self-renunciation and sincere repentance the forgiveness and the smile of God? Is this thy state? Art thou thus poor in spirit? Are thou so miserably furnished for the world to come? **Do not**

thou feel it—mourn over it—wish to be improved?

Humble thyself before the Lord, and he will have compassion on thee, and though thy sins be red like scarlet, they shall be washed as white as snow in the blood of the Lamb. Restrain prayer before God no longer. Thy day of probation may be closing fast. The night when none can pray may be near. By all that is glorious in heaven—by all that is terrible in

hell—by the goodwill of angels—by the love of God—by the unimaginable capabilities of thy immortal spirit—and above and beyond all else, by the example of him who died that thou, and all who believe in him might live, neglect not the last admonition that fell from his human lips—forget not, for his blessed sake, to ‘watch and pray.’

Nottingham.

ABSALOM.

SCRAPS FROM A MISSIONARY'S PORT-FOLIO.—No. 2.

ORIGIN OF MONTHLY MISSIONARY PRAYER-MEETINGS.

MONTHLY prayer-meetings for the spread of the gospel originated in the Northamptonshire Particular Baptist Association, at a time when Fuller, Sutcliff, Ryland, and Robert Hall the elder, were comparatively little known. The proposal was made—it is believed by the late Mr. Sutcliff, of Olney*—at an annual meeting of the Association held at Nottingham, in 1784; and was recommended to all who love and long for the coming of Christ's blessed kingdom, and whose hearts may be inclined to unite in seeking its welfare, by Mr. Fuller in one of the earliest efforts of his powerful pen. I have seen the minutes of this Association, and regret that I have not them in possession to quote from; but it may be interesting to some to state that when these monthly prayer-meetings were established, the churches of the Association were in a state of deep depression. Conversions were few—irregularities were many—false doctrine was extensively prevalent, and all who loved the gates of Zion were the subjects of great

anxiety and distress. In the circular letter for the following year it is mentioned with sorrow, that the number of members had decreased during the year, but they hoped for brighter days from the spirit of prayer that had been enkindled at these monthly meetings. Who could have expected that so important a movement would be originated in the midst of churches so languid? Surely God's ways are not our ways. The lesson which this teaches, is, that none should be discouraged from vigorous exertion to extend the kingdom of Christ abroad, because their own churches may be in an unsatisfactory or even declining state. It probably never entered into the minds of any of these excellent men, that these monthly services were destined to become so general, or to exert so extensive an influence as they have happily done on the enlargement of the Redeemer's kingdom; but God often blesses that which is begun by his servants in simple dependence on him, far beyond all their expectations or desires. That which is begun in prayer, as the old writers truly remark, is sure to end in praise.

It is especially worthy of notice, as showing the intimate connection between prayer and practice, that soon after the establishment of the prayer-

* It will interest some of our readers to know that our own Dan Taylor taught Mr. Sutcliff the rudiments of Latin, and was useful to him at the commencement of his christian course. He afterwards assisted Mr. Taylor for a little time in his school.—*See Dan Taylor's Memoir, p 33, 34.*

meetings, deep anxiety was felt to do something towards sending the gospel to the heathen; and the same men who founded the Baptist Missionary Society, (the first of our modern missionary institutions) were those who had commenced the prayer-meetings. No man can sincerely and continuously pray for an object without earnestly striving to further its accomplishment. He must either give over praying, or begin working. In this case, eight years elapsed between the establishment of the prayer-meeting, and the formation of the society; but most of this time, the all-important subject received a large share of the attention of Carey, Fuller, Sutcliff, and others. Many consultations were held. Special services for fasting and prayer, were again and again appointed; and at length with great simplicity, and in the exercise of strong faith in God, the society commenced its operations with £13. 2s. 6d., the amount of the first

collection, in the treasurer's hands.

While, however, we claim for the Northamptonshire Baptist Association the honour of commencing the monthly missionary prayer-meetings, it is but candid to admit, that they were mainly indebted for the impulse that led to this holy effort, to President Edwards's masterly production entitled, 'An humble attempt to promote explicit agreement and visible union of God's people, in extraordinary prayer for the revival of religion,' a work the calm and thoughtful perusal of which we would recommend to all our readers. 'How much this publication contributed,' says Fuller, when speaking of the origin of the mission, 'to that tone of feeling which, in the end, determined five or six individuals to venture, though with many fears and misgivings, on an undertaking of such magnitude, I cannot say; but it doubtless had a very considerable influence on it.'

AN EXPOSITORY LECTURE ON HEBREWS I. 6—14.*

BY REV. J. J. OWEN.

THE author here proceeds with his proofs of the infinite superiority of Christ to all angelic beings. Angels are employed simply in a ministerial capacity, while the Saviour is Lord of all. Our version is far from giving the exact meaning of the original. Some translate the words, 'Who maketh the winds his messengers, and the lightning his servants;' and it is alleged that the context in the Psalm from which the expressions are borrowed only refers to the Divine glory as displayed in the visible creation. This, however, is questionable. The psalmist, we conceive, embraces also in his vivid representation the invisible majesty of Jehovah as

manifested in those higher orders of intelligences who surround his throne. We therefore prefer the rendering of the Chaldee Paraphrase, 'Who maketh his messengers, (angels) swift as the wind, his ministers strong like a flame of fire.' That is, angels are attendant servants on the High and Holy One—following in his train—accompanying him as the clouds, winds, and lightning, and therefore occupying a subordinate rank in the universe. The Son, on the contrary, *rules*, and all things in the creation are made to accomplish his purposes.

The lofty position of the Messiah in the Divine government having been introduced, additional testimonies from the Old Testament are advanced, in order to give a greater prominence and clearness to the subject, 'Unto the Son he saith, Thy throne, O God, is eternal;

* The reader will please to correct an error of press in the June *Repository*, page 208, by transposing line 21 in the first column to the top of the page.

a sceptre of justice is the sceptre of thy kingdom.' The words are taken from the forty-fifth Psalm. The use which is here made of this Psalm evidently proves that the author of this epistle regarded it as Messianic. Indeed all the early commentators both Jewish and Christian viewed it in this light; but an effort has been made by several rationalistic and anti-trinitarian expositors to deprive the passage we have cited of the evidence it furnishes in favour of the divinity of Christ. Hence Gesenius translates, 'Thy God's throne is eternal,' and Belsham, 'God is thy throne.' All the ancient versions, however, agree in supporting the common construction, and not a single well-established example can be produced to give even plausibility to either of the above renderings. Aquila, a bitter enemy of christianity, translates the Hebrew, 'Ὁ θρόνος σου, Θεε, εἰς αἰῶνα καὶ εἰς,' 'Thy throne, O God, is for ever and ever;' and with this version the Syriac, Arabic, Septuagint, and Vulgate correspond. Besides, on what principle of interpretation can God be regarded as the throne of a created being, on the supposition that Christ is merely human? Does not such an idea shock all taste, and grossly violate the reverence which is due to the divine Majesty? It may also be observed that the version we are controverting utterly sets aside the striking *antithesis* which the sacred penman establishes. We have intimated that the great object of the writer is, to show the superiority of the Messiah to all other messengers of God, whether human or angelic; but how is this proved by a mere general assertion that the divine throne is eternal, or that Jehovah supports the authority and power of Christ?

In the accomplishment of His stupendous work the Redeemer emphatically loved righteousness and hated iniquity, that is, he was perfectly innocent and upright—he fulfilled the entire law, furnishing a living embodiment of its precepts. We are therefore informed that God has anointed him with 'the oil of gladness above his associates,'—above all other monarchs, or above all who may have been employed in furthering the designs of the divine empire. It is well known that it was customary to anoint with oil on joyful occasions. The inauguration of the Messiah could not

but be a source of triumph and joy. Heaven would rejoice and he would rejoice in anticipation of the mighty results of his incarnation and death.

Ver. 10—14. It has been asserted by some individuals that these words were addressed to the Deity, absolutely considered. But if we follow the train of argumentation we shall at once perceive that such an opinion is scarcely admissible. The words are from Psa. cii. The question we have to solve is, Can this Psalm naturally be referred to the Messiah? There is nothing which renders this application impossible, and we think that besides the fact that it is so applied in this epistle, there are many other important considerations which demand such an application. The Psalm was probably composed during the captivity in Babylon. The writer mourns in it over the low state of religion, and then assures us that 'God would arise and have mercy upon Zion; that the heathen would fear the name of the Lord, and all the kings of the earth would see his glory.' To what period could this so well apply as to the time of the Messiah?

The propriety of this exegesis will further appear, if we remember that the manifestations of the Divinity under the old economy were made through HIM who in the fulness of time assumed our nature. It was HE that appeared to Moses in the burning bush, and to Joshua before the gates of Jericho. It was HIS presence which was visible for forty years in the wilderness, and it was his glory that filled the tabernacle and the temple. It is therefore, we think, evident that the Psalm to which we are referring must have been directed to our glorious Redeemer in his pre-existent state, and that the author of this epistle in adducing it as a testimony to his supremacy and deity employed it in its original and literal meaning.

The topic which here more especially attracts the attention is, the *immutability* of the Messiah, and that in him all the interests of the church are safe. By him was everything made that was made, and he will remain the Unchangeable One when the whole world shall be changed; 'They shall perish, but thou remainest; they all shall wax old as doth a garment; 'The heavens shall be folded up, as a vesture; but thou art the same, and thy years shall not fail.' O

consoling truth! Let our tears cease to roll, and our hearts to throb. No matter what tempests howl, or what revolutions convulse the earth! Pain, and sorrow, and disappointment may be our lot here, and soon we shall slumber in the tomb; but the Redeemer will ever be the same. 'The mountains may depart, and the hills be removed; but his loving kindness shall not depart from us, neither shall the covenant of his peace be broken.' His friendship will be unaffected by all external changes, and will survive the dissolution of all material objects.

In the prosecution of the sublime purposes of his mediatorship he sits at the right hand of the majesty on high, ver. 13. The phrase here used denotes, approbation, dignity, and participation in the government. He is to occupy his 'throne until his enemies are made his footstool.' This is an allusion to the ancient custom of walking on the necks of captives taken in war, to show their utter prostration and subjection. All the Messiah's foes are to be subdued by him, and he is to be triumphant in the earth. When this blissful period shall have arrived, then the mediatorial throne and reign, *as such*, will cease to exist. Christ will give up the kingdom to God even the Father, 'that God may be all in all.' Then a new order of the moral universe will commence. Its affairs will be governed by laws and arrangements different from those which obtain under the present economy. Still we do not believe we shall ever lose our relation to the Redeemer, nor he to us.

What a striking contrast there is between the station and employment of angels and those of Christ. He is enthroned (*συνθρονος*) with God, having the physical and moral creation under his sway; they are ministering spirits, (*λειτουργικα πνευματα*) employed by him as the agents of his spiritual empire. By some the existence of angelic beings is denied. But when we consider the beautiful gradation which exists betwixt man and inanimate nature, we cannot but think that the great chasm between God and man is filled up. On this interesting subject we are furnished with important information in the sacred volume. We read of intellectual substances excelling in strength, and high in power and glory. We can, however, form but very inadequate conceptions of

their nature and mode of existence. When we are informed that they are 'spirits,' it is possible that this mode of expression may denote no more than that the material vehicle to which they are united is of a nature highly subtle and refined, at a great remove from the flesh and blood which compose the bodily frame; as probably to be entirely immaterial is peculiar to the Father of spirits. No one can set limits to the creative power in the organization of matter, or affirm that it is not in the hand of its Author susceptible of a refinement which shall completely exclude it from the notice of the senses.

The conception of angelic agency cannot but enlarge our ideas of the divine kingdom, and vivify our consciousness that we are citizens of two worlds, not only of the visible, but also of the invisible, that we belong to the fellowship of higher spirits, who are united with us under one head, Eph. i. 10.

Relative to the mode in which angels minister to us, we have but partial information. They have ever felt a special interest in all that relates to our redemption; and it is evident from the statements of Scripture that they appear for our defence and protection. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' Two angels came to hasten Lot from the cities of the plain, and to rescue him from impending destruction. An angel delivered Peter from prison. An angel opened the prison doors for the apostles when confined by the command of the high priest, Acts v. 19. Angelic beings are often sent to give us strength to resist temptation. And is there not a peculiar fitness and propriety in this? Man was at first led astray from his allegiance to God by a fallen angel, and fallen angels now roam at large, seeking whom they may devour. Many of the temptations of life, have the marks of being under the control of dark and malignant spirits. How appropriate then that those intelligences who have maintained their original position should come to our aid against the attacks of our mighty foes! Monarchs are surrounded by armed men, but the most humble saint may be encompassed by a retinue of beings of far greater power to help him in time of need.

Such is indeed the guardianship of

angels, that they will 'bear us up in their hands, lest we dash our foot against a stone.' What we want is an every day providence—a guardianship that will develop itself in our daily duties and daily trials, which shall attend us in the household, in the street, in our prayers, in our recreations, which we may be aware of as watchful, when there is no apparent peril, and which we may be assured of as powerful, when there is the worst. Such a guardianship we have. It might not be doing much towards cheering and elevating the poor and unknown of the flock, or towards the daily, hourly upholding of those who have higher places to fill, to be told of angels, as encamping as they encamped about Elisha, crowding the mountain with chariots of fire and horses of fire, when the king of Assyria sent a great host to take the man of God; it cannot be often if ever, that there is any thing in our history parallel to this peril of the prophet, but it just brings all the celestial armies in all their powerfulness into the scenes of ordinary life. In other words, it gives to the doctrine of divine providence all that individuality, that applicability to the most inconsiderable events, as well as that careful reference to the most important—to be told that God has commissioned angels, the mightiest of his creatures, to bear us in their hands, not lest we fall over a precipice, not lest we come beneath an avalanche, not lest we sink in a torrent; but lest we dash our feet against a stone. How infinitely important is such guardianship to our eternal interest! Millions are made of units, immensity of atoms. The astronomer tells us that the heavenly bodies, because they move in a resisting medium, which perhaps in a million years destroys the millionth part of their velocity, will at length

cease in their marchings. May it not be, then, that little roughnesses in the way, each retarding us, though in an imperceptible degree, would eventually destroy the onward movement, however vigorous and direct at one time it may have seemed. Let, then, the attention of these invisible beings to the christian in the ordinary concerns of life, lead us to increased vigilance, and more fervent prayer. Let us see to it that our heavenly guardians leave us not.

Nor is it here only that angels attend us. They are present with the believer when he traverses the valley of death, and they conduct him to the realms of eternal day. We owe more to unseen benefactors, than to those whom we see.

'How oft do they their silver bowers leave,
To come to succour us that succour want;
How do they, with golden pinions cleave
The yielding skies, like flying pursuivant
Against foul fiends, to aid us militant.
They for us fight, they watch and duly ward,
And their bright squadrons round about
us plant,
And all for love, and nothing for reward;
Oh! why should heavenly God to men have
such regard.'

Let it, however, be remembered, that the ministration of angels is under the control of Christ. The throne is His. The government is on his shoulders. The chapter we have examined, has brought him before us in his creative power, the extent of his dominion, the purity of his character, the boundlessness of his love, and the immutability of his nature. He is the visible manifestation of the Deity, the source of light to man, and for aught we know, to the entire universe. Before *Him* may we fall with deep prostration of soul. To his laws may we make it our daily object to submit.

Leicester.

SCRAPS AND SKETCHES FROM THE HISTORY OF LITERATURE.

NO. 1.—ON THE ORIGIN OF LANGUAGE.

MAN is formed, as well internally as externally, for the communication of thoughts and feelings. He is urged to this, by the necessity of receiving, and by the desire of imparting, whatever is useful or pleasant. His wants and his wishes cannot be supplied by indi-

vidual power; his joys and his sorrows cannot be limited to individual sensation. The fountains of his wisdom and of his love spontaneously flow, not only to fertilize the neighbouring soil, but to augment the distant ocean. But the mind of man, which is within him, can

only be communicated by objects which are without, by gestures, sounds, characters, more or less expressive and permanent; instruments, not merely useful for this particular purpose, but many times pleasing in themselves, as rendered so by the long continued operation of habit. These, reason adopts, combines, arranges, and the result is language.

Speech, or the language of articulate sounds is the most wonderful, the most delightful of the arts thus taught by nature and reason. It is also the most perfect. It enables us, as it were, to express things beyond the reach of expression; the infinite range of being, the exquisite fineness of emotion, and the intricate subtleties of thought. Of such effect are those shadows of the soul, those living sounds which we call words. Compared with these, how poor are all other monuments of human power—of perseverance—or skill—or genius! They render the mere clown, an artist; nations, immortal; orators, poets, philosophers—divine.

As it is evident that there is no instinctive articulate language, it becomes an inquiry of some importance, how mankind were first induced to fabricate articulate sounds; and to employ them for the purpose of communicating their thoughts. On this question only two opinions can be formed.

Language must either have been originally revealed from heaven, or the fruit of human invention. The greater part of the Jews, and the christians, and even some of the wisest pagans have embraced the former opinion, which seems so far to be supported by the authority of Moses, that he represents the Supreme Being as teaching our first parents the names of animals, (Gen ii. 19, 20;) the latter is held by Diodorus Siculus, Lucretius, Horace, and many other Greek and Roman writers, who consider language as one of the arts invented by man. Amongst the moderns, Astle, in his celebrated work on the origin and progress of writing, ranks foremost, for his elaborate defence of the human invention of alphabetical characters.

The arguments of Mr. Astle, were, however, powerfully combated by an able critic in the Monthly Review, (old series) vol. lxxi. p. 271. Drs. Warburton, Delany, Johnson, Beattie, Blair, Gilbert, Wakefield, Gale, in his court of

the Gentiles; Hartley, in his observations on Man; Winder, in his History of Knowledge; Dr. Adam Clarke, in his Remarks on the Origin of Language; Horne, in his Introduction to the Study of Bibliography; the author of Conjectural Observations, on the Origin and Progress of Alphabetical Writing; and Smith, of New Jersey, who thinks that language was originally from heaven; consider all accounts of its human invention as a series of mere supposition, hanging loosely together, and the whole depending on no fixed principle. The opinions of the Greek and Roman writers, frequently quoted in support of the human invention of language, are of no greater authority than the opinions of other men; for as language was found and brought to a greater degree of perfection, long before the era of any historian with whom we are acquainted, their authority, who are comparatively of yesterday, gives them no advantage, in this enquiry, over the philosophers of France and England.

The oldest book extant, contains the only rational cosmogony known to the ancient nations; and that book presents the first human inhabitants of this earth not only as reasoning and speaking animals, but also in a state of high perfection and happiness, of which they were deprived for disobedience to their Creator.

Moses, setting aside his claim to inspiration, deserves, from the consistency of his narrative, at least as much credit as Mochus, or Democritus, or Epicurus, and from his higher antiquity, if antiquity on this subject could have any weight, he would deserve more, as having lived nearer to the period of which they all write. But the question respecting the origin of language may be decided, without resting on authority of any kind, merely by considering the nature of speech, and the mental and corporeal powers of man.

Those who maintain language to be of human invention, suppose men at first to have been solitary animals; afterward to have herded together without government or subordination, then to have formed political societies, and by their own exertions to have advanced from the grossest ignorance to the refinements of science. But, say the reasoners whom I have quoted, in its defence, this is a supposition contrary to all history, and all experience. There

is not, upon record, a single instance, well authenticated, of a people emerging by their own efforts, from barbarism to civilization.

The original savages of Greece were tamed by the Pelasgi, a foreign tribe; and afterwards further polished by Orpheus, Cecrops, Cadmus, and others, who derived their knowledge from Egypt and the East.

The ancient Romans a ferocious and motley crew, received the blessings of law and religion from a succession of kings; and the conquest of Rome at a later period contributed to civilize the rest of Europe. It is said, before language could be invented, mankind must have existed for ages in large political societies, and must have carried on in concert some common work; but if inarticulate cries, and the natural visible signs of the passions and affections were modes of communication sufficiently accurate to keep a large society together for ages, and to direct its members in the execution of some common work; what could be the inducement to the invention of an art so useless and difficult as that of language? Men who have not learned to articulate in their childhood, never afterwards acquire the faculty of speech, but by such helps as savages cannot obtain; and therefore if speech was invented at all, it must either have been invented by children, who seem incapable of inventing, or by men who were incapable of speech. A thousand, nay, a million children could not think of inventing a language, and therefore reason, as well as history, intimates that mankind in all ages must have been speaking animals; the young have constantly acquired this art, from imitating those that were older. We may then, despite of every assertion to the contrary, warrantably conclude that our first parents received the blessing of language by Divine inspiration.

There are several well-authenticated cases on record of children having been found in solitary places, leading a brutish life, incapable of communicating ideas by language, and apparently completely ignorant of all the social usages of mankind. These remarkable instances exhibit how degraded and miserable is the condition of a human being when its mind has been uninformed by the example of others, and no moral and intellectual training has been be-

stowed upon it. The two most striking examples of this unhappy state, are those furnished by the individuals known by the names of Peter, the Wild Boy, and the savage of Aveyron. The first was found in July, 1724, in a field belonging to a townsman of Hameln, naked, covered with a brownish black hair, apparently about twelve years of age, and uttering no sound. In October, 1725, he was sent for by George I. to Hanover, from whence he was escorted to London, and finally placed with a farmer in Hertfordshire, with whom he resided until his death in 1785. Peter could not be taught to speak: the plainest of the few articulate sounds he could utter were, *Peter*, *Ki Sho*, and *Qui Ca*, the two latter being attempts at pronouncing King George and Queen Caroline. He was of middle size, somewhat robust in appearance and strong, and had a good beard. He was fond of warmth, and relished a glass of brandy. Peter was first found in the act of sucking a cow in the woods of Hanover. Queen Caroline, who greatly interested herself about Peter, was very desirous of having him educated, and employed various masters to teach him to speak.

After the queen's death, government allowed a pension for him, and he was placed with Thomas Fen, a respectable farmer in Hertfordshire. He was accustomed in the spring of the year to wander away, subsisting on the green buds of trees, &c. His adventure in Norfolk, during one of those excursions has been often related; to which we may add, he was saved from the consequence of his supposed contumacy, by some person reading in a newspaper an advertisement describing the missing Wild Boy. To prevent the recurrence of such serious adventures, he was provided with a brass collar, on which was inscribed, 'Peter the Wild Boy, Broadway Farm, Berkhamstead.' When Peter was angry he never attempted to strike, or use his hands in any way, but always attempted to bite. Pleasure he expressed by kissing the object that excited his admiration; when pleased he would also dance about, shaking his brass collar, and make a humming noise which he intended for singing, but in which it was difficult to trace an air. Painting delighted him, and he would immediately kiss any object that was of vivid colours. He was passionately fond of

music, and would endeavour to enter the room where any kind of music was performing, jumping and dancing to it.

We have already described the extent of his vocabulary, to which he afterwards added, 'Hom Hen,' (Tom Fen.), intended for the name of the farmer, whom he recognized as his master. Though quite harmless, Peter was sometimes sullen, and would never work if desired to do so, but if nothing were said to him he would often assist in the farm, and do more than three other men.

He usually had bread and milk for supper, and as soon as he had taken it always went up to bed; so that if he was wished out of the way, some bread and milk was given him, and when he had finished, he would immediately go off to bed, even though it were still broad daylight. Peter could live on the simplest fare, but he much liked any thing sweet, and any kind of confectionary.

There is an anecdote of his having made his way into a room, where all the sweet things were laid out, that were prepared for a grand fete given to lord Chatham, and when the second course was called for, Peter was discovered

with a large bowl, into which he had mixed pastry, jelly, cream, and other niceties, employed to his satisfaction in eating the whole collection with his hands.

Peter was capable of very sincere affection, for he became attached in an extraordinary manner to the farmer who succeeded Tom Fen in the charge of him, and when this person died, he went to his bed-side, raised his hands, and endeavoured to awake him, and when he found his efforts unavailing, he went down stairs and seated himself by the chimney. What his ideas of death were, cannot be known; but he refused his food and pined away, till in a few days he actually died of grief—for he never had any sickness or illness.

The Savage of Aveyron was found in the Forest of Cawne, 1801, heing it was supposed about eleven or twelve years of age. He was quite naked, and seeking acorns and roots for food; he was met by three huntsmen, who laid hold of him at the moment he was climbing the tree from his pursuers. In 1802 he was taken to Paris, where he excited great curiosity, and his actions furnish occasion for observations of the most interesting character.

THE HOLY LAND.

A Poem by M. Alfonso Lamartine.

I HAVE not felt o'er seas of sand
The rocking of the desert bark;
Nor laved at Hebron's fount my hand,
By Hebron's palm-trees cool and dark;
Nor pitched my tent, at even fall,
On dust where Job of old has lain,
Nor dreamed, beneath its canvass wall,
The dream of Jacob o'er again.
One vast world-page remains untread:
How shine the stars in Chaldea's sky,
How sounds the rev'rend pilgrim's tread,
How beats the heart with God so nigh!—
How round grey arch and column lone
The spirit of the old time broods,
And sighs on all the winds which moan
Along the sandy solitudes!
In thy tall cedars, Lebanon,
I have not heard the nations' cries,
Nor seen thy eagles stooping down
Where buried Tyre in ruin lies.
The Christian's prayer I have not said
In Tadmor's temples of decay,
Nor startled with my dreary tread
The waste where Momnon's empire lay.

Nor have I from thy hallowed tide,
O Jordan! heard the low lament,
Like that sad wail along thy side,
Which Israel's mournful prophet sent!
Nor thrilled within that grotto lone,
Where, deep in night, the Bard of Kings
Felt hands of fire direct his own,
And sweep for God th' unconscious strings
I have not climbed to Olivet,
Nor laid me where my Saviour lay,
And left his trace of tears, as yet
By angel eyes unwept away:
Nor watched at midnight's solemn time
The garden where His prayer and groan
Wrung by His sorrow and our crime,
Rose to One listening ear alone!
I have not kissed the rock-hewn grot
Where in his mother's arms He lay,
Nor knelt upon the sacred spot
Where last His footsteps pressed the clay;
Nor looked on that sad mountain head,
Nor smote my sinful breast, where wide
His arms to fold the world He spread,
And bowed His head to bless, and died!

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

LITERARY AND SCIENTIFIC SELECTIONS.

PAUL AND DEMOSTHENES.

(By Dr. Bethune.)

IN taking St. 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 parenthesis; 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 misconception, 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, in other passages, that he has at his command an intense brevity.

Indeed, though here the christian is, by the grace of God, immeasurably superior, they are not unlike in their moral qualities of honesty, disdain of rhetorical trick and of sophistry, (which St. Paul means by 'words of man's wisdom,') desire of accomplishing the good of the people, and lofty faith in the tendency of their principles, living, deep, and strong within their souls.

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 parallels do we find; as for example, St. Paul's vindication of his state and manner of life, against the accusation

of his enemies in his speech before Agrippa, with the opening of Demosthenes' defence against the slander of Æschines, in the oration on the crown. The turn of thought is precisely the same, nor is the language wholly unlike. The eleventh and the beginning of the twelfth chapter of the Hebrews is a most successful expansion of the same appeal to ancestral glory and example, the same summoning of a great cloud of martyrs, that is made in the famous adjuration by those who fell at Marathon, at Platea, at Salamis and Artemisium.

An orator. It may be thought by some that St. Paul 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 trembling before him, a luxurious 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, with few exceptions, are orations, with 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. Indeed his example is the more useful to us.

His dignity. Most unworthy, then, of our place, is that shame-facedness of manner, that obsequious, whining, deprecatory tone, which so often makes the preacher appear like a cringing beggar or a whipt child, and excites contempt for the very truth he dishonours. What! are we ashamed of the gospel of Christ? Do we shrink from the reproach of the cross? Need we make such feeling excuses for being honest? Is there anything in religion to make its advocate 'hang down his head like a bullrush,' or that

requires him to sing out his sermon through his nose to a very bad tune? What have we to fear from men? Should not love for them cast out fear? Was it thus Paul spoke before his judges? or Peter or Stephen before the Sanhedrim? or the noble martyrs at the stake? Was it thus that Calvin, and Luther, and Zwingle prevailed? If we tremble, as tremble we should, let it be at the awful Presence in which we stand, the accountability we are under, the life or death hanging upon our lips. If we weep, or our voices falter, let it be in sympathy with our Master's sorrows, the exquisite tenderness of the Spirit's promise, the deep anguish of wounded souls, the unspeakable misery of the lost, the dishonour done to God's holy name. The source of such passion ennobles it, dignifies its expression, and carries with it the hearts of our hearers. Any meaner cause of emotion degrades our minds, and makes us contemptible, if not ridiculous. No wonder that men respect the ministry so little—they show so little respect for themselves.

Not obscure. 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 winds of the Spirit sweeping its waves, that break dazzlingly in the beams of the Sun of Righteousness; yet 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.

Energy. It is painful to know that such a perversion of the true style for the pulpit has been much attempted of late, especially by wandering preachers bent upon getting up immediate excitement, rather than permanent usefulness. In some instances, they have played downright farces in the house of God. Ludicrous and low familiarities have been put into the mouths of supposed persons; nay, the devil has been called from the pit, the glorified saints from heaven, even (*horribile dictu*) the Holy God him-

self, to play parts in the wretched scene. Miserable preachers! miserable men! how dare ye thus trifle? How dare ye thus blaspheme? 'It awakens attention.' 'It impresses.' 'It is successful in doing good.' 'Impressive! Successful! O, thou holy, solemn Jesus! can a soul that has resisted thy love, thy tears, thy pangs, thy dying cries, be laughed into repentance?'

An energetic speaker will sometimes exclaim with great effect. Garrick declared that Whitfield's 'Oh' was more impressive than it was possible to imagine.

CICERO'S PUBLISHER.

HE employed the whole body of his slaves in writing. In his workshop, which excelled everything that there had hitherto been in establishments of the kind, there were collected, as in our modern printing offices, all sorts of workmen, part of whom were engaged in preparing the paper, and other materials, and repairing the instruments; part in multiplying the copies, and in correcting; part in skillfully rolling up the finished books and completing them with covers, titles, and the other customary ornaments. Atticus, in like manner, established a bookshop, such as at this time of day could be found nowhere in the world; connected with any bookseller's or stationer's establishment. Cicero published most of his works with him, as for instance, the 'Questiones Academicæ,' the 'Orator,' his 'Letters,' his 'Speeches against Antony and for Ligarius.' The last, according to Cicero's own expression, 'sold so capitally,' that he declared his intention that for the future everything he should write, Atticus should have to publish. We have here again clearly another example of the very great size of the editions. For Cicero, in his speech, had introduced by mistake, a person long ago deceased as still living, and commissioned Atticus, after the book had already found a good sale, to have the mistake subsequently corrected by the erasure of the name in all the copies, that is, obviously, in those which were still unsold. But now how great must have been the remaining stock of copies, notwithstanding the large edition which had

already been disposed of, when no fewer than three of the most skilful copyists were appointed to correct this one mistake! These, however, within three days, could certainly rectify at least a thousand copies! That Atticus, moreover, was not only concerned in the multiplication, but also in the sale of works—that his pursuit was not simply a hobby, but an actual business—this is clear from the extraordinary sale of the Ligarian speech. We even find Cicero himself in the number of his customers. He purchased from him a copy of the Serapion.—*Schmidt's Freedom of Thought and Faith.*

A POLYNESIAN SABBATH.

(From 'Ellis's Polynesian Researches.')

IN a walk through the village, on the afternoon of the day preceding the Sabbath, looking along the shore, we have often beheld the light canoe doubling a distant point of land, and with its native cloth or matting sail, wafted towards the station. Others nearer the shore, with their sails lowered, have been rowed by the men; while the women and children were sitting in the stern, screened from the sun by a temporary awning. Along the coast, many were unlading their canoes, or drawing them upon the beach for security.

The shore presented a scene of activity. The crackling fire, or the light column of smoke might be seen rising through the district, and the natives busily engaged in cooking the food for the Sabbath. On account of their food being dressed for the Sabbath on Saturday, that day is called, *mahana maa*, food-day. As the evening approached, multitudes were met returning from the inland streams, whither they had repaired, to bathe after the occupations of the day; the men bringing home their calabashes of water for drinking, or their *aanos* of water for washing the feet; while the females were carrying home bundles of the broad leaves of the hibiscus, which they had gathered to serve instead of plates for Sabbath meals. On entering the dwellings on the Saturday evening, every thing would appear remarkably neat, orderly and clean—their food in baskets—their

calabashes filled with fresh water—their fruit gathered—and leaves plucked and carefully piled up for use—their garments were also laid out ready for the next day. The hours of the evening, instead of being a season of greatest care and hurry, are, I believe, often seasons of preparation—'prelude to hours of holy rest.'

The sacred day was not only distinguished by a total cessation from labour, trade, or barter, amusements, worldly pleasure, but no visits were made, no parties of company entertained, no fire lighted, no food cooked, except in cases of illness. This strict observance of the Sabbath, especially in regard to the latter points, whereby the Tahitian resembled the Jewish more perhaps than the christian Sabbath, was not directly inculcated by the missionaries, but resulted from the desire of the natives themselves to suspend, during this day, their ordinary avocations, and also from their imitation of the conduct of the missionaries in this respect.

We have always been accustomed to have our usual beverage prepared in the morning and afternoon; but this is the only purpose for which, in ordinary seasons, a fire has ever been lighted for any of the missionary families; and when destitute of these articles, which in the earlier periods of the mission was often the case, no fire was lighted on the Sabbath; their food was invariably dressed on the preceding day, and the warmth of the climate prevented their requiring fire for any other purpose. In this proceeding they were influenced by a desire that their domestics, and every member of their families, might have an opportunity of attending public worship.

The example thus furnished by their teachers, has led to the strict and general observance of the Sabbath by the nation at large. Their private devotions are on this, as well as other mornings, usually concluded by sunrise, and shortly afterwards the greater part of the inhabitants assemble for their Sabbath morning prayer-meeting. Besides a service in English, the missionaries preach twice in the native language, and visit the Sabbath-schools; these services are as many as they are able to undertake;

the service at the morning prayer-meeting is therefore performed by the natives. We have, however, sometimes attended, and always with satisfaction.

It is impossible to conceive of the emotions of delight produced by witnessing six or eight hundred natives assembling at this hour in their respective chapels; and on entering, to see a native, one who was perhaps formerly a warrior or Areoi, or even an idolatrous priest, stand up and read a psalm or hymn, which the congregation rise and sing. A portion of the Scriptures, in the native language, is then read, and the thanksgivings and petitions of the assembly are offered to Almighty God, with a degree of fervour, propriety, appropriate use of Scripture language, and chastened devotional feeling, that is truly astonishing, when it is considered that but a few years before, they were ignorant and barbarous idolaters. A second hymn is sung, and another portion of Scripture read, and prayer offered by another individual—when the service closes, and the assembly retires.

Soon after eight o'clock the children repair to the Sabbath-schools, those for the boys and girls being distinct. About four hundred usually attend in Fare: they are divided into classes, under native teachers. About a quarter before nine, the congregation begins to assemble, and at nine in the morning, service commences. I have often heard with pleasure, as I have passed the Sabbath schools rather earlier perhaps than usual, the praises of the Saviour sung, by between three and four hundred juvenile voices, who were thus concluding their morning exercises. The children are then conducted to the chapel, each class led by its respective teacher, the girls walking first, two abreast and hand in hand, clothed very generally in European dresses; wearing bonnets made with a fine species of grass, or the bark of a tree; each carrying in her hand a neat little basket, made with similar materials, and containing a catechism, hymn book, and Testament: the little boys following in the same order; more frequently, however, arrayed in the native costume, having a little finely platted white mat, fringed

at the edges, wound round their loins; another of the same kind, or a light scarf, dyed with glowing native colours, passed across their chest, and thrown loosely over their shoulders; their feet naked, and their hair cut short, but sometimes flowing in ringlets over their open countenances; while their heads were covered with neat little grass or straw hats, made by their mothers or their sisters.

Before the service began, they were usually led to the seats appropriated for them in the chapel; and where there have been galleries, these have been occupied by the scholars. Frequently we have been approaching the place of worship at the same time that the schools have entered it, and it has often afforded the sweetest satisfaction to behold a father or a mother, with an infant in the arms, standing under the shade of a tree that grew by the side of the road near the chapel, to see in the line of scholars, a son or a daughter pass by. When the object of affection approached, a smile of pleasure has indicated the satisfaction of the child at the notice taken by the parent, and that smile has been reciprocated by the parent, who, in silent gladness, followed to the house of God.

The morning service commences with singing, during which the congregation stand; a portion of scripture is then read, and prayer offered, the congregation kneeling or standing. This is followed by singing a second time; a sermon is then preached, after which a short hymn is sung, prayer presented, and the benediction given, with which the service closes between half-past ten and eleven o'clock.

Although the religious exercises are now longer than they were when the people first began to attend, they seldom exceed an hour and a half on the Sabbath, and a little more than an hour at other times. It has always appeared preferable, even to multiply the services, should that be necessary, than weary the attention of the people by unduly protracting them. When the congregation has dispersed, the children are conducted to the schools in the same order in which they came to the chapel, and are dismissed by one of their teachers.

In the afternoon they assemble in

the schools, and read the Scriptures, repeat hymns, or portions of the catechism, and are questioned as to their recollection of the sermon in the forenoon. We have sometimes been surprised at the readiness with which the children have recited the text, divisions and leading thoughts in a discourse, without having written it down at the time they heard it. Often it has been most cheering to see them thus employed; exhibiting all the native simplicity of childhood, mingled with the indication of no careless exercise of the youthful mind on the important matters of religion. It is always delightful to watch the commencement and progress of mental improvement, and early efforts of intellect; but it was particularly so here. In the Sabbath Schools of the South Sea Islands, the mechanical parts of instruction (namely, learning to read and spell, &c.) are not attended to: the time is wholly occupied in the religious improvement of the pupils, and is generally of a catechetical kind.

Many of the parents attend as spectators at the Sabbath Schools, and it is not easy to conceive the sacred delight they experience in beholding the improvement of their children, and attending at an exercise often advantageous to their own minds. The greater part of the people, however, spend the middle of the day in their own dwellings. Formerly they were accustomed to sleep, but we believe this practice is by many discontinued.

The public service in the evening commences, in most of the stations, about a quarter before four, and is performed in the same manner, as that in the forenoon. Meetings for reading the Scriptures and prayer are held at some of the native houses in the evening, and we usually read a sermon in the English language in our own families.

The attendance of the people is regular, and the attention seldom diverted. At first we perceived a great inclination to drowsiness, especially during the afternoon; at this we were not surprised, when we recollected that this was the manner in which they were accustomed to spend several hours every day and that they were also unaccustomed to fixedness of attention, or exercise of thought on a parti-

cular subject, for any length of time. This habit, however, has, we have reason to believe, very greatly diminished in all the islands, and more particularly where congregations are accustomed regularly to assemble.

The scrupulous attention to the outward observance of the Sabbath, may perhaps in some degree be the result of the impression left on the minds of the people by the distinguishing features of their former system, in which all the efficacy of their services consisted in the rigid exactness with which sacred days were kept, and religious ceremonies performed without the least regard to the motives and dispositions of the devotees. To have kindled a fire, or to have failed in the observance of any rite enjoined, or restriction imposed, during their *tabu*, or sacred seasons, would have been sufficient, not only to have neutralized all the advantages expected from the most costly offerings or tedious services, but would have exposed the offender to the anger of the god, and perhaps to death as its consequence.

With many the influence of a system so inflexible has probably operated very powerfully in producing this uniform attention, at least to the outward duties of the Sabbath, the only sacred day now recognized amongst them. With others, there is reason to believe it arises from the influence of example, and the respectability it was at this time supposed to impart to individual character. But with many it originates in far higher motives, and is the result of Christian principle in regard to what they consider a duty.

LABOUR AND GENIUS

'We shall reap if we faint not.'

THE truly mighty men of history were made such more by industry than by genius. Let the lesson be well learned by the young. There have been great men who were not able men,—fictitiously great; their greatness arising more from their fortunate circumstances than from themselves; but the truly great have generally been 'the labouring classes' of their respective departments,—genuine workmen. The young man who does not feel strong within him the dispo-

sition to *work*, may entertain no high ambition for usefulness or eminence.

How few dream of the extensive and various capabilities of the mind when wisely and laboriously directed. It is not so much the multiplicity of employments as the want of system in them that distracts and injures both the work and workman. Wesley did every thing by system, and how much did he achieve?—He travelled about five thousand miles a year, preached about three times a day, beginning at five o'clock in the morning, and his published works amount to about two hundred volumes! Asbury travelled about six thousand miles a year and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, travelled, established missions, begged from door to door for them, and laboured in all respects as if, like the apostles, he would 'turn the world upside down.' At near seventy years of age he started to christianize India. Baxter, with numerous and grievous diseases, wrote a surprising number of books, practised physic, and as he took no fees, was oppressed with patients, spent two days a week in catechetical instruction, and beside special sermons and several regular evening services, preached three times a week. Calvin, tortured with gout, strangury, stone, catarrh, and other infirmities, acted, while in Geneva, as pastor and professor, wrote nine folio volumes with profound thought, corresponded with all parts of the continent, every other day lectured, and every other week preached daily. He states in one of his letters the work of one day, while at Strasburg; it consists of a sermon, a lecture, the correction of twenty sheets of manuscript, four letters, besides offices of advice and reconciliation in more than a dozen cases. Luther was one of the most extensive writers of his age; he maintained an immense correspondence, the published part filling numerous volumes, lectured regularly before the university, preached nearly every day, bore the chief burden of the churches, fought emperor, pope, and councils, lived constantly in the agitation of controversy, and still found leisure for the enjoyments of domestic life and the recreations of music and poetry. Nearly all these wonderful men were

also oppressed with poverty. Wesley left not more than ten pounds for his funeral expenses. Asbury received not two dollars a week beside his entertainment and travelling expenses. Baxter received sixty pounds a year. Calvin sold his books to pay his rent, and Luther had to beg of the elector a coat.

'Labour conquers all things,' was a maxim worthy of the nation which conquered the world.

It is the testimony of almost all literary biography, that intellectual greatness is most commonly found at first in obscurity and poverty. In the higher walks of life, where the pleasures and honours of opulence pamper the sensuality, and flatter the vanity of the mind, it is seldom capable of those high aspirations which lead to intellectual eminence—while in poverty and obscurity it is dependent upon its own resources. It must remain unhonoured, or rise by the might of its own energy. It acquires in such circumstances one quality, at least, which lies at the foundation of all true greatness of mind, *a noble sense of self-dependence*.

Nearly all the great names conspicuous on the catalogue of renown, are proofs of the success of mind in contending with difficulties. Metastasio, a friendless lad, singing verses in the streets, became one of the greatest authors in Italian literature. Gifford, the cabin boy, was one of the most powerful writers of his age. Epictetus, the moralist, was born a slave, but became the boast of the stoical sect of philosophers, and the intimate friend of the best emperors of Rome. Ferguson was a shepherd's boy, but raised himself to the honour of the first astronomer of his age, one at whose lectures royalty attended. Murray was a shepherd's boy, but he became one of the first instructors of mankind. Brown, the author of the Commentary, Concordance, and Bible Dictionary, was likewise a shepherd's boy. Terence was an African slave, but raised himself to such an elevation that the haughty consuls of Rome courted his society. Franklin, the printer, became one of the first men of his age. Sir Humphrey Davy, the son of a wood carver, and the apprentice of an apothecary, became the first chemist

of his times. Columbus, the sailor, left a new world for his memorial. Roger Sherman, the statesman of the American revolution, was a shoemaker. Herschel, the great astronomer, was a British soldier in Nova Scotia, and commenced the study of astronomy while watching at the sentry post at night, and has fixed his name among the orbs. Samuel Lee was a carpenter, but became a professor of Hebrew in Cambridge University, England. Adam Clarke was the son of a country schoolmaster, but rose to be one of the first Biblical critics of modern times. Robert Hall was the son of a poor dissenting minister; he became one of the most splendid orators of the British pulpit, and one of the best writers of the English language. Cuvier, the greatest of modern naturalists, was the son of a pensioned soldier, and a charity scholar at college. Prideaux, the author of the 'Connections,' and bishop of Worcester, could not be kept at school by his poor parents, longer than to learn to read and write, and obtained the rest of his education by walking to Oxford and obtaining employment in the kitchen of Exeter College.

Nearly the whole list of worthies on the record of literary fame were thus diamonds found in the mire—pearls brought up from the depths of obscurity—who, had it not been for their own energy, would have passed away with the herd of mankind, 'little and unknown.'

The most essential requisite for the pursuit of knowledge under such circumstances is, *unyielding determination*. This is of such great importance as almost to make up for the deficiency in any other respect. It is truly wonderful what this noble quality of mind has accomplished. The history of literature is full of its miracles. In cases where ordinary intellects would quail in despair, minds nerved with this high energy of purpose, have seemed only to gather new strength—have wrought themselves into a kind of omnipotency which has swept away the most appalling difficulties, and enabled them to trample into dust the most formidable obstacles. It is even in many cases preferable to genius.

Genius is morbid, erratic, burning too often in fitful gleams, or with too

intense ardour, so as to consume itself. It is a meteor that looks brilliant, but has no fixed laws to keep it steady. Genius frequently leads to disregard of the means of improvement, and therefore disappoints its own hopes. But an ordinary mind, strengthened with this lofty resolve, is regular in its progress; it may be slow, but it is *sure*. It does not rush onward, breathless and wild, like a frantic maniac, but moves with a majestic calmness, stepping always on a sure position, and surveying the way as it goes. Genius is fit for extra circumstances only; a determined though ordinary mind is common place. It is practical and can handle common things. Genius is like the precious gold ore that is adapted to shine—a kind of pretty thing, an ornament for the finger or ear, or fit for the nice mechanism of a watch;—a *common mind*, nerved with resolution, is like the ruder, but more useful ore of iron, fit alike for a steam engine, an artillery piece to hurl its blazing thunder, or a gleaming sword. Genius is a fragile flower that blooms beautifully and fades easily;—a practical, but determined mind, can grow up in the storm, like the oak, spread its limbs to battle with the winds, and though it may be shorn of its 'leafy honours' by the wintry blast, yet its roots are deep in the earth, its branches strong, and when the summer returns it thrives as vigorously as ever.

Reader, art thou a young man struggling against difficulties for improvement and usefulness? Hold up then bravely thy head, when the surge rolls over thee. Knowest thou not that the energy that works within thee is the measure of thy capability; that whatsoever thou wilt thou canst achieve, if not interdicted by the laws of thy being? Look, then, on obstacles with an unblinking eye. Most of the good and the great of all ages have been thy fellows in suffering, and thou mayst be theirs in success. Despond not; good counsellors will tell thee to be humble; their counsel is wise; but remember humility is not a fiction; it is the right estimate of thyself, not depreciation. Humility is strength, it is brave. She has lifted many a time her meek eye serenely in the flames at the stake. Be humble,

then, but be strong in thy heart. Thy soul is an exhaustless energy; the wide world is open for thine action, and voices from earth and heaven summon thee to dare and to do.

THEOLOGICAL CABINET.

WORKING CHRISTIANS.

SUCH christians should work in the church to which they belong. We take it for granted such christians are connected with some church, even as Paul took this for granted. He gives no directions, no promises, no—anything, to any christians who are not church members. And he would not have been so unmindful of such brethren, had he known of any such, or supposed them worth minding. Such christians must leave much of the New Testament as unapplicable to themselves, and pass another part as quite too applicable for their comfort. They are a sort of non-descript company, camp followers, who would share in the spoils of victory, and take a part of the conquest, but refuse to enter the ranks, and walk boldly up to the lines, and participate in the heat and toil of battle.

But christian, it is not enough to be in the church; our position is, work *in the church*. How many have entered her fellowship, and subscribed to her solemn covenant, who feel no concern for her honour, no sympathy with her trials, no obligation or enthusiasm for her labours, and no devotion to her welfare. Some such have entered to be noticed and caressed, or because some favourite minister desired it. And when the members come to discern their heartlessness, and can no longer respect them, and will no longer caress them; or when the favourite minister is gone, they turn against the church, and remain in it only because there is no way to get out, except by disgracing themselves. These and many others are seldom at church meeting, and when there, come in late, and sit by the door, ready to decamp as soon as amen is pronounced. We never see them in the Sabbath-school, nor in a prayer-meeting; or if there, they are speechless and drowsy. Work, they never do.

A working church member will be prompt at its meetings, ready to know

what needs to be done, and to have a share in every good work. He will serve as a private, as well as with a commission. He will not endeavour to keep work out of the church, but to bring it in. He will feel a desire to see and know that all its appropriate business, its discipline, attention to the poor, and its benevolent operations are properly attended to.

Brethren, we mistake if we suppose the church was made for ourselves alone, or chiefly. Paul evidently regarded it as the simple and only organization designed by its Founder and Head, to unite and direct all the means and moral power of his people, to evangelize and bless the lost race of man. Much has been lost by her members going out of her pale and forming new societies, in which to do the work that ought to be done in the church. It is not enough for us to work,—we should work *in* the church. To form these new societies, seems to imply that christians may or may not work for these benevolent objects, as they may choose. For there is no obligation to join such a society, where alone it is proposed to perform these labours.

Every christian enterprize, however, belongs to the church of Christ, and should there be taken up, discussed, prayed over, and planned and laboured for. These enterprizes are the glory of Zion, and constitute her mission in this world. In this body, every christian ought to have a life-membership, and rejoice in sharing its burdens and labours. No society should stand before this in his affections, none should receive more of his attention, command more of his thoughts, his interest, and his conversation. In his soul he should say,

‘For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.’

SERIOUS QUESTIONS TO THE UNCONVERTED.

1. Is *the responsibility of a man of his own making* or of God's? Does your responsibility depend upon your being or not being a professor of religion?

2. Did you ever seriously reflect on the fact that God *offers salvation in its fullness to you as a sinner repenting*?

3. Are you ignorant of *the goodness of*

God? that he is kind to you? and that it will not be *his fault* if you are finally lost?

4. Do you not know that *you must accept* the offered salvation—you must do it, and that cordially and gratefully, by faith in the gospel; or necessarily, in the very nature of things, perish, as a rejector of Christ, the only Saviour? and that there is *no decree of God in the universe* contrary to this?

5. Are you sure that there is any happiness, any safety, any goodness, worthy of the name, apart from the favour of God in Christ Jesus, and the pardon of sin through his blood?

6. For what are you waiting? a miracle? It is not promised—it will never be wrought; and what command of God do you obey by it? what authority have you for postponement? If you cannot now turn to God, *when* can you?

7. If you did not love sin, and mean to continue in it, and this most offensively before God, what could hinder your obedience to the Lamb?

8. Are you not in danger of purchasing this world—a little of it—for one moment—at *too dear a rate*?—How much ought your fraction of it to be worth, to warrant the price you are in peril of paying for it? Its pleasures, its fame, its wealth—which do you prefer, to the salvation of your soul in Jesus Christ!

9. Do you not choose to think of death, futurity, or your account at the judgment-seat of Christ? Why? Are you not sane? or will you absent yourself from that tribunal? or dispute its jurisdiction? Madness! how can you live at this rate, and call yourself no moral lunatic, or endure your own recklessness, refusing to prepare for eternity—when you *know* it is coming so fast—will soon be here—may arrive any moment? If there is any truth in religion, is it not a *desperate game* that you are proudly playing?

10. Are you afraid of others—of what they will say, if you become a Christian? If so, do you know any slave of terror equal to yourself? a bondage execrable and ruinous! your task-masters the most wanton and wilful tyrants in the world! Is it you that call it bondage to be the servant of Christ? Where, then, shall we go for freedom? Why do you not

believe that heaven is a place of misery?

11. Is there any comfort for you, continuing as you are, for which you are not surprisingly indebted to ignorance, stupidity, error, presumption, or forgetfulness? Is there any better solution of the wonder that a man has comfort who is 'condemned already,' and upon whom 'the wrath of God abideth?' and is this the comfort you prefer to that of a christian? to that which cherished Paul in duty, and Jerome at the stake?

12. Are you sure that a life of piety is not the best every way? temporarily, as well as eternally? if not, is a life and death of impiety the best?

13. If you were truly converted, would it not be a great thing, especially in its relations? If your conversion is infinitely desirable, is not that also of every other sinner? and hence exertions to save souls are infinitely desirable. Will you then oppose them any more? Devils will do enough of this. Why will not you then repent and believe the gospel, and 'save yourself from this untoward generation?' *Decide now for eternity!*

FAMILY CIRCLE.

TRUST IN GOD.

WHEN the heathen become christians, they often adopt new names, taken from the Scriptures. A Greenland convert chose the name of Nathaniel: perhaps he wished to be like his namesake, of whom the Saviour said, 'in him there was no guile;' which means, he was sincere, free from deceit, John i. 47.

One day, Nathaniel went along with another Greenlander, to catch seals. The seal is a large fish, which supplies the Greenlanders with dress, food, oil, and many useful things. Their fishing boats are called kajaks—a kajak is a kind of canoe, which can bear the dashing of the sea. Well, Nathaniel and his companion caught a seal among the pieces of ice; and they got out of their canoes on a piece of floating ice to kill it, when suddenly a strong wind arose, which bore away the kajaks far off to sea, and also drifted the ice on which they stood away from the shore. What could they now do, driven about on the wide ocean? They cried aloud for help; but there was no one to hear them.

And what made their condition worse, the wind was increasing in violence, and carrying them along swiftly on the waves. Nathaniel was a pious man, and knew in whom to trust in this time of danger. In a short time, he saw the body of the seal he had just killed floating towards him, till it came so near him that he could lay hold of it. But how should a dead seal become the means of deliverance? and what was now to be done? Nathaniel made a spring and threw himself upon the floating seal, and by the help of a paddle, which he had kept in his hand, he rowed towards the kajaks. Though the waves of the sea often rolled over him, he managed to keep his seat; and at length secured his own kajak, as well as that belonging to his companion; and after toiling hard through the stormy sea, they both got safely home.

Now let us notice where he placed his confidence in this hour of need. It was in his God and Saviour. He trusted that he would deliver him. As he clung to the broken ice, and as he sat on the floating seal, he prayed for help; and when he regained his boat, he hurst into tears, overcome with gratitude to God for his mercy, in saving him from death.

Once Nathaniel was a blind heathen, but after he had become a christian, he thus spoke to his brother Greenlanders: 'Let every one attend to me. Brethren and sisters, I have been a heathen, and spent much time in ignorance and sin; but, hear me!—I will speak only a few words to you, and tell you, that the Creator of heaven and earth came to us from heaven, and in our nature shed his blood and died for us. Why did he this? He tells us himself in his holy word, that the thoughts and desires of the human heart are evil; he, therefore, shed his precious blood to wash and cleanse us from all sin. On our account he was hung upon the cross, pierced in his hands, feet, and side. He endured revilings and buffetings for us; and if we always had him present before us in this form, we should hate sin. He heals our hearts of the disease of sin, and clothes us in his blood-bought righteousness. Therefore, dear friends, consider Him who has done so much for you; and apply to him every day of your lives; you will not then be confounded before him on the day of his appearing.'

DR. FRANKLIN AND HABAKKUK.

It is said of Dr. Franklin, that during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for his ingenuity.

According to the custom of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free and promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity.

Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by asserting in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit. Although the entire party of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being at that time a court favourite, his companions could not bear a tacit reproof from a man of his weight of influence. They all appealed to him for his opinion. Franklin, in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new hook of rare excellency, which he had just happened to fall in with at one of the bookstores; and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so, he would read them a short section. All were eager to have the Doctor read them a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with a propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard or read. 'That is pretty,' said one. 'That is sublimity,' said another. 'It has not its superior in the world,' was the unanimous opinion. They all wished to know the name of the work, and whether that was a specimen of its contents.

'Certainly, gentlemen,' said the doctor, smiling at his triumph, my book is

full of such passages. It is no other than your good-for-nothing Bible, and I have read you the prayer of the prophet Habakkuk.'

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.

A NIGHT MARCH TO THE HOLY CITY.

NOTWITHSTANDING our fatigue and the inviting nature of our quarters, we found it almost impossible to sleep. We were but three hours distance from Jerusalem. Rising at midnight, we pursued our way by the light of the innumerable stars, glorious in the blue depth of an Asiatic sky. Not a sound was heard but the tramp of our horses' hoofs upon the rocky pathway. The outlines of the hilly region we were travelling, were dim and indistinct; far grander than they would have appeared by the light of the day. We came to a tremendous descent, long and slippery, over slabs of rock and deep gullies, worn by the winter rains. With many a slide and narrow escape from falling headlong, we reached the bottom of the valley in safety, where we found caravans of camels and asses, with their guides asleep by the way-side, waiting for the morning light, to enter the city gates. We pursued our way. An hour yet remained; that hour was one of strange and indescribable excitement. I had seen by moonlight the time-hallowed glories of the old world, and the wonders of nature in the new; I had stood alone, at that hour, within the awful circle of the Coliseum—had watched the lunar rainbow spanning the eternal mists rising from the base of the Niagara; but this night's march across the desolate hills of Judea awoke a more sublime, more thrilling interest. I was approaching the walls of that city, (the scene of events, which must ever remain the most touching in their influences upon the human heart,) which I had long and earnestly hoped to see, and my wish was about to be realized. As the stars began to fade from the heavens, and the dawn to break over the eastern mountains, I sought to pierce the gloom which wrapped the silent region around, but nothing could be distinguished. It was not till the first red glow of morning glanced upon the eastward hill-tops, that I caught a sight of the city. But

there was nothing grand or striking in the vision; a line of dull walls, a group of massive towers, a few dark olives, rising from a dead and sterile plain; yet enough that this was Jerusalem, the holy city; her mournful aspect well suits with the train of recollection she awakens.—*Walks about Jerusalem in 1842.*

INDULGENCE FOR SINS.

I OBSERVED over the door of almost every church, in large white letters on a black ground, the words, '*Indulgentia plenarie perpetuo pro vivis et defunctis.*' This startling announcement is generally upon a board, like a sign over a hotel, declaring what sort of an entertainment is to be found within. There seems to be an absolute rivalry upon the subject. In some we find it placed more prominently than in others; while it is not forgotten, if the letters become defaced, to have them carefully renewed. What an extraordinary announcement in a christian temple—'The utmost liberty for the living and the dead!' No doubt, this subversion of the principles of christianity drives only at one object,—the replenishing of the coffers of the church. It is the prostitution of religion for the purpose of gain, and upon a subject which is sure to have no lack of customers, as conscience will urge millions to the absolving shrine, and affection call as many to purge the ashes of their dead. The words are on St. Peter's, and thus are stamped with all the authority of the Vatican. If the announcement is fully acted on, the question may be well asked, What are its effects? Immorality and irreligion must, I conceive, be the inevitable result. If a man under the influence of sin, or committing actual sin, knows where he may, without any inconvenience, (where there is an absolute competition to serve him,) wipe out all these stains and scars, and return to innocence, participating in full pardon,—if the accounts he owes are settled so easily, the long bills ignored by the ecclesiastical jury, with whom the heaviest arguments are the best, it is to me a great doubt whether, with, as it were, youth invigorated and conscience cleansed, he will not return with renewed zest to his original life; and thus a sort of holy hook-keeping be kept up, the account of debtor and creditor regularly proceeding, and as regularly set-

tled.—*Notes of a Residence in Rome, in 1846, by the Rev. M. Vicary.*

CHILDREN.

BURDEN says, what you wish your children to be, they will be, if you take pains to make them so: but if a child is eager and impatient for everything he sees, and it is constantly given to him, you must expect that he will never bear to be denied. If you suffer him to refuse everything he is asked for, you must expect him to be selfish and illiberal; if you suffer him to strike or ill-treat those beneath him with impunity, you must not wonder if he becomes proud and haughty; if you never teach him to be gentle and affectionate, you must expect him to be coarse and cruel; if you never permit him to take exercise, he will be puny and tender; if you supply all wants, and never leave him to do anything for himself, he will neither be active nor healthy; but if you use him to manly exercise he will be strong and vigorous; and if you teach him forbearance, he will bear fatigue and difficulty. Our involuntary impressions being much more easily acquired than those we received by the exertion of the will, example is generally found to be stronger than precept. It is of infinite importance, therefore, that we never expect from our children that which we do ourselves, and that all we enjoy or forbid, be strengthened by the powerful authority of our own example.

PRAYER AT THE MAST-HEAD.

A SAILOR recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. 'But,' inquired his friend, 'in the midst of the confusion on ship-board where could you find a place to pray?' 'Oh,' said he, 'I always went to the mast-head.' I have heard of closets in various places, but never in one more peculiar than this. Peter went on the house top to pray. Our blessed Lord prayed upon the mountain top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, 'Where, John, could you find a place to pray?' He answered, 'Where there is a heart to pray, mother, it is easy to find a place.'

And yet the sailor's closet was a favoured spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. 'The voice of many waters' would be the music of his sanctuary, and the angels that had charge concerning him, would listen to the swelling song. As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. The 'deep, deep sea' spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn His crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with heaven.

What peace must have filled that sailor's heart. The storms might 'rudely toss his foundering bark,' but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore; but he had a hope that was an ANCHOR to the soul, both sure and steadfast, entering into that within the veil. Through the thickest darkness that enveloped him, the 'star of Bethlehem' shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted he sought the mast-head to pray: when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head, and poured out the desires of his heart, into the ear of him who hears the humblest suppliants that cry.

I love to think of this sailor. I wish

I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet and seldom pray in secret, unless they could have a more safe retreat; a more sacred chamber than the mast of a wave-rocked whaler. But he, 'who when here—a sailor's pillow pressed,' now walks on the mighty deep, and when the tempest-tossed mariner cries, He answers, 'It is I, be not afraid.'

FEMALE INFLUENCE.

It is our mothers and our sisters that mould nations and impress communi-

ties. It is the nursery song, the impression of infantile years, the instructions of the fireside, that are to guide and influence. We hear little, very little of the fathers of great men. It is the mother and sister of Moses that interest us. We almost forget that such a man as the father of Moses lived. His very name is withheld from the history that records the birth of his son. It is the mother of Samuel and Timothy who have the high distinction of being approved of God. It is the mothers of Luther, of Napoleon, and of Washington, to whom their sons ascribe their greatness and their power.—*Counsels to Young Women.*

CORRESPONDENCE.

REMUNERATION TO MINISTERS.

To the Editor of the General Baptist Repository.

DEAR SIR.—At several places where I have been requested to preach for a single Sabbath, I have been asked by some leading member of the church, 'How much are we in your debt?' I have invariably stated in answer, the amount paid for conveyance. In some cases I have received perhaps two pence more than that sum. In two or three instances, being exhausted, I have had to get a little refreshment after preaching, which has cost me from two pence to sixpence, so that on arriving at home I have found myself minus. Now as I am thankful to say that my own temporal circumstances are such as enable me to devote a little time to occasional preaching, and without much inconvenience, even to be now and then something minus by it, I should, my dear sir, never have troubled you with these lines, had I not found by conversation with various regular ministers that it is a very common thing for *them* to be treated in the same manner as I myself have been. In some cases such have been the circumstances of these ministerial brethren, owing to the smallness of their salaries, that I have been sure that although from feelings of delicacy, they would not say much in the way of complaint, they must notwithstanding have felt such treatment to be unkind and unjust in the extreme.

Now I should like these unthinking friends, who are guilty of the conduct referred to, to consider *what they receive*. They draw upon their preacher's time for study—say at least a day—they employ him a whole day in preaching—they call him from

home—they expose him to all sorts of weather. Is his health improved by these labours and this exposure? Are his clothes improved by extra wear? Does he buy his books, pens, paper, &c, for nothing? No. He ought then to receive a fair remuneration. To put the matter in another light, let these friends ask themselves how much they would think it reasonable for themselves to receive, if called upon to spend two days in settling some case of arbitration. Let them do to others then as they would others should do to them. Mind, I am a village preacher; I do not expect to be paid as I think a well educated regular minister should be; nor do I wish to get profit by preaching—I never did gain by it in a worldly point of view—but on the contrary I am much out of pocket by it. I should like however '*the one for the other.*' If I give my time and labour—pay expenses, &c, I wish to receive a reasonable equivalent for them; except I think proper to labour for any poor church without reward. And the reasonable remuneration I claim for myself, I claim for my brethren, especially those who are regularly engaged in the ministry.

I have written as if the whole matter was one of bargain and sale; but there is a principle of respect, of love for the ministers of the gospel; there is a light in which the office of the christian preacher may be viewed as the most sacred and the most responsible upon earth. If, therefore, the remuneration were regulated by liberality of love, and an enlightened view of the usefulness of the pulpit, the petty question 'what are we in your debt?' would never again be asked.

June, 1848.

A VILLAGE PREACHER.

REVIEW.

THE NEW TESTAMENT POCKET COMMENTARY: *compiled from Henry, Scott, Doddridge, Burkitt, and other writers; with numerous explanatory and illustrative notes. Tract Soc. 12mo. pp. 356.*

EVERY attempt to render the pages of the inspired volume familiar to mankind deserves encouragement. The authority and the inspiration of the Holy Scriptures, and their importance as conveying saving truth to the soul, claim for such efforts a favourable regard. 'What,' a good man once asked, when looking over a store of bibles which were prepared for distribution, 'is God likely to bless and cause to be useful so much as his own word. It was given to be a light to our feet and a lamp to our path.'

But there are many difficulties and obscurities in the holy Scriptures, which the learning and piety of good men are able to illustrate or remove, so as to render them delightfully intelligible to readers of every class. And those who have employed their learning and talent for this purpose, deserve the gratitude of the church, and secure for themselves the peculiar honour which every friend of religion, and of man, delights to confer upon them. Hence the esteem in which we hold the names of Henry, Doddridge, Scott, and others. They are the property of the church; and will be held in lasting honour. Others may follow them, and improve upon their efforts in many parts, but that will not cause them to be the less revered by the lovers of God's own word. Their writings have afforded assistance to many. Those engaged in the ministry, and those who are anxious to have a clear exposition of the Holy Scriptures, have often been benefitted by them. To all, they are useful. As a book of travels is of use to the traveller; as a previous survey of an estate is of service to one making a new survey; as a treatise on chemistry is least despised by a practical chemist — so the student of the inspired volume often finds assistance and encouragement in the works of those who themselves have laboured in the same course. They have travelled the road before him, and give him the result of their observations; their survey of the regions of revelation, and estimate of its treasures, is laid at his feet; the result of their experiments is given in their works; and though an independent examination of the Holy Scriptures may lead in some instances

to conclusions different from those of others, yet he will be benefitted, and his mind will be enlarged, and his range extended, by their toils.

We have, therefore, no sympathy with those who would abandon the use of commentators; and little else than pity for such as flippantly decry their learned and useful labours. To us they seem akin to those who have appeared afresh in modern times, who under the guise of liberality and freedom of thinking, are attempting to break down the bulwarks of truth, and to introduce a kind of scepticism and infidelity, the more pernicious and dangerous, because of the hypocrisy and evangelical mask of its abettors. We are therefore glad to see a pocket commentary of the New Testament, compiled from well-known authors, under the judicious direction of the Tract Society. This is a security for the spirit and purpose of the work. As far as we have been able to refer to it, we are gratified with it. The pocket commentary is a useful and valuable book.

The plan of the work is simple. The text is omitted. There is on every chapter a brief but comprehensive commentary—to which is appended, in smaller type, brief notes explanatory of the terms, &c., used by the inspired writer. A succinct harmony of the gospels is also given. Altogether the volume is as complete and comprehensive as its size will admit.

THE BIBLE COMPANION, *Scripture Pronouncer, and Expositor; containing an Historical and Geographical account of the Persons and Places mentioned in the Old and New Testament. Together with a Solution of many Scriptural Difficulties. Nicholson and Wilson, Halifax; Brooks, Leicester. 32mo. pp. 448.*

THIS is a very useful compendium. It is an abridged Bible dictionary and cyclopædia. To those who have not access to the larger works of this kind it is adapted to be very useful. It is enriched by many very choice extracts from learned authors, illustrative of the sacred text and terms of scripture, and of the manners and customs of the East. An appendix of scriptures explained, and a chronological index is given.

LOOK UP; or, *Girls and Flowers.*

THE SISTER'S FRIEND; or, *Christmas Holidays spent at Home. Tract Society.*

THESE are two neat and interesting reward

books. The first conveys heavenly instruction by means of various flowers; the second is on the whole a very pleasing tale.

A MANUAL OF THE BAPTIST DENOMINATION FOR THE YEAR 1848. *By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Thirty-sixth Annual Session of that Body, &c., in continuance of the Annual Reports.* Houlston & Stoneman.

THIS useful manual should be in the hands of all who wish to know the state and progress of the Baptist churches. It is a sort of directory for the whole denomination. It contains, first, a list of Baptist churches with the date of formation, the name of the pastor, and time of his settlement. Second, a brief memorial of ministers deceased during the past year. Then the results of the association returns, from which it appears that the clear increase of 964 churches reporting was only 1325. The income and expenditure of the principal public institutions follows. We are next favoured with the foreign correspondence of the Union; and then by way of appendix is given the proceedings of the Union. This is followed by an affectionate and useful address, which has been published separately, calling on the churches to consider seriously and prayerfully the low state of prosperity which they have enjoyed during the past year. Altogether this is a business-like manual, and its publication, we doubt not, will be of service to the denomination. It will awaken many appropriate and solemn reflections, and we trust will induce many to rouse themselves to faithful exertion for the sake of advancing the kingdom of our common Lord.

MAGIC, PRETENDED MIRACLES, AND NATURAL PHENOMENA. *Monthly Series.* Tract Society.

THIS is a most instructive and useful number. The wonders of nature and art, the tricks of jugglers, and the false miracles of the popish priesthood, are alike happily explained. We doubt if an equal amount of profoundly interesting matter is presented in any other publication for so small a sum.

THE MOTHER'S FRIEND: a monthly Magazine. *Edited by Ann Janf.* Nos. 1, 2. B. L. Green, Paternoster-Row.

THIS penny magazine of twenty-four pages 12mo., 'is designed to aid and encourage those mothers who have little time to read, and little money to spend on books.' It seems well adapted to its purpose. It is full of useful hints, and of short treatises

or tales adapted to instruct and improve, and which may be easily read in those chinks of leisure which are all that busy mothers can enjoy.

THE FAMILY ECONOMIST: a New Magazine for all. Nos. 1—5. Groombridge & Sons.

THIS magazine, the size of the last noticed and price, takes a wider range. Its object is to better the condition of the working-classes. It treats of everything connected with home. Its happiness;—of income and expenditure; cooking and clothing; children, health, sickness, &c. We wish it an extensive circulation.

THE WATER CURE JOURNAL, and Hygienic Magazine. *Edited by W. McLeod, M.D.* &c. Groombridge and Sons.

WHETHER or not the water-cure process, will ever become established in the estimation of the public, time must decide. There are some startling facts mentioned in these magazines, though their chief share is occupied with other matter.

THE APPEAL: a Magazine for the People. No. 1. Simpkin and Marshall.

FEW periodicals come before us more unpretending, and yet more deserving patronage than this. It is an appeal in behalf of religion and the sacred writings, intended for gratuitous distribution. It is published at a half-penny, and is full of useful matter, adapted to awaken the minds of the thoughtless to reflection, and to turn the hearts of the disobedient to the wisdom of the just.

A VOICE FROM THE MILLIONS! Reasons for appealing to the Middle Classes on behalf of their unenfranchised brethren. *By a Norwich Operative.* Houlston & Stoneman.

THIS is a pungent and sensible pamphlet. We do not feel able or disposed to resist its strong arguments—though we much fear that the movements of the ultra-chartists will have the effect of postponing any legislative improvement.

CONVERSE WITH CONSCIENCE: a few words to members of Christian churches. Ward & Co.

THIS is a serious, and close, and well-written address. Would that all members of churches could be induced to 'read, mark, learn, and inwardly digest' its well-meant appeals! How holy, how happy, how honourable then would a christian profession become! We heartily commend it to every man's conscience.

OBITUARY.

Mrs. COMPTON.—What changes take place in the church of Christ! What a difference is frequently made in a few years by death! How quickly, and how unexpectedly, frequently, we are called to follow each other to the grave! These and such like reflections are suggested to the writer by the experience of the church at Barton for the last four years. The work of death within that period, has been awfully impressive. One after another, in rapid and startling succession have been taken away. Blessed be God for our hope respecting them. They are 'not lost, but gone before,' we believe, to a holier and happier world. May we who remain, and all relating to them, 'be ready also,' having their Saviour for our Saviour, and their God for our God.

Mrs. Compton, the youngest daughter of George and Mary Dean, was born at Stanton-under-Bardon, March, 14, 1794. Like many others, she felt at an early period the importance of religion; and was much benefited by the ministry of the late revered Mr. Orton of Hugglescote, whom she ever held in high estimation. The removal of her parents to Bilstone, in 1811, led to her attending the ministry of the gospel at Barton, and there, on October 25, 1812, she was baptized and became a member of the church of Christ. There is, however, reason to believe that she was converted several years before. Six years afterwards, in 1818, our friend was married to Mr. W. Compton, and went to reside in Cambridgeshire. There, however, they only continued a few months. In 1819 they returned into Leicestershire, and settled at Newtown-Bugwood. But how short and uncertain is life! In 1831 she was left a widow, and her children fatherless; and though the following observations, in reference to this period, were not intended for the public eye, I cannot withhold them. 'Then, how much we were indebted for *such* a mother is more than I can tell. I believe it was her first and greatest care to train us up in the way in which we should go, as I am sure it was her daily prayer that whatever was given or withheld we might be partakers of the grace of God, and serve and love him all our days. The house of God and her closet were her favourite places of resort. Often have I been reminded of Moses when I have seen her coming from her retirement with more than earthly pleasure beaming in her countenance.' This witness is true. Communion with God was her delight. She had a relish for it, and enjoyed it much both in private and public. There are members of churches whose fellowship is only nominal.

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We have their names, and we have little, in some instances nothing, besides. No evidences of love to God, his people, or his cause. Our departed friend was not one of them. The 'good of Jerusalem' lay near her heart. She took a lively interest in it; and was ever ready for works of faith and labours of love. The anniversary of the Benevolent Society was held during her illness, and as none of the family were able to attend, she sent what she would have given by a christian friend, with this remark, 'We should give it if we were there, and the cause must not suffer because we cannot go.' So it should be. It is simply right. But is it so generally? Do we always *send* when we cannot *go*? Love to God and his cause was accompanied, as it ever will be, by love to his people. Their society was her delight. She would enter into a conversation with them with a spirit and zest which showed how much she was at home in it, and how much she enjoyed it. They were ever welcome to her home, and were ever treated with kindness and hospitality.

Her health had not been good for several years previous to her death; and it would seem that she had an impression that her time would be short. 'I often think,' she would remark, 'of what your dear father used to say,—"I feel the frail tabernacle is being taken down pin by pin," and so it is with me. I feel daily the seeds of mortality springing up in this poor body.' No apprehensions were felt at the commencement of her illness that it would be fatal; but so it proved. The sickness was unto death; and was of such a nature that she conversed but very little on any subject during its continuance. The little she did say was expressive of her entire confidence in God, and acquiescence in his will. 'The Lord knows best,' 'The will of the Lord be done,' 'He does all things well,' and such like expressions will be long remembered by her family, and be long cherished by them, as the dying sentiments of their now sainted mother. She died April 11, 1847. And who that knew her has any doubt that she sleeps in Jesus? She believed in him, loved him, and served him; 'and where I am,' says Christ, 'there shall also my servant be.' Her death is a loss to the church. We miss her, and we miss many others of about the same age, and the same standing, who were removed a little before her. Shall we not be admonished? Do not these things call upon us to be ready also? The death of our departed friend is also a loss to her family. Greater perhaps than even they can fully comprehend. But how great is their consolation.

Their mother is, they believe, in heaven; and in the course of time, if they only continue to love and serve the Saviour, they will be there too, and be happy with her for ever.

Barlestone.

J. C.

MRS. HANNAH ARGILE, the wife of Mr. G. Argile, Ripley, Derbyshire, died March 13, 1848, about five months after her marriage. Her parents formerly attended the church of England. Previous to her conversion she lived according to the custom of this world, given up to its vanities, and very seldom attending a house of prayer; and when she did, it was a mere matter of form. She had no fear of God, and was without hope in the world. Nevertheless she was amiable in her disposition, and respectable in her carriage. She was led to attend the Baptist chapel about the beginning of April 1847, and the writer was introduced to her about the same time, and soon perceived that a work of grace had taken place in her heart. He pressed upon her attention the absolute necessity of conversion to God by faith in the great atonement made by the Lord Jesus, and invited her to attend the enquirers' class. She found peace of mind by believing, and was baptized Nov. the 7th, and received into fellowship on the following Sunday. She was taken ill of the influenza about Christmas, which ended in a consumption. I frequently visited her during her illness, and from the first, found her perfectly resigned to the will of God. She could indeed pray, 'not my will, but thine be done.' Many were the blessed and happy seasons I spent with her, especially towards the closing scene of her life; but it is impossible for me to say more of her than what has been said by another in a public paper—'Her faith in the promises of the gospel, during protracted affliction, led her to entire submission to the Divine will, and in the prospect of death to realize a bright and unclouded view of glory.' A day or two before she died, seeing her mother weeping at her bed-side, she said, 'Weep not for me: I am going where I shall be far happier than here.' On the Lord's-day morning before her death, we stood by her bed expecting every moment to be her last, but after a while she revived, when her first words were, 'Christ is precious.' About an hour before her death one present said, 'Is Christ precious?' She answered, 'More than ever.' She frequently repeated,

' Shall Simon bear his cross alone,
And all the rest go free?
No—there's a cross for every one,
And there's a cross for me.'

Her funeral sermon was preached to a very large, attentive, and weeping congregation, from Rev. chap. xxii. 20. 'Come Lord Jesus.'

J. E. B.

ANN FEWKES, of Quorndon, Leicestershire, died January 14th, 1848, aged twenty-seven years. Our esteemed young friend was from her earliest days taken to the house of God, and when old enough to be admitted, she became a scholar in the General Baptist Sabbath-school. Having passed the regular course of instruction given in the school, she was honourably dismissed, and engaged as a teacher, which office she sustained until removed by death. She was also a member of the choir, and for ten years a valuable and consistent member of the church. There was much about our young friend which was truly amiable and praiseworthy; naturally lively and cheerful, her great anxiety evidently was to be happy herself, and to make all about her happy also. Her constitution was naturally delicate, and her occupation as a dress-maker greatly operated against her. She left home to pursue her usual avocation at a respectable farm house in the neighbourhood; whilst there she was suddenly seized with affliction, and in a few short hours she was called to her unchanging rest. And though she left home with her usual health and spirits she was brought back a lifeless corpse. She was buried in the General Baptist burying-ground amidst the tears and sympathies of scores of her youthful companions. On the following Sabbath evening, a sermon was preached by the pastor of the church to improve the mournful event, to a very large and deeply affected congregation, from Mat. xxv. 6, 'And at midnight there was a cry made, behold, the bridegroom cometh.' In the sudden removal of our young friend we are powerfully reminded that 'our life is even a vapour, that appeareth for a little time, and then vanisheth away.' J. S. Q.

MRS. ANN CLARKE, of Loughboro', Leicestershire, departed this life June 4th, 1848, aged 28. She was the daughter of pious parents, and was accustomed from her infancy to attend the house of God. At a proper age she was admitted into the General Baptist Sabbath-school, Baxter Gate, and continued in that useful institution until honourably dismissed; when she became a teacher, and continued in that office several years. In early youth she devoted herself to the service of Christ, and became united with his people. Her deportment was ever becoming and consistent, and having a cheerful, happy temper, she was beloved by all who knew her. Her end was comparatively sudden and unexpected. She has left an affectionate partner, and a young family, to mourn their loss. The event was improved in Wood-gate chapel, on Lord's-day, June 10th, from Jer. xv. 9, 'Her sun is gone down while it is yet day.' J. G.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE met according to appointment at Longford chapel, on Tuesday, May 9th, 1848. The morning service was commenced in the usual manner, by singing and prayer, after which brother Smith of Hinckley preached from Rom. v. 1, 2; the subject of the discourse was, 'Justification by faith in Christ Jesus.'

In the afternoon the brethren assembled for business, and brother Chapman presided; the reports from the churches shewed that since the last Conference twenty six had been baptized, and there were eighteen candidates.

The subject that principally engaged the attention of the brethren was, the want of prosperity in the churches generally constituting this Conference; and with the hope that this subject might occupy the minds of each individual member in the respective churches, the following resolutions were adopted:—

1. That we cordially recommend to the churches of this Conference the propriety of purchasing for distribution a tract entitled, '*Kind Words*,' issued by the Baptist Union, which treats of the present state of the churches composing that Union, and suggests important considerations as to the cause of the low state of religion in the churches constituting the Baptist Union in Great Britain and Ireland.

2. That, deeply lamenting the low state of religion amongst us, and being fully persuaded that something of a comprehensive and unusual, yet practical nature, is necessary to a revival of godliness, we earnestly recommend each church to meet, and after a thorough self-examination, humiliation and confession of sin, to renew their covenant with God, to pledge themselves by his help to be more regular in attendance on the means of grace, public, social, and private, at church meetings and at the Lord's-supper; to be more watchful over each other and faithful in re-proofs, and more diligent in provoking each other to love and good works; to endeavour better to understand and more diligently to propagate the general and distinctive sentiments of our denomination; in a word, to act consistently with their duty to God, to each other, and to the world.

3. That a compendium be drawn up and presented for correction or approval at our next Conference, embracing in a concise manner our general and distinctive sentiments as a denomination, and the duties devolving upon us as members of the church of Christ, and then printed and sold to the members of our churches at as moderate a price as possible, and that brother Chapman of Longford be the writer.

That brother Smith of Hinckley receive the thanks of this Conference for the sermon delivered this morning on the important doctrine assigned to him at the last Conference.

That the next Conference be held at Nuneaton on the second Tuesday in September, and that brother Lewitt of Coventry be requested to preach in the morning, and in case of failure, brother Barnes of Austry.

The evening service commenced at half-past six o'clock, when brother Knight of Wolvey preached from Acts xv. 11.

W. CROFTS, Sec.

THE YORKSHIRE CONFERENCE assembled at Halifax, April 2, 1848. Mr. W. Crabtree of Lineholm read the scriptures and prayed at the opening of the public worship, and Mr. Batey, from Barnley, preached from 1 Cor. i. 23.

A letter was received from the Lancashire and Cheshire Conference, dismissing the church, meeting at Oak-street, Manchester, to the Yorkshire Conference. The two churches in Manchester are preparing to unite, and to worship together at Oak-street.

The secretary reported the proceedings of the Financial Committee, and the receipt of a letter from Louth respecting the church at Bradford. A letter was received from Bradford presenting thanks for the sympathy manifested, and for the pious counsel received from the ministers who visited them.

The church at Ovendon wants more extended accommodation for the Sabbath-school and the congregations.

The church at Leeds reported a most reviving state of prosperity.

The safe arrival of the American deputation in England revived the hearts of our christian friends in Conference, and they expressed a strong desire that one or both of them should visit our churches in Yorkshire.

On the application of the church in Manchester for advice, it was agreed to recommend that a few respectable ministers preach for them for one quarter; and it was hoped that the churches in this district will cheerfully accede to this proposal.

Brother J. Horsfall has preached for the church at Todmorden one quarter, without remuneration, in expectation of receiving contributions from the Yorkshire churches. The delegates were desired to obtain collections from the churches, and bring the amount to the next Conference.

The friends at Denholm reported their state: and it was recommended that they take courage and persevere.

The secretary resigned his office; but the meeting presented a vote of thanks for past

services, and requested him to discharge the duties of the office another year.

Statistics. At Leeds they have added eighteen by baptism, and six by dismission from other churches. The congregations are greatly improved, and the prospects reviving. There is an improvement at Clayton; and at Allerton there are several inquirers. There is no visible change at Queenshead. Six have been baptized at Halifax, and they have some inquirers. They have baptized eight at Birchcliff, and eight at Heptonstall Slack, and the aspects are encouraging. They have two candidates at Lineholm. At Shore they have large congregations and a few inquirers. Mr. J. Batey has been recognised as the pastor of the church at Burnley: they have ten approved candidates and some inquirers.

The next Conference to be held at Queenshead, on Whit-Tuesday. The preacher, Mr. R. Horsfield, of Leeds.

J. HODGSON, *Secretary.*

This Conference assembled again at Queenshead, June 13, 1848. Mr. R. Hardy opened the public worship by reading the scriptures and prayer, and Mr. R. Horsfield of Leeds preached, from Rev. xi, 15.

The thanks of the church at Ovendon were presented for ministerial supplies. They desired pecuniary assistance for a short time. Their case was referred to the Financial Committee.

Mr. R. Horsfield gave an interesting account of their prosperity at Leeds.

Mr. Henry Rose, from Northampton, has commenced his labours at Bradford. The report of the church here was very reviving to the Conference. Thanks were presented to one of our friends for his visit to this church. A unanimous motion was passed, that the Conference receive Mr. Henry Rose with cordial pleasure, and wishes him a large measure of success.

Mr James Hodgson was requested by the Conference to attend the Association at Boston, which will commence June 27, 1848.

Mr. R. Hardy, secretary for the Home Mission, read the report, which was ordered to be printed as soon as he can obtain the Financial Account from the treasurer.

Statistics. The reports from Leeds and Bradford are stated above. No visible change at Allerton, Clayton, Queenshead, or Halifax. At Ovendon they have fears and encouragements. At Birchcliff and Heptonstall Slack they are peaceable and united. At Shore and Burnley they are prosperous.

The next Conference to be at Allerton, on the 29th of August, 1848. Mr. E. Bott to preach. In case of failure Mr. J. Batey of Burnley.

JAMES HODGSON, *Secretary.*

THE MIDLAND CONFERENCE assembled at Leake, on Tuesday, June 13th. Mr. Ferney-

hough opened the service by reading and prayer, and Mr. Wiuks preached in the morning on the scriptural method of supporting the cause of Christ, from Rom. xii. 8, 'He that giveth, let him do it with simplicity.' The subject demands the conscientious and prayerful consideration of every one who would be 'approved in Christ.' Mr. Pike closed with prayer. The business of the Conference was commenced with prayer, by Mr. Taylor of Kegworth. At this part of the day, Elder Woodman, one of the American deputation arrived, and was introduced by Mr. Goadby. Our American friend very appropriately addressed the brethren present.

In the short interval since last Conference, fifty-seven had been baptized, and thirty-nine more were reported as candidates. It is much to be regretted that only one letter was received from the churches not represented at the Conference. This is the more surprising as postage is so cheap. Pastors and deacons might much promote the interest of the Conferences when they cannot attend, by letters, respecting the state of the cause of God.

Boston case. The churches at Derby, Melbourne, and Ashby, presented cases respecting the rumoured inaccuracy relative to gospel truth existing in the ministry of this church. An earnest discussion ensued, chiefly whether the case should be sent direct by the above churches to the Association, or as a Conference case. It was finally resolved, That it appears to this Conference that the committee appointed by the Association to investigate the charges against Mr. Mathews of Boston, of holding views not according with those of the Association, on the doctrine of the atonement, virtually declined to act. The Conference therefore request the Association to appoint another committee to investigate the subject, and also the reports now prevalent, that Mr. M. is diffusing the doctrine of universal restoration, and that the committee report to the following Association.

Home Missions.—It was very cordially adopted, That the attention of the Association be directed to the interests of the Home Mission in its various branches, by the appointment of a public meeting during its annual services, and the publication of an annual report of the proceedings.

India.—Mr. Poynder having requested some memorials to the courts of directors and proprietors of the India company, for the next quarterly court, June 20th, Mr. Peggs was requested to attend to this business, and the ministers present to aid in this effort to remove the infamous government grant to Juggernaut. Petitions to parliament are also desired. In the evening Mr. Pike of Derby preached, by request, a sermon to young people, from Jer. iii. 4. It was an impressive discourse.

The next Conference to be held at Hugglescote, on the third Tuesday in September, Mr. Gill of Melbourne, or Mr. Nightingale of Castle Donington, to preach, on 'What ought to be the influence of the church upon the world?' J. PEGGS, *Sec.*, *pro tem.*

THE LINCOLNSHIRE CONFERENCE met at Gedney Hill, June 15th, 1848. On this occasion, according to appointment of the preceding Conference, brother Lee of Whittlesea preached on the subject of the atonement, Heb. ii. 9.

At the meeting for business in the afternoon the Secretary was requested to solicit the attention of brother Lyon to the business relative to the property and cause at Fenstanton, which was assigned to him by the last Conference: this meeting having received no communication from brother Lyon on the subject.

The treasurer of the Home Mission was requested to pay £10. each to Peterboro and Gedney Hill, which was voted to them by the last midsummer Conference, but had not been paid.

The following resolutions were then agreed to:—

1. That the thanks of the Conference be given to Mr. C. Anderson as treasurer of the Home Mission, and to Mr. J. C. Pike, as secretary, for their services during the past year, and that they be respectfully requested to render those services during the year ensuing.

2. That brethren Sanby and Thompson of Long Sutton, audit the accounts of the Home Mission for the past year.

3. That if necessary, £5. per quarter be granted to the friends at Peterboro for the next year.

4. That a grant of £10. be made to assist the church at Gedney Hill for the coming year.

5. That this Conference most earnestly and affectionately requests all the churches connected with it liberally to sustain the funds of the Home Mission.

6. That this Conference is not in possession of sufficient information relative to the case from Peterboro to enable it to express any opinion as to the propriety of repairing the chapel or otherwise.

7. That the next conference be held at Pinchbeck, on Thursday, Sep. 7, 1848. That brother Pike, of Bourne, preach on the occasion; or in case of failure, brother Jones, of Gosberton.

8. That the subject of discussion standing over from the Christmas Conference be still postponed for want of time.

Brother Kenney preached in the evening from Psa. ii. 12. R. KENNEY, *Sec.*

OPENINGS.

WINDLEY.—A neat and commodious new chapel has been opened here in connexion with the Duffield church. On May 16th, two appropriate sermons were delivered: in the afternoon by Rev. J. Burns, D.D., and in the evening by Rev. E. Stevenson, of Loughborough. On Lord's-day, May 28th, Rev. J. G. Pike, of Derby, preached two very impressive sermons. Collections at the various services nearly £26.

STOCKPORT.—As our place of worship had become too small and inconvenient, we have taken a larger one in a promising situation. We had our opening services on June 11th, when Rev. J. Sutcliffe, of Staley Bridge, preached morning and evening. Collections were made after each service.

ANNIVERSARIES.

LONGFORD.—Our school sermons were preached on Lord's-day, May 14th, by Rev. W. Underwood, of London. The collections, amounting to £16., we thought, considering the prolonged depression of trade, exceedingly good.

DERBY, *St. Mary's Gate*.—The sixth anniversary of the opening of this chapel was held on Lord's-day, May 14th, 1848. The Rev. J. G. Pike, pastor of the church, preached in the morning from Rev. v. 11—13; Rev. Amos Sutton, from India, in the afternoon, from 1 Sam. vii. 12; and the Rev. J. Burns, D.D., of London, in the evening, from John xii. 31. On the following Monday evening a public tea meeting was held, after which the company adjourned into the chapel, when very interesting and suitable addresses were delivered by Revds. J. Gawthorne, (Indep.) chairman, H. Hunter, of Nottingham, Amos Sutton, from India, Eli Noyes, A.M., of Boston, Mass., and Jonathan Woodman, of Lyndon, Vt., United States, and Rev. J. Burns, D.D., of London. The collections at the various interesting services, including the proceeds of the tea-meeting, for which purpose several trays were kindly presented by friends, amounted to the sum of £51. 11s. 10d.

CASTLEACRE, *Norfolk*.—On Lord's day, May 28th, the anniversary sermons on behalf of our Sabbath-school were preached in the General Baptist chapel in this village, by the Rev. C. T. Keen, Baptist minister of Thomage. The collections exceeded those of former years. On the Wednesday following the children had their annual treat. Our prayer is, that 'instead of the fathers may come up the children.' J. S.

NORTHALLERTON AND BROMPTON.—On Lord's-day, May 28th, three excellent sermons were preached by Rev. R. Horsfield, of Leeds. In the morning at Brompton, from Psa. cix. 4; in the evening from Gen. xlix. 9; and in

the afternoon at Northallerton, from Heb. xi. 17. On Monday evening following, a tea-meeting was held in our preaching room, Brompton, when 130 sat down to tea. The chair was taken by J. Wilford, Esq., and the meeting addressed by the chairman, the Rev. J. Whitehead, J. Middleton, and Mr. Wilford, (Wesleyans) Rev. S. Jackson and Mr. R. Dawson, (Indeps.) S. G. Butterwick, (Prim. Meth.) Rev. D. Dolamore, (P. B.) of Bedale, and W. Stubbings. The sentiments of brotherly love expressed were highly encouraging. The proceeds, £6. 3s. 2½d., will be devoted toward the fitting up of our preaching-room there. In this place, out of a population of 1600, upwards of 1300 attend no place of worship. T. H.

WIRKSWORTH.—The annual sermons on behalf of the Sabbath-school, were preached in the General Baptist chapel, Wirksworth, on Lord's-day, June 11th, 1848, by the Rev. T. Gill, of Melbourne. The congregations were large, and the collections, including a donation of ten shillings, were nearly the same as last year.

LEICESTER, *Friar Lane*.—On Sunday, May 21st, two sermons were preached in the above place of worship for the benefit of the Sabbath-school, by the Rev. Eli Noyes. The afternoon discourse was principally addressed to the young, and in the evening from 1 Kings viii. 26. The attendance was good, and the collections £23., a sum larger than usual. On Monday afternoon, about 140 persons sat down to tea, provided in one of the adjoining school rooms. After tea, Mr. J. Wallis was called on to preside, and alluded to the talents and character of Mr. Noyes, whose presence here had called the meeting together, and then called upon him to address the assembly. For nearly two hours Mr. Noyes arrested the attention of the audience, adverting to the subject of American slavery, and also to their temperance societies. Mr. Wigg proposed a vote of thanks to Mr. Noyes, and Mr. D. Burns seconded it, which was carried unanimously. Mr. Noyes acknowledged the vote and the friends dispersed.

ORDINATION, &c.

REV. AMOS SMITH was publicly set apart to the pastoral office over the General Baptist church in Wendover. As this was the day of the chapel anniversary, the service was divided into three parts. In the morning the Rev. J. Goadby, of Loughboro', commenced the service by reading the Scriptures and prayer, and Rev. S. Ayerton, of Chesham, delivered a discourse on church order. Mr. Goadby then proposed suitable questions to the church and the minister, and Rev. J. Stevenson, M.A., of London, offered the designating prayer, accompanied by the imposition of hands. In the afternoon, the Rev. —

Payne, of Chesham, conducted the devotional exercises, and the Rev. J. Goadby delivered an affectionate and appropriate charge to the minister, from John xxi. 15—17, and concluded the service. In the evening Mr. Smith prayed, and Rev. W. Underwood, of London, delivered a very suitable discourse to the people, from 1 Cor. xvi. 10. Rev. Messrs. Heathcote, of Berkhamstead, Sexton, of Tring, and other ministers, were also engaged in the services. The congregations were large and respectable on every occasion, and the whole day was one of much hallowed enjoyment. May the great head of the church send prosperity.

MELBOURNE. *Recognition Services*.—The Rev. T. Gill, late pastor of the General Baptist church, Burnley, having laboured stably at Melbourne since Jan. 1847, and having complied with the unanimous request of the church there, was publicly recognized as their pastor on Tuesday, May 23rd, 1848. Several brethren were set apart to the diaconal office at the same time. The morning service was opened by the Rev. T. Yates, of Ashby, who also proposed suitable questions to the church and minister, to which appropriate answers were returned. Rev. J. G. Pike offered prayer for the pastor, and delivered an affectionate address from John xxi. 15—17. Prayer for the deacons was presented by the Rev. A. Sutton, missionary from India; and an address on the nature, objects, and responsibilities of the deacon's office was given by the Rev. T. Stevenson, of Leicester. The evening service was introduced by Mr. Sarjant, of Glasgow, after which an impressive sermon was delivered to the church by the Rev. J. Goadby, of Loughboro'. Revs. J. Taylor, of Kegworth, and R. Pike, of Beeston, also took part in the proceedings. The weather was auspicious, and the congregations good. It is hoped that the hallowed emotions produced will not be soon forgotten. May heaven's blessing ratify the union.

BAPTISMS.

RIPLEY, *Derbyshire*.—On Lord's-day, June 6th, we had the pleasure of witnessing the baptism of six persons, after which our esteemed pastor, Mr. Bilson, gave to them in behalf of the church, the right-hand of fellowship at the table of the Lord.

W. B. B.

MARCH.—On Lord's-day, June 4th, our pastor, Rev. J. Jones, baptized six believers, two men and their wives, and two young persons. How pleasing and interesting to see husband and wife at the same time openly and unitedly profess their attachment to the Saviour in the ordinance of believers' baptism. May their example be followed by many thus tenderly united.

DUFFIELD.—On Lord's-day, May 14th, we

had an interesting day. Rev. R. Nightingale of Wirlsworth, preached in the morning to a crowded congregation. Seven candidates were afterwards baptized. In the afternoon the ordinance of the Lord's-supper was administered, and the newly-baptized received into the church. A greater number of friends were present than had communed with us for many years.

MELBOURNE.—On Wednesday, June 7th, 1848, after a sermon by Mr. Gill, founded on Acts xviii. 8, the ordinance of baptism was administered to two persons, in the presence of an orderly and attentive congregation. The female candidate is the mother of a numerous family, and is the first-fruit of the household. Her husband is already evincing a desire to follow in the good old way. We have many hopeful inquirers.

OLD BASFORD.—On Lord's day, the 28th of May, 1848, fifteen persons were baptized, seven of whom are teachers in our Sabbath-School.

COVENTRY.—On Lord's day, June 18th, three persons were added to the church by baptism. We have several other candidates and enquirers.

LEICESTER, *Friar Lane*.—On the first of May, three young persons followed their Lord through the baptismal stream. The pastor of the church preached to a crowded congregation from Acts viii. 36, 37. In the afternoon, they were received into the church.

REMOVAL.

REV. H. ROSE having resigned the pastoral charge over the G. B. church assembling in Kings-well-street chapel, Northampton, with a view of removing to a more extensive sphere of usefulness at Bradford, in Yorkshire, a valedictory tea meeting was held in the above place of worship, on Monday, May 22nd. A goodly number of friends assembled to partake of the excellent repast provided for the occasion. Several of the most influential ministers in the town took part in the proceedings of the evening, all of whom expressed feelings of respect for Mr. Rose, and desired the prosperity of the church he was leaving.

J. C.

MISCELLANEOUS.

COVENTRY.—On Easter Monday, April 24, a tea-meeting was held in the General Baptist chapel, Coventry, to redeem promises made in October last, toward paying off £40. of the chapel debt. The committee appointed on the Coventry case by the last Association, recommended our friends to make an effort to obtain this sum, and at the tea-meeting £26. towards it was cheerfully subscribed. Several pounds more have yet to be received, and we are striving to make up the deficiency. Addresses were delivered by Revds. J. Lewitt,

J. Peggs, of Burton-on-Trent, and E. H. Delf, of this city. We are pleased to add that since the return of Mr. J. Lewitt, our congregations have greatly improved, and we have seven candidates for baptism, also several interesting inquirers.

LONGFORD. *American Deputation*.—On Lord's-day, May 28th, we were favoured with a visit by the Rev. J. Woodman. In the morning he preached in the old chapel; in the afternoon at Union place, and at the Independent chapel, Bedworth, in the evening, kindly lent for the occasion. The latter service was held on behalf of our Sabbath-school at Bedworth. On the Monday evening a tea-meeting was held at the old chapel, Longford, after which Mr. J. Wright, on behalf of the church, presented the minister of the place with Dr. Pye Smith's 'Scripture Testimony to the Messiah.' Mr. Chapman acknowledged the kindness manifested by the church, and then in their behalf presented to five of the local preachers three volumes each of Barnes' 'Notes on the New Testament,' and to each of two others of the local preachers an 8vo volume of Barnes' Notes on Isaiah. Mr. G. Smith, in the name of the rest, made a very suitable acknowledgement. After this, Mr. Woodman delivered a very suitable address on America, embracing its political constitution, the subject of slavery, and the origin, progress, and present aspect of the Free-Will Baptist denomination. This address was listened to with the deepest attention throughout. Altogether it was considered one of the most interesting meetings ever held in this place.

[The Deputation have also visited London, Leicester, Nottingham, Derby, Loughboro', Quorndon, Heptonstall Slack, Barton, Measham, Melbourne, Kegworth, Castle Donington, Ashby, &c. They propose to visit the Lincolnshire churches after the Association.—Ed.]

LADY HEWLEY'S CHARITY.—The result of the vice-chancellor's judgement, delivered on Wednesday, June 7th, 1848, is, to refuse the claims of the Scotch Presbyterians to a participation in the benefits of lady Hewley's charity. All the members of that body are to be removed from any control over the funds; and the Master is instructed to appoint new trustees, out of the body of the English dissenters, of the denominations of Baptists, Independents, and Presbyterians.

COVENTRY.—We are informed that our friends, Messrs. Peggs and W. Crofts have very recently visited a part of the Lincolnshire district on behalf of the Coventry case. Their route included Peterboro, Whittlesea, March, Wisbech, Sutton, Fleet, Holbeach, Spalding, and Bourne. They were kindly received, and obtained £20. 12s. We understand it is their wish to finish the district after the Association.

POETRY.

THE LADY'S DREAM.

THE lady lay in her bed,
Her couch so warm and soft
But her sleep was restless and broken still;
For turning often and oft
From side to side she mutter'd and moan'd,
And toss'd her arms aloft.

At last she startled up,
And gaz'd on the vacant air
With a look of awe, as if she saw
Some dreadful phantom there—
And then in the pillow she buried her face
From visions ill to bear.

The very curtain shook,
Her terror was so extreme;
And the light that fell on the broider'd quilt
Kept up a tremulous gleam;
And her voice was hollow, and shook as she
'Oh me! that awful dream!' [cried,

'That weary, weary walk,
In the churchyard's dismal ground!
And those horrible things, with shady wings,
That came and flitted round,—
Death, death, and nothing but death,
In every sight and sound!

'And O! those maidens young,
Who wrought in that dreary room,
With figures drooping and spectres thin,
And cheeks without a bloom;
And the voice that cried, 'For the pomp of
We haste to an early tomb!' [pride,

"For the pomp and pleasure of pride,
We toil like Afric slaves,
And only to earn a home at last,
Where yonder cypress waves;"—
And then they pointed—I never saw
A ground so full of graves!

'And still the coffins came,
With their sorrowful trains and slow;
Coffin after coffin still,
A sad and sickening show;
From grief exempt, I never had dreamt
Of such a world of woe!

'Of the hearts that daily break,
Of the tears that hourly fall,
Of the many, many troubles of life,
That grieve this earthly ball—
Disease, and hunger, and pain, and want—
But now I dreamt of them all!

'For the blind and the cripple were there,
And the babe that pined for bread,

And the houseless man, and the widow poor,
Who begged—to bury the dead;
The naked, alas, that I might have clad,
The famished I might have fed!

'The sorrow I might have soothed,
And the unregarded tears;
For many a thronging shape was there
From long forgotten years,
Ay, even the poor rejected Moor,
Who raised my childish fears!

'Each pleading look that long ago
I scann'd with a heedless eye,
Each face was gazing as plainly there
As when I passed it by;
Woe, woe for me if the past should be
Thus present when I die!

'No need of sulphureous lake,
No need of fiery coal,
But only that crowd of human kind
Who wanted pity and dole—
In everlasting retrospect—
Will wring my sinful soul!

'Alas! I have walked through life
Too heedless where I trod;
Nay, helping to trample my fellow-worm,
And fill the burial sod—
Forgetting that even the sparrow falls
Not unmark'd of God!

'I drank the richest draughts;
And ate whatever is good—
Fish, and flesh, and fowl, and fruit,
Supplied my hungry mood:
But I never remembered the wretched ones
That starve for want of food!

'I dressed as the noble dress,
In cloth of silver and gold,
With silk, and satin, and costly furs,
In many an ample fold;
But I never remembered the naked limbs
That froze with winter's cold.

'The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part:
But evil is wrought by want of thought
As well as want of heart!

She clasp'd her fervent hands,
And the tears began to stream;
Large, and bitter, and fast they fell,
Remorse was so extreme;
And yet, O yet, that many a dame
Would dream the Lady's Dream!

MISSIONARY OBSERVER.

RETURN OF REV. A. SUTTON.

MR. SUTTON having for many years laboured in Orissa, and feeling the necessity of a return to this country on account of his own and Mrs. Sutton's health, arrived in his native land in April last. The Foreign Missionary Committee, assembled in Nottingham, on Wednesday, June 10th, gave him a cordial welcome to his native land; and as he is desirous of being comparatively settled for a time, before he engages in much active service for the Mission, agreed to his accepting an invitation to supply a vacant pulpit in Leicester for six months. It is expected that after the lapse of about twelve months, Mr. S. will visit the F. W. Baptist churches in the United States, with a view to advance missionary operations amongst them. We are happy to state that brother Sutton's health is considerably restored; but we regret to add that Mrs. Sutton is feeble and delicate.

Rev. W. R. Stevenson, B.A., gave out the hymns in the morning.

In the evening Rev. J. Ferneyhough of Nottingham, opened the meeting with prayer. Rev. H. Wilkinson delivered an earnest and affectionate parting address from Psa. cxxvi. 6. Afterwards the Rev. J. G. Pike concluded with prayer in behalf of the missionary, his partner, and for those friends who are expecting to accompany them to India. Rev. Josiah Pike, from Halifax, gave out the hymns in the evening. Many from neighbouring churches, as well as from a distance, attended at these peculiarly interesting services, which produced very hallowed feelings, the recollection of which we trust will afford comfort and encouragement to the friends of this important Mission, which God has been pleased so signally to own and bless. May the little one become a thousand. The Lord hasten it in his own time, to whom alone be all honour and praise. The collection on the occasion, with the proceeds of the tea meeting, amounted to upwards of £17.

W. W.

FAREWELL SERVICES

Connected with the Return of the Rev. H. Wilkinson, missionary to India.

THESE very interesting services were held in the General Baptist chapel, St. Mary's Gate, Derby, on Monday, June 12th, 1848. The ministers who engaged on this very solemn occasion were, Rev. James Peggs, of Burton-on-Trent, formerly a missionary in India, who read Psalms ii. and lxxvii., and offered an impressive prayer. The Rev. Amos Sutton, missionary from India, delivered a very powerful and eloquent discourse, from 2 Cor. ii. 14. The Rev. J. Goadby, of Loughboro, asked the missionary important questions, on his motives for returning to India, which were replied to in a very interesting and satisfactory manner. Rev. Amos Sutton then offered special prayer in behalf of the missionary. Rev. J. C. Pike delivered a very animated and encouraging address from Exodus iii. 14. Rev. J. G. Pike closed the solemn morning service with earnest prayer for the Divine blessing.

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LETTER FROM REV. W. JARROM.

DEATH OF MRS. JARROM.

Ningpo, March 2nd, 1848.

MY DEAR BROTHER. — Your note dated from New York, came duly to hand. I trust that ere this you have in safety been brought back to your own beloved land, and in peace restored to your wife, and family, and church. To perform so long a voyage, to spend some time in a foreign country, to cross the Atlantic, and in safety and comfort be again received into the bosom of your family and friends, is no ordinary mercy; and I doubt not you feel it to be so.

My song is still of 'mercy and judgment.' Since I had the pleasure of seeing you, the Lord has caused me to pass through deep waters. Many have been my afflictions. At this time I am suffering under one of the severest of all earthly trials: the Lord has been pleased to remove from me by death the dear partner of my joys and cares, to 'take away the desire of my eyes with a stroke.' This mournful event occurred on

Saturday, Feb. 26, about eight o'clock, a.m. My dear wife had never rallied much from the severe illness she had in the autumn of last year; but I hoped, under God, she would rally on coming to our new house. For a time she did; but soon after the commencement of the new year, other symptoms appeared, her strength was diminished, and my fears were excited. Dr. MacGowan was constant in his attendance, and diligent in the use of all means that seemed at all suitable. But notwithstanding all our care and watching, and application of various means, the debility gradually increased. There was not much difference, at times no perceptible difference, from day to day; but in a week or a fortnight considerable difference was manifest. She declined gradually, as I have intimated, until Wednesday, Feb. 23rd. She arose that morning as usual. In the afternoon, Dr. and Mrs. MacGowan called, and though she did not talk much, she seemed particularly wearied with the exertion. Immediately after tea she expressed a desire to go to bed; but added, 'You must carry me. I should faint when I got there if I attempted to walk.' With a heavy heart I complied. When arrived there she said, 'I think I shall not get up any more till I am better—I mean to wash and dress—it is such a trouble to me. Tomorrow if I get up, I shall sit in blankets.' This she did the two next days. It appeared then too plainly that she was gradually sinking. On Friday she rose about noon, and sat in her easy chair, but was exceedingly ill. Her breathing was worse than it had ever been—a current of air occasioned by a person shutting a door, or walking across the room, was sufficient to stop her breath. For weeks her breathing had been difficult, and had gradually become more so. Owing to the great oppression she felt at her chest, she was latterly quite unable to lie down, being supported by pillows. On Friday evening, immediately after tea, she expressed herself as anxious to be carried to bed. She was no sooner placed there than a coughing fit came on, in which she expected much. A few minutes after this, about eight o'clock, I perceived a great change had taken place; her voice had greatly altered; her breathing had become much more heavy, and she appeared overpowered with sleep. Immediately her head was on the pillow she seemed to be asleep, and, what was very unusual, she talked much in her dreams, though only here and there a word was audible. About midnight I expressed my fear she was drawing near her end. She, however at that time did not think that she was. I said, I was afraid of it, and as I was alone I had better send for Dr. MacGowan. 'O,' she said, 'not to-night.' On inquiring how she felt in her mind in the prospect of

death and the eternal world, she replied, Very comfortable. She said she realized her interest in her Redeemer, and she had no doubt when the final struggle came, her strength would be equal to her hour. She dozed heavily. Between two and three o'clock she inquired what time it was, and asked for her beef tea, which I warmed and gave to her. She seemed too weak to hold the cup. When she had taken it she reclined her head on the pillow, and fell into a very heavy slumber. About four o'clock she sat up herself, as if refreshed with sleep, and made an observation or two respecting the disposition of her clothes, &c., and said, You had perhaps better send for Dr. MacGowan. I did so. She then said, 'I should like to wash my face, change my night-dress and put on a clean cap. Will you warm a little water.' I did so immediately, and assisted her in what she wished to be done. As you may suppose, she scarcely had strength sufficient to allow of all this being done. She now dozed heavily again, wandering in her sleep as before, gradually sinking, and becoming less able to speak. Her mind was most peaceful, and she manifested great preparation for her approaching change. No fear, no doubt seemed to disturb her repose; no perturbation, no shrinking as the hour of her departure drew near; her confidence and peace were great, to the unspeakable delight of my heart. The Dr. arrived about seven o'clock. On his coming to the bed side I said, 'Here is the Dr. my dear.' She said, 'Yes, I see him.' She said she should have been glad to have seen Mrs. MacGowan, and seemed disappointed, but appeared quite satisfied with the reason assigned for her not being able to come. She was now scarcely able to speak; but some of the last words that she uttered were expressive of the great peace and comfort of her heart. Soon after seven o'clock she fell apparently into a sound sleep, from which she never awoke, but in it, without a single struggle or a single groan or gasp, in the calmest and most peaceful and desirable manner, breathed out her soul into the hands of her Maker and Redeemer. Seldom does a death take place, which affords so interesting and striking an illustration of the saying of Scripture, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' In the case of my beloved wife, it was emphatically so; her end was peace, peace itself. Another strong proof of the sincerity and truth of our blessed Lord, when he said, 'My peace I leave with you. My peace give I unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

The mode of her death is a matter of thankfulness. What of bitterness in death there was to her was all past ere the closing

scene appeared. While she set her house in order, conscious that she was soon about to leave this vale of tears, her passage to the skies was attended with the least possible amount of physical suffering. Immediately after the spirit had quitted its clayey tenement, her countenance assumed the sweetest and most pleasing appearance, indicative, I doubt not, of the comfortable frame of her mind in the moment of dissolution. I weep not for her: 'for her to live was Christ, to die is gain,'—infinite, unspeakable, eternal gain. After she had sustained the troubles and afflictions of this mortal life, and walked through the dark valley of the shadow of death; to wish her back again to endure over again the evils and trials of this sinful state, and again to die—would not be the dictate of fond affection, or of christian resignation. No! sainted spirit! thou hast entered into rest—that rest which remaineth for the people of God; that heavenly rest in regard to which thou didst often pray, when on earth; that thou mightest not come short of it. Thy race is run; thy battle is fought; thy sorrows are all over; and thou art in the presence of thy God and Redeemer, where is no crying, or pain, or trouble, but where the former things are all passed away. There for ever dwell and rest, delightfully employed day and night in the service of thy God, in whose service thou didst in this world count it thy highest honour and greatest felicity to be engaged. I cannot weep for thee—I will not weep for thee; and, Divine grace strengthening me, I will not weep for myself, but seek that I may be able in the spirit of meek submission to my Father's will, to glorify him in this season of my deepest distress.

'Forgive, thou blest! the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stay'd thy progress to the seats of bliss.

No more confined to darksome shades of night,
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And trace thy progress to the realms of day.'

I cannot but cherish the memory of my beloved wife with the fondest affection. Her character generally stood high. She had her imperfections; but her virtues and excellencies far exceeded them, and they procured for her the confidence and esteem of all who knew her both at home and abroad. She was endued with a strong mind, and possessed unusual energy and resolution. She was quick of apprehension, had considerable power of discrimination, and showed on many occasions a ready insight into human character. Admirable in her plans, she was prompt and unwearied in the execution of them. Clover and persevering, she excelled in everything to which she ap-

plied herself. This was no less remarkable in her domestic management, than in most of those attainments and accomplishments which are generally esteemed the ornament of her sex. When the difficulties under which she laboured from her youth, and the numerous and pressing demands upon her time, in the responsible situations in which she was placed in the providence of God, are taken into account, her reading was very considerable; and the numerous papers she has left behind, consisting of short abridgements of works which she had read, and choice extracts from them, evince her diligence in making what she read her own. In the important art of redeeming time she had few equals. It was frequently the astonishment of those who were intimate with her, how she was able to accomplish so well the great amount of work which she performed; and it must principally be attributed to that happy and most desirable attainment in which she excelled, of 'redeeming the time.' Of close and quick observation, and possessed of a strong memory, her knowledge of what was of real practical value and use in every-day life may be said, particularly considering her years, to have been very great. She was prudent in counsel, and the following of her advice generally secured happy consequences. While plain and faithful in her admonitions and reproofs, particularly where the interests of religion and the glory of God were concerned, it was generally apparent that she was prompted by kindness. Sensitive herself, she was particularly considerate of the feelings of others. Being called in her own person to endure so many afflictions, she well knew how to sympathise with the distressed. A great lover of propriety and decorum, she was particularly pleased when she saw their rules observed by others. Her attention to them herself was marked, and it continued to the last, as appears from the extraordinary incident I have already mentioned, that about four hours before her departure, when she had not really strength for it, she expressed a desire to wash her face and change her night dress, in order that she might decently die.

(To be continued.)

CUTTACK CONFERENCE, ORDINATION OF NATIVE PREACHERS, OPENING OF NEW CHAPEL, &c

FROM MR. BUCKLEY.

Cuttack, March 1st, 1848.

I will tell you a little about the Conference. Much important business has been transacted, harmoniously and in love; and some of the pub-

lic services were specially interesting. The Conference sermon, in Oreeah, was preached by brother Stubbins, from Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.' It was instructive and animating. The English sermon was preached from Phil. ii. 16, 'Holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.' I endeavoured to encourage my brethren and sisters by considerations that have often cheered my own mind. Two native preachers, Parasua, and Bonamallee were set apart to the work of the ministry. This was a peculiarly interesting time. Damudar commenced the solemn service by reading 1 Tim. iii., and prayer; the prayer was not lengthened, but was very appropriate and evangelical. I delivered the introductory discourse from Acts xiii. 2-4, on the importance of special prayer in connection with such services. Four considerations were mentioned, and a little enlarged on. 1. The Lord Jesus before sending forth the twelve apostles spent the whole night in prayer to God. It was shewn by comparing Matt. xi. 38, x. 1, with Luke vi. 12, 13, that when the Lord had commanded the disciples to pray the Lord of the harvest to send forth labourers, he retired himself to a mountain for special devotional exercises. 2. The labourers in the country were few, it was, therefore, very important to pray for them. Our Lord said in reference to a land where God had long been known for a refuge, and to a people who had received the scriptures, the covenants, the promises, and among whom Christ himself had preached, 'the harvest truly is plenteous, but the labourers are few.' How much more this weighty statement applied to Orissa, where Satan for thousands of years had reigned alone, and where, up to a recent period, not one of its inhabitants knew the true God, or Jesus Christ whom he had sent. 3. The propriety of special prayer was shewn from the unspeakable importance of the work to which the brethren were appointed. Its consequences reached into eternity; the salvation or perdition of immortal spirits was pending on its faithful or negligent discharge. 4. In answer to prayer the work would be prospered. The subsequent part of the history, see Acts xiv. 26, 27, was here referred to, and the eminent success granted to Paul and Barnabas was regarded as an answer to the supplications offered when they were separated to the work to which the Holy Ghost called them. Brother Millar proposed the accustomed questions to Parasua, and brother Bailey to Bonamallee. Our young brethren acquitted themselves with seriousness and propriety; and some of the answers of our two native brethren, especially Bonamallee's, were heard with deep, solemn, and

tearful attention. Both our dear brethren once sat at the feet of the old gooroo, Sundera Das, whose name occupies so conspicuous a place in the annals of the Orissa mission. Both of them were deeply indebted at the outset of their course, to our tracts, as well as to brother Lacey's conversation and preaching: the Jewel Mine, and the Bible Catechism, both very useful tracts, were especially mentioned. I was much delighted and affected with Bonamallee's answers, and I could see that others were so too. It was refreshing to hear a Hindoo minister utter such noble and scriptural sentiments, with so much propriety, humility and feeling. In answering the last question, he said in a way that moved many, 'A dispensation of the gospel is committed unto me: necessity is laid upon me; yea, woe is unto me if I preach not the gospel.' Many a time have I been with this dear brother to the bazaar: many an hour have I spent with him, as brother Stubbins has done, in opening and expounding the Scriptures. We both felt on this interesting day that our labour was richly repaid. The ordination prayer was offered with much solemnity and enlargement, by brother Lacey. His feelings on seeing these, his children in the faith, devoted to the work of the ministry, must have been of an enviable character. After the prayer, an English hymn was sung, two lines of which are,

'We plead for those who plead for thee,
Successful pleaders may they be;'

and brother Stubbins delivered a charge containing much important instruction, from an appropriate and oft-selected text, 'Preach the word.' He shewed,

I. What they should preach—'the word.

II. In what way they should preach it.

III. Why they should preach it.

In illustrating the second head, he directed them 1st, to preach it feelingly and experimentally; 2nd, plainly, so that all might understand it; 3rd, faithfully; 4th, with humility and love; 5th, with prayer; 6th, they should preach it unto the end. In shewing *why* they should preach it, he said, 1st, they should do it because Christ had commanded it, Mark xvi. 15; 2nd, because Christ had appointed them to the work; 3rd, because only by the preaching of the word can men see the way of salvation; 4th, because in this way success will be granted. Seebo Patra closed with a suitable prayer.

In the evening of this important day, it devolved on me to deliver the yearly address to our native preachers. After the morning charge, it was not necessary or desirable to go over the same ground again: the few remarks made were designed to make them in good heart about their work, the text was, Jos. i. 9, 'Have not I commanded thee? be

strong, and of a good courage: fear not, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.' After this service, the native preachers and students, with the European members of the Mission, and our kind friends Mr. and Mrs Hough, from Pooree, enjoyed tea at brother Lacey's board. It was really a most interesting sight. I could have wished our committee could have had a peep at us. It would have done them good, and we should have been glad to see them. The conversation was interesting and encouraging. We thought and talked of the time when far more glorious scenes—'scenes surpassing fable and yet true,' will be witnessed, when Orissa's hideous idol will be forgotten, or only remembered with abhorrence, and when Orissa's crowns will shine among the brightest of the many crowns that shall beautify the brow of the Redeemer. At all events such days as these serve to shew us that the night of Orissa has passed; the morning has begun to dawn. After tea a hymn composed by Gunga, on brotherly love, the chorus of which runs, 'Come let us all love one another,' was sung, a chapter all about love, 1 Cor. xiii., was read; a prayer was offered in the spirit of the hymn and the chapter, and we broke up joyful and glad at heart.

On the following day, the new chapel at Christianpore was opened. In the morning brother Lacey preached from a text that I remember hearing the late Mr. Stevenson deliver a very eloquent discourse from, about twenty-five years ago, 'Enlarge the place of thy tent,' &c.; and in the afternoon brother Stubbins preached from 'How amiable are thy tabernacles, O! Lord of Hosts. I know you will join in the prayer of one of our hymns, in reference to this new chapel.

'At the great decisive day,
When God the nations shall survey;
May it before the world appear,
That crowds were born for glory there.'

The Native Missionary Meeting was held in the evening, nor was it less interesting than former services of a similar kind have been. Gunga, Rama, Seebo Patra, and Damudar were the speakers. Sarthi opened with prayer, and Bamadabe concluded. I must not omit noticing, that an interesting service was enjoyed at the Lord's-table in connection with our Conference. It was pleasant and profitable, after the changes and trials of another year to enjoy together the memorial of our absent Lord.

I have not either time or room to say much about the important business done at our late meeting: the minutes will in due time be published, so far as they may interest the friends of the mission, and they will shew that much was attended to, having an important bearing on the kingdom of Christ in Orissa. The additions during the year

were fewer than usual, but some of the cases of conversion have been of a most interesting character. 45,000 tracts and gospels were ordered to be printed. May the voice that said on the first day of creation, 'Let there be light,' give command, and by means of these tracts and gospels in connection with the living voice of the Lord's servants, the light of the knowledge of the glory of God in the face of Jesus Christ shall shine unto many long-benighted minds.

The examination of students was an interesting part of the work done. Some acquitted themselves better than others, and the senior student, whose productions were least satisfactory, will, I have no doubt, acquit himself as well as any of his fellows as a preacher to the heathen. As a whole, the examination was highly satisfactory: the sermons read by the junior students were truly excellent. Jugoo, the youngest, read a sermon from Gal. iv. 4, 5, 'When the fulness of time was come,' &c., the reading of it produced quite a sensation, and at the close of it, one of the examiners involuntarily exclaimed, 'Heaven bless that lad,' and another responded to the sentiment. The manner in which he proved that Christ came in the fulness of time, would have done great credit to older heads in more favoured lands. God has endowed him with powers of no mean order. May he have grace to use them well. Sarthi whose conversion excited such a sensation at Berhampore, was received as a native preacher.

I must not forget to tell you that brother Stubbins was our guest during his stay at Cuttack, and we much enjoyed his society. He left two days ago. Yours, affectionately,
JOHN BUCKLEY.

LETTER FROM REV. W. BAILEY.

Berhampore, March 30th, 1848.

MY DEAR BROTHER GOADBY.—Upon a review of the time that has passed since I last wrote to you, I confess that I feel somewhat condemned, and if I could persuade myself for one moment that you would receive a number of apologies, I would certainly make them; but as they are so remarkably cheap in England, it would hardly be worth while to send so cheap a commodity so far. I must however in justice to myself, say, that in consequence of the removal of our dearly beloved friends, brother and sister Buckley, I have found much more to do than I had formerly; however, I have no desire to complain, but on the contrary to rejoice in that I am counted worthy to be more fully employed in connection with the vineyard of the Lord. I came to this country for the express purpose

of devoting all my energies to the missionary cause, yet I could wish that I had more time and ability for correspondence. I still feel, and I hope I ever shall feel, the importance of keeping our enterprise before the minds of our distant and beloved friends. If we have encouraging circumstances to communicate, it is right that they should be made known, that our friends may rejoice with us: but on the other hand if we have discouraging circumstances to communicate, it is highly important that we should make them known, that we may secure the prayers and sympathies of the children of God. Many of the lovers of the missionary cause in our own denomination, are actuated in their contributions by an abiding impression that it is the duty and the privilege of the professed followers of Jesus to send the gospel to the heathen; while others it may be are moved by something that they have heard and read, which has caused the fire of benevolence to burn upon the altar of their hearts; this flame we would wish to keep burning, and would therefore fan it with appeals for the perishing heathen. It would be very congenial to our own feelings, could we tell you that gigantic structure of Hindooism, in which the myriads of deluded idolaters have taken refuge, was tottering to its base; that thronging crowds were abandoning their lying refuges, and hastening to the cross; and that the priests of Hindooism and of Satan, were becoming ministers of the Lord Jesus. We sow in hope, and whatever untoward circumstances may tend to damp our energies now, eventually we shall reap an abundant harvest. So sure as the darkness retires at the rising beams of the sun, so sure will the thick darkness of superstition retire from the effects of the glorious gospel of the blessed God. But at present the gloomy night of superstition still broods over Orissa, the forest-born deity still maintains his sway in the city of Pooree, being supported by large sums from the state, and though the praises of this dried nimb wood may not be sung quite so loudly as in former days, yet still you often hear the song of the weary worn pilgrim, 'Victory to Juggernaut, Victory to Juggernaut.'

On the morrow, brother Stubbins and I are going to a festival about eighteen miles distant; it occurs I believe once in twelve years; it is a bathing festival, and will take place in a river a few miles from the sea. We shall find the weather very warm during the heat of the day, as we shall unavoidably (in consequence of our preaching engagements) be a great deal exposed. I hope we shall be preserved from fever, which is very prevalent at this season of the year. On the same day a large number will be assembled on the banks of the Ganges. During

our journeyings last cold season, we saw numbers of people wending their way to this celebrated shrine. One morning I saw a large number pass my house, and I went out to them and gave them a number of books, and inquired whither they were going, and they replied that they were going to the Ganges, that they might keep the festival which falls this year, and obtain deliverance from all their sins. The greater part of them were the widows of Brahmins, some of them were old and lame, and I felt sure from their haggard appearance, that they would not be able to complete their journey, as they had then about 400 miles to walk beneath the scorching rays of an eastern sun. The Shastras declare that he who thinks upon Ganga, though he may be eight hundred miles distant from the river at the time, is delivered from all sin and is entitled to heaven. At the hour of death, if a person think upon Ganga, he will obtain a place in the heaven of Shivu. If a person, according to the regulations of the Shastra, be going to bathe in Ganga, and die on the road, he shall obtain the same benefits as though he had actually bathed. If a person be guilty of killing cows, brahmins, his gooroo, or of drinking spirits, &c., touch the waters of Ganga, desiring in his mind the remission of these sins, they will be forgiven. By bathing in Ganga, accompanied with prayer, a person will remove at once the sins of thousands of births. Thus you will see, that after committing the foulest deeds, they have hope from bathing in one of the filthiest rivers in creation; thus they are led on, and hundreds who leave their homes end their days in disappointment and sorrow, and their carcases become food for vultures and jackalls.

War with its devastating effects has swept from the scene of action thousands on thousands, yet we fully believe in the statement, that 'idolatry has destroyed more than the sword.' 'There sorrows shall be multiplied who hasten after another God.' O how cruel beyond all conception is idolatry, but how delightfully different are the effects of the gospel. Idolatry fills a nation with sorrow and death, but the gospel scatters innumerable blessings on its votaries; it cheers under the most trying circumstances, it fertilizes the unsightly desert, it makes the wilderness like Eden, like the garden of the Lord. The gospel is in every way calculated to improve the temporal, spiritual, and national condition of the people.

To-day is what may be termed a joyous day with our dear native christians. Just as the clock struck eight, all the native christians and children from the asylums were seen in their snow-white dresses, wending their way to the mission chapel, to witness the marriage ceremony of Rhumboo

and Subha, and Musa and Chompi, two couples from the asylums. Our marriage formula is remarkably simple, and could you hear and understand it in the native language, I have no doubt that you would come to the same conclusion. The ring is not used with us, merely the joining of hands of both parties. Rhumboo is a very fine looking youth, and a consistent member of our church; he was picked up on the Pooree sands several years ago by brother Stubbins, and I think was carried home by a native in a basket. The poor little fellow was almost starved to death, but with great care and anxiety brother Stubbins succeeded in rearing him; and you will better imagine than I can describe our feelings as we compared in our minds his past with his present condition. Musta, a nice youth, was rescued from the Khunds, and the two girls were received, I think, into the school in the time of famine. To the subscribers to the fund for orphans in India, we would gratefully say, that here are four, who, but for the aid of benevolent christian friends, most likely would have perished; but how altered is their condition: they have been preserved from the baneful influence of heathen example, they have been educated, they have obtained situations, and have every hope now of being comfortable and useful members of society.

But I said that to day was a joyous day; on the ground that the parties who are married provide a feast, and that all the people have a holiday. I wish with all my heart, dear brother, that you could come over for a short season, and be a sharer of our joy; though I presume, that you would hardly like to fare as the natives fare, for they all sit on the ground, and as one of them said to me the other day, they had no fear whatever of their tables being broken, or upset. Well, they have no knives or forks, or spoons; their plates are made of dried leaves, sewed together with roots or fibres of leaves, and they have upon their plate at one time all sorts that have been prepared for the occasion, nevertheless they enjoy themselves most gloriously.

Yours very affectionately,

W. BAILEY.

MISSIONARY ANNIVERSARIES, &C.

CHATTERIS.—On Sunday, April 23rd, three sermons were preached in the General Baptist chapel by the Rev. H. Wilkinson, and collections made for the Mission. On the following Tuesday evening a public meeting of a very interesting character was held in the same place. Addresses were delivered by the Revs. J. Cope, (Indep.) C. Pike, H.

Wilkinson, W. Brocklehurst and J. Goodwin. (Wesleyans.) Mr. J. Leigh, Surgeon, of St. Ives, as on several former occasions, presided.

The strenuous efforts recently made and still making, to remove our heavy chapel debt, diminished the amount of our collectors' cards and boxes, but the public collections were good, amounting, with a little from the cards &c., to £13. 10s. J. L.

LONDON, *Enon Chapel*.—On Lord's-day, April 30th, two sermons were preached on behalf of the Foreign Mission. On this occasion we were favoured with the valuable assistance of our American brethren. The Rev. E. Noyes engaged in the morning, and Rev. J. Woodman in the evening. On the Tuesday evening following, the missionary meeting was held in the chapel; our esteemed brother and deacon, Mr. G. East, presided on the occasion. The platform presented a truly gratifying scene, by the presence of so many of our ministerial brethren, three of whom were missionaries from India: viz, Revs. A. Sutton, W. Wilkinson, and E. Noyes. The result of last year's efforts put forth by the children of our Sabbath-school was stated by our highly esteemed pastor—that notwithstanding the depression of the times, yet by increased and persevering endeavours, blest by Almighty God, these little working bees were enabled to send more to the funds of this society than they had ever done during the eleven years they have laboured in the cause. J. G.

LOUTH, &C.—On the 16th of May, sermons were preached by Mr. Wilkinson, at Louth, on behalf of the Foreign Mission. On the Monday evening there was a missionary meeting, addressed by Messrs Kiddall, Barker, and Wilkinson. On Thursday there was a numerously attended tea meeting in the Mansion house. After tea, addresses were delivered by Messrs. Crooks, Watson, Hales, and Wilkinson. At these meetings Mr. Ingham presided.

Numerously attended missionary meetings were also held on Tuesday evening at Assterby, addressed by Messrs. Ingham, Wilkinson and Kiddall; Mr. Burton presiding; on Wednesday evening at Killingholm, when Mr. Crooks presided, and the meeting was addressed by Messrs. Wilkinson, Ingham, &c.; and on Friday afternoon, the 20th, at Maltby, when Mr. Kiddall presided; and the meeting was addressed by Messrs Birkett, Wilkinson, and Ingham. Collections at Louth a little more than £30; the precise amount of the collections at the other places not known to the writer. The visit of Mr. Wilkinson to these places will long be remembered with pleasure and thankfulness; and, it is hoped, will be eminently beneficial to the mission.

LOUGHBORO'.—On Lord's-day, May 21st,

sermons were delivered at the two G. B. chapels in this town : at Baxter-gate by the Secretary, and at Wood-gate by the Rev. J. Goadby. On the following Thursday evening a very interesting public meeting was held at Wood-gate chapel. Mr. Goadby presided. Mr. Bott prayed, and Mr. Stevenson read a statement of the collections and subscriptions for the past year. Impressive and valuable addresses were delivered by Revds. J. G. Pike, Amos Sutton, who is returned from India, and is in comparatively good health, Eli Noyes and J. Woodman, the deputation from the Free-Will Baptists of America, and one of the Wesleyan ministers of the town. Considerable interest was felt in the presence of our American brethren, and of Mr. Sutton; and the references made by the Secretary to the missionary ordinations which have taken place in this house of prayer,—those of Bampton and Lacey,—were peculiarly impressive. It is hoped that the missionary spirit, once so lively in this town, will yet revive and flourish.

THE WESLEYAN MISSIONARY SOCIETY held its anniversary at Exeter Hall, on Monday, May 1st. The report stated that the expenditure of the past year was £114,676, and the balance due to the treasurer was, £5,993. The report on alluding to the various stations of the society, was full of hope. The chief speakers were, Revds. James Hamilton, Dr. Hannah, Hon. and Rev. Baptist Noel, Dr. Urwick, Messrs. J. Henderson, and Bevan.

THE LONDON CITY MISSION held its thirtieth anniversary at Exeter Hall, on Tuesday, May 4th. It has 201 missionaries. Receipts, £16,137.

THE BRITISH AND FOREIGN SAILOR'S SOCIETY held its anniversary at the city of London tavern, on Monday, May 8. The Lord Mayor was not able to preside. Mr. Under-Sheriff Wire took the chair. The attendance and speakers were highly respectable.

THE AMERICAN BAPTIST MISSIONARY SOCIETY held its anniversary meeting at Troy, N. Y., on Thursday, May 17th. His excellency, Hon. George Briggs, of Massachusetts, presided. A very large number of ministers and friends were present. The receipts for the past year were 98,576 dollars, about £19,800., and the expenditure, 94,184 dollars. The report stated, that four missionaries and six female assistants, have joined the Assam, Maulmain-Karen, Siam, and China Missions; that one missionary of the Maulmain-Karen mission has died; five returned missionaries have re-entered their fields of labour, and that some are now retiring through ill health, &c.

The *Maulmain*, (Birman) has three sta-

tions; seven missionaries, and seven female assistants, sixteen native preachers, three Burman churches, and one English with 200 members, and three schools with 160 pupils.

The *Maulmain* (Karen) has one station and twenty-one out-stations; five missionaries and six female assistants; twenty churches, and 1,800 members.

The *Tavoy* Mission has four stations and thirteen out-stations; four missionaries, and four female assistants; and eighteen native helpers.

The *Arracan* Mission has one missionary and two native preachers; two stations and two out-stations, and fifty five members; and in the Karen department there are two missionaries and their wives; thirty-one native preachers and assistants, thirty churches, and 3,523 members.

In *Siam* there are two missionaries and five female assistants, and at the same place in the Chinese department, there are two missionaries and female assistants, a church of twenty-three members, and three native assistants.

The *China* Mission has two missionaries and two female assistants at Ningpo, and two at Hong Kong.

In *Assam* there are three stations, six missionaries, and six female assistants; three churches, fifty members, and 700 scholars.

The *Teloogoo* Mission has two missionaries and their wives, and three native assistants; one church, and five schools.

The *Bassa* Mission in Siberia, has one station, two out-stations, one missionary, two female assistants, twenty members, sixty scholars.

In *France* there are seven stations, and ten out-stations; two missionaries, and ten native preachers; fifteen churches, and 200 members.

In *Germany* fifteen native preachers, fourteen stations, twenty-four out stations, and thirty churches, and about 2,000 members.

The *Greek* Mission has two stations, two missionaries, and four female assistants.

The *Ojibwa* Mission has two stations and one out station; two missionaries and one female and one native assistant; two churches, and fifty members.

The *Ottawa* Mission in Michigan has one missionary and one assistant, and a church of twenty-five members.

The *Tonawanda*, *Shawanoe*, and *Cherokee* Missions have about twelve stations, eight missionaries, and as many female assistants and native preachers. They have ten churches, and about 1,300 members.

The whole number of missions connected with the Union is sixteen; stations fifty-two; out-stations, eighty-seven; missionaries and assistants, 105; native preachers and assistants, 158; churches, 123; members, 10,020; of whom 689 were baptized last year.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 116.]

AUGUST, 1848.

[NEW SERIES.

THE ANNUAL ASSOCIATION.

THE seventy-ninth annual Association of the General Baptist churches of the New Connexion, was held at Boston, Lincolnshire, on Tuesday, June 27th, and the three following days. In these days of railway travelling, the inconvenience and delay of any of the old modes of transit is felt to have become doubly incommodious and objectionable; and the fact that that section of the projected London and York line, which connects Lincoln and Peterborough with the intermediate places, was not completed, and therefore that part of the way would have to be performed by coaches, or steam-packets—we have no doubt deterred several from indulging themselves with a visit to our annual gathering. As it was, however, more persons were present than at any previous Association at Boston. We are too young to have been at the Association there in 1816, but we were present in 1832, and can bear testimony to the fact that 1848 presented an increased number of representatives. In 1832 it was seventy-one; in 1816, forty-five; in 1796, twenty-one; and in 1785, twenty-three. We are not acquainted with the exact number for the present year.

The business of the Association commencing at ten o'clock on Tues-

day morning, rendered it necessary that those in the Midland, Northern, and Southern Counties, who intended to be there at its commencement, should begin their journey on Monday morning. Accordingly, we repaired to the railway station at Loughborough at eight o'clock, and found one or two carriages secured and occupied by our friends from Leicester and other places; and at the station we found friends from Ashby, Barton, Ibstock, and that vicinity, who had rode that morning many miles in order to be in time for this train. After a little difficulty, we were adjusted in our seats, and passed on, taking in other friends at Kegworth, Long Eaton, and Beeston. When we arrived at Nottingham, we had a considerable accession to our numbers, including brethren Woodman and Noyes, the American deputation. The party that joined us at Nottingham was diminished by the fact that somewhat injudiciously the annual public missionary meeting was held in Nottingham on Monday evening; but in the sequel their detention was our comfort; for, when we arrived at Lincoln, about thirty-five minutes past eleven, we found great difficulty in getting the baggage and ourselves conveyed down to

the packet, and when we went on board, we found that both decks of the miserable steamer, which goes daily from Lincoln to Boston, scarcely afforded standing room for ourselves and the other passengers. It was hot above, and close below. This rickety boat, doomed soon to rest and disuse through the railway on the banks of the Witham, commenced its voyage of thirty-one miles at half-past twelve, and was pantingly plying its weary way until near seven o'clock in the evening! By dint of patience and good humour, various discussions, conversations, &c., the tedium of this voyage was overcome. One thing may be mentioned especially as affording interest: our brother E. Noyes had been visiting Ireland and Scotland, and he gave the company a graphic narrative of his tour; in which he observed, that when he passed from the popish to the protestant territory, not only did the people by their bearing and appearance, and their houses, indicate a great and decided change for the better, but the very fields bore the same testimony. The passing from sterility to fruitfulness, from a wilderness to a well-tilled garden, could not be more marked.

This large party of friends were met at the quay at Boston, by J. Noble, Esq., mayor, and a number of other brethren, who immediately conducted them to their houses; and the committee appointed at the last Association to prepare and arrange the business of the meeting proceeded immediately to their work.

The following morning, Tuesday, at the appointed time a goodly number of friends were present at the chapel, when Mr. Mathews, the minister of the place, presided, according to rule; and the business of the meeting was conducted till one, when the friends repaired to the Town Hall, kindly lent by the mayor, that they might take their dinner.

At three o'clock in the afternoon, the Association was properly organized. Rev. Thos. Stevenson, of Leicester,

was chosen chairman, and Revds. R. Ingham, of Louth, and R. Kenney, of Holbeach, were appointed moderators. It had been arranged that the first business of the afternoon, after the organization of the meeting, should be, the Deputations to and from America. This being called for, and the minutes read respecting it, Mr. Goadby gave a brief verbal report of the way in which the Deputation had executed their mission. After referring to the previous correspondence between this body and the Free-Will Baptists of America, the visit and successful labours of brother Sutton, in inducing them to form a Foreign Missionary Society, and their request presented at the Association at Heptonstall Slack, that a Deputation should be appointed to visit them; he proceeded to notice the appointment of himself and Dr. Burns as a Deputation; their voyage to America in the Cambria; their reception at Boston, where he met his brother, come 250 miles for the purpose; their visits and preaching at Boston, and at Lowell, Dover, and Great Falls, to the north of Boston; their journey west, to the State of New York; their interviews with the committees of the Bible and Tract Societies there; his journey to Providence, Rhode Island, illness, the consequent frustration of his plans, and his dangerous travelling to the distant northern place, Sutton, in Vermont, where the Free-Will Baptist General Conference was held. His attendance during a part of three days at the sittings of the Conference, and preaching at its close; his return from the Conference to Lyndon, Lisbon, Manchester, (where he spent a Sabbath) Laurance, Lowell, and Boston, where there was a grand farewell tea party, and where, and Roxbury, he spent his last Sabbath, Oct. 31st, in America. He concluded by giving an account of the general impressions he had received of the Free-Will Baptists, as to their orthodoxy, piety, zeal, &c., and referred with deep feeling to the kindness with

which he was everywhere received and heard ; and to the fact that this visit, though it had exposed him to severe sickness, constituted one of the brightest parts of his life, and had awakened sentiments and affections which rendered even the hope of heaven brighter and more delightful.

Dr. Burns followed, by giving a rapid glance of his more extended travels, to Whitestown, New York, Philadelphia, Baltimore, Washington, Oberlin, Buffalo, Montreal, and his attendance at the Conference, where his efforts were useful in promoting a missionary feeling, &c., &c. He confirmed all that his companion had advanced, as to the spirit and character of the Free-Will Baptists, and the very cordial manner in which the Deputation was everywhere received, and the desirableness of a close union subsisting between us and them. Resolutions were immediately passed approving of the conduct of the Deputation, and expressing the gratitude of the Association to God, who had restored their delegates to their own country and homes in peace and safety.

Mr. Goadby then led Rev. Jonathan Woodman on the platform, and introduced him to the meeting, as one of the Deputation from the Free-Will Baptist General Conference to this Association. Mr. W. was the moderator or chairman of the Conference, and has been for many years a useful and esteemed minister of the body to which he belongs. The associated brethren received him standing, and he then addressed them in a truly christian and fraternal speech, referring to the deputation sent to them, to the benefits and pleasure they had derived from them ; to the Free-Will Baptist denomination, as to its doctrines and practices, and anti-slavery principles, as being accordant with our own ; and concluded by alluding to the enjoyment he had experienced in his visits to our churches, &c. Dr. Burns then introduced the Rev. Eli Noyes, M.A., as the other member of

the Deputation, who had been several years a missionary in the East, in conjunction with our brethren. He referred to the labours of brother N. as a minister and a scholar, and to the deep interest the English Deputation felt in him, as the friend with whom their visit to America commenced and concluded. Mr. Noyes then addressed the meeting at some length,—and referred handsomely to the English Deputation, to his own visits in this country, and to the feelings of brotherhood which he cherished, and which they were come to communicate and establish between themselves and us. After their letter of credentials had been read, and a committee had been appointed to draw up a reply, and the chairman had given a brief address, the brethren broke up for tea ; many of them deeply affected, and all saying that this was one of the most delightful seasons they had ever enjoyed.

The usual business of the Association proceeded after tea, until the shades of evening induced them to retire. During the period of the evening sitting, the general meeting of the Academy Committee was held in another chapel, lent for the purpose. At this, and an adjourned meeting the following morning, it was announced that four students retire from the institution,—Messrs. Ashby, Lawton, Needham, and Stanion. Most of these brethren being invited to serve different churches. In the room of them five candidates were accepted on probation : namely, Messrs. Ashbury, of Birmingham ; Marsden, of Sheffield ; Stenson, of Isleham ; Taylor, of Longford ; and Alderman, of Uppingham. The state of the funds, and the retirement of the treasurer, awakened some solicitude.

The regular business of the Association commenced at seven on Wednesday morning, and after breakfast the names of the representatives were called over. Public worship was then conducted : brother Kenney prayed, and brother Noyes preached the sermon

on the freedom of the human will, which appears in this number, at the request of the brethren. In the afternoon a public Home Missionary meeting was held, Mr. Thos. Hill presided; and brethren Noyes and Woodman, with others, lent their assistance. During this period the annual Foreign missionary committee assembled, to hear the report, and go through the business of the previous year, &c. In the evening, the public Foreign Missionary meeting was held, when parts of the report were read, and brethren Wilkinson and Sutton from India, and brethren Noyes and Woodman, from America, and others, advocated the cause of missions. The presence of so many strangers and missionaries on the platform, and the large and closely-packed congregation, gave a peculiar interest to this meeting.

On Thursday the usual business was advanced until breakfast; and when the brethren re-assembled, the Academy report was read and adopted. As it appeared there would be a deficiency of £80. due to the retiring treasurer, various expedients were suggested and discussed, somewhat discursively, until towards noon. After dinner the question was resumed, when it was proposed to raise the deficiency at once by promises and donations; and, to the credit of the meeting be it recorded, that £100., or upwards, were given or promised for this purpose. Mr. W. Bennet, of Sawley, was requested to act as treasurer, Mr. Goadby as secretary, and Mr. Winks as financial secretary.

From the spirit displayed at this meeting, and some arrangements and explanations given in the committee, it is confidently hoped, the Institution will be so sustained, that in future no special and unexpected appeal like this will be required. Brother Woodman preached an excellent sermon in the evening; but afterwards excused himself from preparing it for the press, because it was extemporaneous, and because from bodily infirmity it is a great fatigue for him to write.

On Friday the business of the meeting was carried on until towards three in the afternoon, when after short and concluding addresses from several brethren, the American Deputation included, the meeting broke up, singing Sutton's 'Christian's Hope':—

'From England, from Columbia's land,
We hope to meet again.'

For the particulars of the business done at this meeting, the statistics of the churches, &c., we refer of course to the Minutes, which are expected to be published simultaneously with this number. Two things, however, deserve special notice here. One refers to this Periodical. It was apparent to a committee appointed to look into its affairs with the Editors, that with the present sale, the present rate of expenses could not be sustained. It was stated that the expenses in printing could be somewhat reduced; and the Editors voluntarily relinquished twenty-five per cent. of their remuneration for this purpose. It was agreed that Mr. Brooks of Leicester be the agent of the Association for the sale of the Repository, and that Mr. Goadby should therefore be released from his responsibility in that part of the business of the Periodical. It is hoped, however, that this, now one of the cheapest Periodicals of the day, will be more extensively patronized by our churches, so that it may yet yield a profit to our body. The other matter was, a rule was laid down by which all persons may be guided, who have scruples as to the orthodoxy of any of our ministers.

On the whole this was a very interesting, and we trust useful annual meeting. The presence of the American Deputation, the kindness of our Boston friends, and the general good feeling that prevailed, tend to produce pleasant and grateful reflections. May the Connexion thrive and prosper, and may the Great Head of the church enable us to strive together successfully for the faith of the gospel!

THE FREEDOM OF THE HUMAN WILL :

A SERMON DELIVERED AT THE ANNUAL ASSOCIATION, HELD AT BOSTON,
BY REV. E. NOYES, A.M., ONE OF THE DEPUTATION FROM AMERICA.

'And they would not come.'—Matt. xxiii. 3.

THE text is contained in a parable spoken by our Lord concerning a king who made a marriage for his son; and when those who had been bidden were called to the festival, they *would not* come. The King, undoubtedly represents the Almighty ruler of the universe, and the manner in which the call was treated is designed to show how the calls of God are often disregarded by his creatures.

In this subject, therefore, we have two opposing *wills*—the *will* of God and the *will* of man. They come in direct collision, for while God wills men to act in one way, men *will* and *take* an opposite course of action.

Now, it is plain that if the will of man ever comes in collision with the Divine will, man must have a *free*, or *independent* will of his own.

Respecting the subject of the will there have ever been two great theories which in every country and age have divided the human race.

1st. That God is the only intelligent, self-determining energy in the universe; and that though men seem to act *freely*, their wills and acts flow in his prescribed channel, as naturally and as certainly as the river pursues its course.

2nd. That God has the power, and that he has exercised that power in the creation of beings, who, like himself, have free or self-determining wills, and hence they have the power of acting in unison with, or in opposition to, the will of God.

Many unsuccessful attempts have been made to find a middle ground between these two theories: and it must be evident to all that they who assume the premises involved in either of these theories must eventually come to the same conclusions,

whether their course of reasoning be short and comprehensive, or long and circuitous.

It must also be apparent to every philosophic mind, that there can be no mingling of these two theories. Though not an inch of space exists between them, they are as diverse from each other as light and darkness, or heaven and hell. If one is true, the other is false, *entirely* false, and *vice versa*.

The latter of these two systems we embrace as the truth, taught by reason and Scripture. But before entering upon the argument, allow me to define more particularly what is meant by a *free* or *self-determining* will.

By a *free will* we mean a will which is not necessitated by any order or decree of heaven. The natural objects of creation are under laws of necessity. The water flows downward, the ball falls to the earth, the sun rises in the east, and the seed produces fruit after its kind, being governed by laws of necessity. The will which governs these things is not inherent in the things themselves but in him who made them. No influence can therefore be exerted by man to persuade the water to change its natural course; and we should regard him as insane who should pray that the ball might fall upwards, that the sun might rise in the west, or who should lay motives before his field of wheat to prevent it from turning to oats. But when we see one exerting an influence upon human wills, to induce them to yield to a certain course of action, it is perfectly harmonious with our views of propriety.

Again, by a *free will* we under-

stand a will which is not obliged to follow the highest interest. Unquestionably *eternal life* is the highest interest of every man, and whenever one disregards it for the pleasures and emoluments of earth, he manifestly acts in opposition to his own interest.

By a *free will* we also mean a will which is not obliged to follow the greatest *apparent* interest. We know men often pursue the wrong while they know and approve the right. This is so obvious as to need no illustration.

By a free will we mean a will which is not bound to follow one's tastes. It is manifest that where a man does what is not agreeable to himself, such as the breaking off from some long established habit, his will masters his taste, and hence it cannot be identical with taste, or governed by it.

Neither is a free will bound to follow our natural dispositions. Whenever a man begins a life of self-denial, the will acts in opposition to nature. We are commanded to deny ourselves, to crucify the flesh with the affections and lusts, to put off the old man with his deeds, and to humble ourselves under the mighty hand of God, to cleanse our hands, &c., which exhortations evidently call upon us to act in opposition to our own natural propensities. True it is the Spirit of God which enlightens the mind, influences and strengthens the will to the performance of such self-government; but the will itself is called upon for compliance with the Divine requisitions, and is accused by our Saviour himself as the rejecter of the benefits of his grace—'Ye *will not come* unto me that ye might have life.'

Finally, by a *free will* we mean a will which is not under the absolute control of any motive whatever. The motive may indeed have great influence with the will, and so may the witness and the lawyer have great influence with the judge, but the mo-

tive no more governs the will than the witness and the lawyer govern the judge.

We conclude, therefore, that as a free will is self-determining, all the appeals of God's word are made to the will, and it is held responsible as the only efficient cause of moral actions. 'Whosoever will, let him take the water of life freely,' 'Turn ye, turn ye, for why will ye die?'

But it is objected that a self-determining will is an inconceivable thing. But why an inconceivable thing? It must be evident that the *efficient cause* of action, whatever that may be, is self-determining. Now why may we not as well suppose the will to be self-determining as anything else? But what, I ask, determines God's will? If you say his will is absolutely governed by motives, I would still ask, Are those motives circumstances over which he has no control? Is he of necessity placed in the midst of such motives as must secure a certain course of action? This is the ground which was taken by ancient heathen philosophers, whose theory made not God, but the circumstances in which God happened to be placed, the ruler of the universe. Neither can we escape this conclusion unless we admit that God's will is the beginning of his action, and that however much he may be influenced by motives, these motives are called up by an exercise of his own will. As it is, I think, generally admitted that God's will is the efficient cause of his work, and hence self-determining, why may we not conceive of a self-determining will in man, who was created in God's image? If a self-determining will is *conceivable* on the part of God, I see no reason why it is not conceivable on the part of man.

But some ask where is the practical benefit of discussing so speculative a subject, since good men are arranged on both sides, and their practice is generally uniform, though their sentiments widely differ. That

good men take opposite views of this question, there can be no doubt, but the question as to whether God or I myself is responsible for my conduct, cannot be regarded as trifling or unimportant.

In the further investigation of this subject, we shall

I.—*State some of the objections to the doctrine of a necessitated will.*

II.—*Give some reasons in favour of a free, or self-determining will.*

III.—*Answer some objections to the doctrine of a free, or self-determining will.*

I. It is hard to satisfy the mind with the doctrine of a necessitated will. Let an individual bolster himself up with the arguments of an Edwards or with the subtle sophistries of the Hindoo philosopher, there will be times when his own mind will recoil from the Babel he has constructed, and the soul will give utterance to its own native dialect in the assertion of its freedom. A man driving his team along the street, was heard thus soliloquizing, 'What is the cause of my action? the circumstances in which I am placed, and the various motives which lie before me. Who placed me in these circumstances, and laid such motives before me? God. Is not God, then, the author of all my conduct? Undoubtedly he is. Will God punish me then for doing his will? Certainly not. Then is there no hell? No, there is no hell. Am I sure there is none? Yes, I am sure there is none. But stop, I would give that team of horses to know certainly.' Hence it is seen, however firmly persuaded a man may be of the truth of the doctrine of fatality, his own mind will often be so dissatisfied with his conclusions that he would be willing to give a vast amount to have it set at perfect ease on the subject.

2. If the doctrine of a necessitated will be true, when men do wrong it would have been impossible for them to have done right. There is a cer-

tain motive which secures a certain course of action. It was not in the power of the individual to change the motive, nor to act differently from what he did under the motive. Hence though he may have been guilty of profanity, theft, or murder, he could not have done differently from what he has done.

According to the doctrine of a necessitated will, a man could no more act differently from what he does act under given circumstances, than a certain force which will throw a stone a given distance towards the east, would throw the same stone under the same circumstances an equal distance toward the west.

Such conclusions are inevitable if the doctrine of a necessitated will be true.

3. The doctrine of a necessitated will destroys all distinction between right and wrong. There may indeed be a relative distinction between right and wrong, but no real distinction. There may be such a distinction as the Hindoo makes, who says there is cold and heat, there is day and night, the male and the female, truth and falsehood. All are equally necessary to make up a world. Good and evil, though relatively opposed, will be found in the end to harmonize, and to accord with the Divine plan. Now if the doctrine of a necessitated will be true, such argument of the Hindoo presents it in its most rational and beautiful light.

4. The doctrine of a necessitated will destroys all moral obligation. No one can be under obligation to do what his Creator determined he should not do, neither can obligation be said to exist where there is absolute necessity.

5. If the doctrine of a necessitated will be true, God alone is responsible for the conduct of men. Should I take a staff in my hand and break a lamp, no one would accuse the staff of doing wrong; the responsibility would rest not with the staff nor with

my hand, but with the *will* that wielded both. Or should I with my hand give a man a blow sufficient to take away his life, every one would say that the responsibility of the act rested upon myself. Or should I strike him down with a sword, the responsibility would still rest upon myself.

But suppose again, that the instrument of destruction is removed still further from the cause that wields it. Suppose I construct a crank in such a manner that by turning, it wields a sword so as to strike off a man's head. Now it is obvious that if I turn the crank, knowing what the result will be, I am equally responsible for the act as I should be if I had struck off the man's head holding the sword by its hilt. The responsibility would remain the same should we have a succession of cog-wheels, amounting to a thousand in number, removing the effect to a greater distance from the cause; such removal will have no influence in disconnecting the effect with the cause. So that the responsibility of putting this machinery in motion, knowing that the result will be the destruction of a man's life, would be the same as though I should do the act in the most direct manner. Neither would it lessen the responsibility of turning the crank, should the succession of wheels pass in the most circuitous manner through several dark rooms, so that none but the most acute observer could trace out the connection between cause and effect; the intricacy of the machinery has no power to annihilate the connection between the cause and the effect, neither does it influence the responsibility of the efficient cause. Now as the doctrine of a necessitated will makes God the only efficient cause of human actions, he must of course stand responsible for human actions; neither does it make any difference whether he influence men's wills by a direct touch of his finger or by some intricate

machinery of motives intelligible only to the most philosophic minds, like those of a Spinoza, an Edwards, or a Fuller. According to the assumption of a necessitated will, therefore, God, must stand responsible for all human actions.

6. If the doctrine of a necessitated will be true, men are required to overcome God. Unquestionably all men every where are commanded to repent. God makes this requisition himself. If, therefore, God withholds from a man those motives which alone can ensure repentance, that man is required to exhibit a power sufficiently great to overcome the Almighty. God has determined that he shall not repent, and at the same time has commanded him to repent. Consequently if he does repent it is in opposition to God's determination.

7. If the doctrine of a necessitated will be true, men are required to act without an adequate cause. We are asked why some men repent while others refuse to repent, and we are told that it is because God gives some men sufficient grace to repent, while he withholds that grace from others. Or in other words, God gives some men adequate cause for repentance, while he withholds adequate cause from others. Hence when God calls upon men to repent who have no adequate cause for repentance, an effect is demanded without a cause. Upon this hypothesis, therefore, we must conclude that the infinitely wise God demands what would be one of the greatest absurdities.

8. If the doctrine of a necessitated will be true, there is no such thing as probation. The idea of God's *long suffering*, of his bearing another year with the barren fig tree, is preposterous. We might as well talk of giving a river a day of probation to see if it will turn its course or not. We know that its flowing waters will be governed by the same laws which govern them now, after the lapse of a thousand years; and on this hypothe-

sis we know that human wills will ever flow as undeviatingly in the course which God has marked out for them. The idea, therefore, that God waits upon men with the expectation or desire of reformation is most absurd. We come now to consider.

II. *Reasons in favour of a free or self-determining will.*

Here allow me to premise that in the adoption of this sentiment we have nothing to risk or compromise; for should the doctrine of the freedom of the human will prove false, our belief and practice, whatever it may be, cannot fail to be in perfect harmony with a necessitated will. But to be more particular we observe,

1. That every man is conscious of the freedom of his will. Now consciousness must be regarded as the highest kind of evidence. No man fears to act upon his own consciousness, and whatever may be said in opposition to his course it matters nothing, since he himself is satisfied. Had the scribes and pharisees laboured to convince the man whose eyes had been opened, that what he supposed to be sight was a mere mental delusion, thousands having washed in that river without having experienced any beneficial results, the poor man though unable to answer their arguments might still say, 'One thing I know, that whereas I was blind now I see.' No philosophy could possibly divest the man of his consciousness. Now I ask, do not all men in spite of their theory feel an inward consciousness of their own freedom in choosing or refusing?

2. The condemnations of conscience prove the freedom of the human will. Should an individual fall into the fire, though he might suffer much physical pain as well as great mental sorrow he could feel no compunction of conscience while he believed it a mere accident. No exhortation, entreaty, or warning, would cause his conscience to upbraid him for an act or event over which his will had no

control. But convince him that his falling into the fire was an act of his own presumption or carelessness, and he suffers a very different kind of pain from that to which he had been subject before. His conscience will now upbraid and wound him for doing what he might and should have avoided. The fact, therefore, that the consciences of sinners are constantly reproaching them for their sins, shews conclusively that in the commission of those sins their wills were self-determining.

3. All act occasionally upon the principle of the freedom of the human will. Whatever theory men may possess on this subject, they often act as though they believed in the freedom of the human will. The Hindoo philosopher who firmly believes the doctrine of fatality, will resent an injury as readily as though he believed a directly opposite sentiment. He does not fail to place the responsibility of the wrong act with the individual who perpetrated it. That men generally act upon this principle is clear, from the fact that the whole system of jurisprudence is built upon the idea of a free or self-determining will. A lawyer once founded his plea for the criminal at the bar, upon the doctrine that the prisoner's will was irresistibly swayed in the commission of the bloody deed by certain motives over which his will had no control, hence as the deed was not the result of his will, he ought to be exculpated from blame. In substantiating his position, the learned attorney referred to numerous theological authors who maintained the doctrine of a necessitated will, but in summing up the case the judge decided that though the learned gentleman had proved his position according to theology, yet, said he, 'though in theology the will is not free, yet in law it is free.' Now law is professedly based upon principles of common sense; if common sense, therefore, decides that the human will is free in law, I think

we may rationally conclude that it is free in every thing else.

The most rigid Antinomian, when opposing doctrines which come in collision with his creed, exhibits the same concern and zeal as are manifest on the part of those who believe in the utmost freedom of the human will. In fact, it is almost universally admitted by those who believe in a necessitated will, that neither the doctrine nor the consequences that hang suspended from it can be of any practical benefit. They suppose them truths which ought to be believed, but the preaching of them can be of no service in the promotion of revivals of religion. Thus they lay aside their own theory, as far as practical purposes are concerned, and act upon that of their opponents. Suppose, now, two men should invent machines for threshing grain; though one might be loud in the praise of his own machine, should he constantly be found using that of his neighbour, who would but believe, notwithstanding all his pretensions, that he really had greater confidence in his neighbour's instrument than he had in his own? So when we see the advocates of a necessitated will joining us in practice, we cannot but believe that the native language of the soul proclaims the doctrine of the will's self-determining power.

4. Man's agency affords him his only clue to the existence of a Divine Being. Men in all ages have believed in a great first cause. Now where do those who have been destitute of divine revelation obtain such an idea? We can reason only from what comes in contact with our senses or perceptions. And as nothing in the external world is analogous to *efficient cause*, how is it possible to determine from anything which *exists* in the external world, that there is an efficient cause of all things? The spark falls upon the powder, and it explodes; the man takes poison, and he dies; and we are accustomed

to say in the language of common parlance, that the falling of the spark caused the explosion of the powder, the taking of the poison caused the death of the man; but if we ask, how is it known that the falling of the spark has caused the explosion of the powder, or the taking the poison has caused the death of the man? the only answer which is ever given, is that one event always follows the other. But the fact, that one event follows another, by no means proves that the former is the cause. Suppose that two clocks were arranged in such a manner that the latter would ever follow the former in striking, no one would call the striking of the latter the effect, and the striking of the former the cause. Should we see ten thousand pairs of clocks constructed upon this principle, still we could not believe that the striking of the former caused the striking of the latter: the fact, therefore, that the explosion of the powder immediately follows the falling of the spark, by no means proves the fall of the spark to be the cause of the explosion. For the cause of the effect we must look deeper; and if it is not in the falling of the spark, where do we find it? Some might say, that the cause is found in the nature of the spark and the powder; but a more correct answer would probably be, the power which endowed them with such natures. That power lies beyond the limits of our senses or perceptions. We have neither heard his voice nor seen his shape. Neither is there any thing in the external world so analogous to him as to lead us to suppose that he must of necessity exist, and I cannot conceive why we might not as well suppose that matter, and the action of matter, existed without a beginning, as for such an efficient cause to have existed without a beginning. There appears, therefore, to be nothing in matter, or in the various actions of matter, which can give men a clue to the existence of an infinite and effi-

cient cause. Where, then, we ask again, have men, without the light of divine revelation obtained the idea of a Great First Cause? I think every one must acknowledge that the idea is derived from the fact, that man has something within himself analogous to such a cause. When we contemplate human actions, we may trace them upwards through motives and through what we are accustomed to call secondary causes, until we come to the human will, where we are accustomed as it were by intuition to place the responsibility of all actions; and where we place the responsibility of an action, there, and there alone, must be the cause of the action. Now, when we come to the cause of the action, as we do when we come to the human will, we are obliged to suspend our research: we can find nothing that lies back of the human will propelling its motions. Again, when we consider the objects of creation, and the various movements of nature, we trace them upwards through various changes and circumstances, until we get beyond the reach of our natural senses and perceptions. Why, then, do we conclude that these objects and various motions have a cause? but from the consideration that we find in our own will the cause of our actions. The fact, therefore, that man possesses in himself a self-determining energy, constituting him the image of his Maker, affords him the only clue he has to the existence of an infinite self-determining energy.

5. The fact, that God expresses regret on account of the sinfulness of man, proves the freedom of the human will. We hear him speak in such pathetic language as this,—‘How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me; my repentings are kindled together.’ Can we imagine that such language as this came from the same being who influenced the wills of

Ephraim and Israel, to do the very thing over which he laments? We cannot suppose the allwise and holy God to be thus inconsistent.

6. The fact, that God expresses astonishment at the sinfulness of man, shews that the human will must be free. He calls upon all creation to join him in astonishment at the perverse conduct of men—‘Wonder, O heavens! and be astonished, O earth! for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me.’ If these children, in their rebellion, had only fulfilled the will of Him who had nourished and brought them up, where is the cause of astonishment? Would it not rather be matter of astonishment should they act differently? Would it not be matter of astonishment for the machine to move in a direction contrary from what was intended by its constructor, and with a force sufficient to counteract the strength of his own arm.

7. The doctrine of the judgment proves the freedom of the human will. The fact, that God has appointed a day in which he will judge all men, shews that all men are capable of acting in such a way as will secure his approbation or his censure, which could not possibly be the case were all necessarily actuated by his own will. The farmer might as well have a day of reckoning with his farming utensils, as for God to have a day of reckoning with his creatures, in case they are destitute of wills, which are entirely distinct and separate from his own.

III. *Objections to a self-determining will.*

1. It is objected, that a self-determining will is an effect without a cause. The mistake consists in supposing the will to be an effect, whereas, we have proved that will itself is cause. Since there must be some cause of a man's action: why may it not as well be the will as any thing else? If the cause of human action is without the man, then it is a

self-evident fact, that the responsibility is without the man; but if the cause of his action is within himself, it must be either his will, or the motive which governs his will. If it be the motive, we may ask, whence is the motive derived? If it is replied, that God or any other power gave the motive, then the responsibility goes out of the man and rests upon that power. But if it be replied that the will summons up the motive in order to influence its actions, we still make the will free, self-determining, and the beginning of action.

2. Again it is objected that the doctrine of necessity is the most generally believed. We admit that the heathen, both ancient and modern, have believed in a necessitated will. We admit, further, that the majority of professing christians have believed the same doctrine, and that the wealth, influence, and even the intelligence of the christian church has been arrayed against a self-determining will:

But numbers are no mark,
That men would right be found;
A few were saved in Noah's ark,
While many thousands drown'd.

The majority of the christian church have also believed other gross absurdities; and correct doctrines as well as ardent piety in every age of the church have existed with a few. But with the feeble instrumentalities employed in defence of the doctrine of a self-determining will against the great array of powerful opposition the doctrine still continues to exist. Its advocates court discussion, and are never angry when the principle is attacked, having firm confidence in its truth, and

'Truth, crushed to earth shall rise again,
The eternal years of God are her's;
But error wounded writhes in pain,
And dies amid her worshippers.'

3. It is contended that the doctrine of a self-determining will deems the Almighty. But should we not regard the man who could construct a clock as possessing superior

intelligence to the one who could only form the most humble instrument of husbandry; and would not the man who could make a perpetual motion be regarded as a prodigy of intelligence? Now I ask, does not the fact of God's creating free and independent agents exalt him more highly than though he had made men mere machines capable of acting only as they are acted upon? Place man on the highest eminence to which we may suppose his nature eligible; crown him with glory and honour, place every laurel of paradise upon his brow, put all things in subjection under his feet, say that he was made but little lower than the angels, and then proclaim him to be but a faint image of the glorious being by whose hand he was fearfully and wonderfully made. The free agency of man, therefore, instead of detracting from the glory of God, magnifies it in a most eminent degree.

4. It is objected that the doctrine of a self-determining will sets at naught the grace of God, but the fact that man is capable of choosing the grace of God by no means sets the grace of God at naught, but rather proves it needful. The poor beggar who bows before the threshold stone and receives the crust will never boast of his noble act; neither can the sinner, who, in the capacity of a beggar, receives grace from the hand of God. If it is to be regarded as boasting, for one to say that he has received what God has freely given, then the Bible is full of such examples of boasting, worthy of our imitation. Said the man whose eyes had been opened, '*I went and I washed, and I came back seeing.*' And concerning the great multitude whom no man can number, it is said, that they had washed their robes and made them white in the blood of the Lamb.

5. Certain texts of Scripture are raised in objection to the doctrine of the freedom of the human will.

Those texts in which God is represented as changing the heart, as writing his law upon the heart, have been supposed to imply an arbitrary suppression of the human will. But the fact that God calls upon men to yield their own hearts to him, shews that the freedom of the human will is perfectly consistent with His changing the heart. He not only says, I will give you a new heart, but he makes the requisition, My son give me thine heart.

Finally. It is objected that the freedom of the human will is incompatible with the foreknowledge of God. But how, let me ask, do we determine that God foreknows every event that shall come to pass? The answer is readily given—we know it because he is omniscient. And we also know because of his infinite wisdom and power that he has made men free and intelligent agents, and we know also because of his infinite goodness that he is not the cause of the evil volitions of man, and we also know because of his truth that he has not determined one event while he has commanded another. Again, if God is under the necessity of determining an event in order that he may know it, his knowledge is not superior to our own. I may know that I shall go to an adjoining town tomorrow, because I determine to do

so [providing I have power to carry my will into execution.] Now if God is under the necessity of thus determining in order that he may know, his knowledge is not superior to my own. He does indeed always possess the power to carry his will into execution, while I have not that power. But while there is a difference in the power there is none at all in the knowledge. But the Scriptures represent the knowledge of God as a great deep, and past finding out; it cannot, therefore, be predicated on his determination, for such knowledge would be comprehensible to the most common intellect. Whatever, therefore, may be the character of God's foreknowledge, it certainly cannot make him in any way accessory to the crimes of men.

In concluding this discourse, I must appeal to my audience to decide whether the doctrine of a self-determining will has been proved or not. To such as are unconvinced I have nothing further to say, but to those who believe themselves free and responsible agents I would entreat and warn with all the authority of God's word to yield their wills to the will of heaven, and receive that grace which is freely offered in the gospel. Salvation has been amply provided for all men, and whosoever will let him take of the water of life freely.

THE BRITISH EMPIRE.

When, in "Henry VI.," the French countess attempts to make great Talbot prisoner, and laughs at the febleness of his frame, he loftily replies that his substance is not before her, and that Talbot is but the shadow of himself:—

'For what you see is but the smallest part
And least proportion of humanity.
I tell you, madam, were the whole frame here,
Your roof were not sufficient to contain it.'

And, when his soldiers burst her gates, he points to them as

'His substance, sinews, arms, and strength.'

It is the same with England. Her substance is not seen in the British isles alone. To comprehend her greatness we must extend our gaze and take in all the members which make up the magnificent portions of her frame.

If we trace our way East by the Mediterranean, we find that England holds Gibraltar, the key of that great sea; and Malta, its fortress, while her ships guard the tranquillity of its shores. Crossing Egypt, and descending the Red Sea, she holds the station of Aden, at the extremity of the Arabian peninsula. Arrived in the Indian Ocean, her empire of the East stretches out on every side from Point Galle, at the Southern extremity of Ceylon, to the Himalaya mountains, and from the shores of the Indus to those of the Irawaddy, on the confines of Birmah. Within the last five years alone there have been added to this empire the two great kingdoms of Scinde and Lahore, the latter comprising some of the fairest and richest portions of Asia. Virtually the whole kingdom of the Punjab is annexed to British India, though its occupation may be for a time delayed. In Hindostan, England possesses a territory equal in extent to the whole surface of the United States, and of greatly superior fertility and beauty.

From Hindostan the rising settlement of Singapore leads to the great island of Borneo. Favourably situated in the centre of the Indian archipelago, it forms a collecting link between British India and the great continent of Australia, two-thirds the size of Europe. In Borneo are mines of the precious metals, fields of coal, timber and vegetable productions of rare value, and millions on millions of acres of virgin soil, waiting only the skill of the artificer and the toil of the husbandman to yield a rich return, and send forth new currents of unexpected wealth all over the world. On the coast of this noble island, the largest we believe in the world, an English settlement has been already formed, sanctioned by the native sovereign, and favoured by the people. We may unquestionably regard Sarawak as the nucleus of a new empire in the Indian Archipelago.

When we speak of the wealth likely to spring from each of such new settlements we use but a vague term. Wealth is infinite in its forms, and for the real use of mankind is frequently more valuable in a tree than in a gold mine. The applicability of gutta percha to various arts of manufacture has been discovered only within the last two or three years, yet the imports of it already amount to two hundred tons annually.

The progress of every colony recorded in commercial history sinks into insignificance when compared with the rapid spread of our Australian settlements. A pastoral empire has been founded in that continent, which soon promises to become the most extensive ever known. In the year 1810 the number of sheep in our Australian colonies amounted to only 26,000; they now number twelve millions. At the same period the export of wool consisted of only 167 pounds; it is now estimated at twenty-eight million pounds. One half of the whole quantity of wool imported into these islands for all the various processes of woollen manufacture is now imported direct from our Australian settlements. The red Indian hunting in the farthest prairies of North America, or skimming the surface of its lakes in his canoe, wears his English blanket, the fleece of which has been grown in Australia Felix. Another part of this vast territory has proved unexpectedly rich in mineral wealth. The copper mines of South Australia have suddenly given new importance to the district. In 1840 its total exports amounted to only £30,000. In 1846 they had risen to the value of £287,000, one half of which consisted of mineral ores alone.

The Australian continent has its island dependencies. Van Dieman's Land bears towards it much the same relation as England bears towards Europe. Farther to the east are the fine and productive islands of New

Zealand, the Britain of this new hemisphere, destined, when the foppery of colonial government shall be tired of theorising on their government, to rapidly advance in every element of real prosperity.

We have described the overland route of reaching the antipodes. If we proceed by sea, we find English stations on the western coast of Africa, at Sierra Leone, and at Cape Coast Castle. In the middle of the Atlantic the island of St. Helena rises, a grand monument of our ocean dominions, and our most splendid triumphs. The southern extremity of Africa consists of one vast English colony, anxiously expecting, as essential to its comfort and security, the arrival of that surplus labour which it is asserted can find no profitable employment at home. The whole population of Ireland might be comfortably located in a corner of our South African territory, and might find useful employment for their restless and belligerent disposition in repressing the incursions of the Kafirs.

Even the exclusive 'Brother of the Sun' has at last admitted the claim of England to possess some territorial *locus standi* in the Celestial Empire. Hong Kong extends our dominions into the China Seas, and lays the foundation of our power in a part of

the world hitherto most jealously held sacred from the contamination of European access.

To the west our possessions, if less splendid, are not less solid and useful than to the East. The first land described by the voyager to the New World hoists the union jack. Barbadoes, St. Vincent, St. Lucia, Grenada, Trinidad, and a crowd of other islands continue the course of British empire to the territory of Guiana on the mainland. Further to the west, Jamaica, one of the noblest islands of the chain, still affords an ample supply of sugar, and has capacity for increasing it to any required extent. To the North, the great St. Lawrence affords a magnificent entrance to the heart of British America; the great fisheries of Newfoundland despatch their inexhaustible supplies of food to all parts of the world; and the 'frozen coast of Labrador' carries up our dominions to the limits of human life. On the uninhabited and uncleared shores of the great lakes of North America and in the boundless districts of the West yet unvisited by civilized man, there is room for the surplus population of England for a thousand years to come, though in future centuries its rate of increase should be more rapid than in centuries past.

From 'The Friend of India.'

SCRAPS FROM A MISSIONARY'S PORT-FOLIO.—No. 3.

A SCENE IN THE HOUSE OF COMMONS IN 1813.

'The rulers take council together.'

THIRTY-FOUR years ago, at the renewal of the East India Company's charter, a determined struggle was made by the enemies of missions, to prevent the communication of christian truth to the Hindoos. Had they succeeded, every missionary in India would have been recalled, and others would have been effectually debarred from entering; but it pleased Him who sat in the heavens,

to laugh at their puny efforts, and utterly to defeat their malignant designs. The opposition to the servants of Christ, was, in a political point of view, a most formidable one: it embraced the most influential members of the Court of Directors, as well as a large proportion of the House of Commons, and was supported by nearly all the newspapers of the day; but, notwithstanding these un-

favourable circumstances, the religious feeling of the country triumphed. Nine hundred petitions, (and it was then an unprecedented number) were presented in favour of missionary toleration. 'Let no one think,' said the honoured Wilberforce, 'that the petitions which have loaded our tables, have been produced by a burst of momentary enthusiasm; or that the zeal of the petitioners will be soon expended. No, sir, it will be found to be steady as the light of heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabated ardour, until the great work be accomplished.' The great battle between the friends and the foes of the missionaries, was fought on the floor of the House of Commons, June 22nd, 1813, and the victory was decisive in favour of the former. Wilberforce piously remarks in his diary, 'I heard afterwards that many good men had been praying for us all night; and to the efficacy of those prayers he humbly referred their unexpected success. On this great occasion, Wilberforce delivered one of his most effective speeches. 'He went over,' as his biographer remarks, 'the whole subject at length, proving the degraded character of the Hindoo superstition, and calmly reasoning out his own conclusions; yet relieving the unavoidable prolixity of such a speech, by occasional flashes of the brightest eloquence.' Signally as the division list defeated the hopes of those who were hostile to missions, they did not yield without another fierce struggle. On this occasion, the 'Ana-baptists and fanatics' were assailed with every kind of low and coarse abuse; and C. Marsh, Esq., especially distinguished himself as the malignant reviler of the missionaries. 'Will these people,' he scornfully asked, 'crawling from the homes and caverns of their original destination, apostates from the loom and anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter, should the Brahmins condescend to enter into the arena, against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers

in the conflict?' The honoured Wilberforce replied to this abuse in a manly and dignified manner. 'The honourable and learned member,' he said, 'in the course of his speech, adopted a language which I have lived too long not to hear with perfect indifference. I have lived too long to be moved by the talk of Ana-baptists, fanatics, &c. Such terms as these I can hear with perfect composure and indifference; but I am surprised that a gentleman of the character, education, and knowledge, of the honourable member, could find nothing else to say of those great and respectable men, the Baptist missionaries in Bengal, but to apply to them names of low and vulgar abuse. Those Ana-baptists were selected by the Governor General of India to be made, one professor of Sanscrit in the college of Calcutta, and another professor of Chinese. * * * Sir, these men deserve the highest tribute of our respect and admiration. They have engaged in a design of the most interesting nature. They conceived it, not sitting at ease in the fields of speculation, like those high-toned moralists whom the honourable gentleman speaks of; their morality was of a different stamp; less sublime, perhaps, and high flown in language, but more adapted to produce peace and good will among men. They conceived this design in ignorance of the native languages, but feeling a knowledge of these to be necessary to enable them to do the good they contemplated to their fellow creatures, they have attained to a greater proficiency in the native languages of India, than even Sir William Jones attained; and they were patronized by the noble Marquis [of Wellesley,] who governed India, as men of learning. Therefore instead of talking of these men, and of their religion, in the language which the honourable gentleman has used, let him rather, as he ought, speak of them with veneration and respect. For myself, in alluding to them, I would quote the words used by a great man in speaking of another class of persons less eminent than these in knowledge and virtue,—"I admire them, at an humble distance, and bow before such examples of virtue and self-denial."

LITERARY AND SCIENTIFIC SELECTIONS.

PASSAGES FROM THE LIFE OF THE LATE MRS. E. FRY.

MRS. FRY'S VIEWS OF CAPITAL PUNISHMENTS.

THE following rough memoranda, in the form of question and answer, were found in Mrs. Fry's writing among her papers:—

‘Does capital punishment tend to the security of the people?’

By no means. It hardens the hearts of men, and makes the loss of life appear light to them; and it renders life insecure, inasmuch as the law holds out, that property is of greater value than life. The wicked are consequently more often disposed to sacrifice life to obtain property. It also lessens the security of the subject, because so many are so conscientious, that they had rather suffer loss and sustain much injury, than be instrumental in taking the life of a fellow-creature. The result is, that the innocent suffer loss, and the guilty escape with impunity.

Does it tend to the reformation of any party?

No, because in those who suffer, it leads to unbelief, hypocrisy, and fatalism; in those who remain, to discontent, dissatisfaction with the laws, and the powers that carry them into execution; to hardness of heart, unbelief, and deceit.

Does it deter others from crime?

No; because the crimes subject to capital punishment are gradually increasing. Punishment is not for revenge, but to lessen crime, and reform the criminal.’

Newspaper paragraphs were written; pamphlets were circulated; the public mind became excited, and the voice of the people made itself heard.

On February the 17th, 1818, two women were executed for forgery, Charlotte Newman, and Mary Ann James. The morning of their execution, Newman addressed the following letter to Mrs. Fry; and James wrote one to her fellow-prisoners; these letters found their way into the public prints. The calm and submissive tone

in which they were written, astonished those who knew not of the fearful opiate administered to the soul, in the universal belief of criminals under sentence of death for forgery, that they were more sinned against than sinning; that they were martyrs to a harsh and uncertain law by which property was held of greater value than the life of man; and that thus, being in the position of the injured parties, they had but to meet their fate with fortitude and submission, and heaven would be their reward:—

HONOURED MADAM,—As the only way of expressing my gratitude to you for your great attention to the care of my poor soul; I feel I may have appeared more silent than perhaps some would have been on so melancholy an event; but, believe me, my dear madam, I have felt most acutely the awful situation I have been in. The mercies of God are boundless, and I trust through his grace that this affliction is sanctified to me, and through the Saviour's blood my sins will be washed away. I have much to be thankful for. I feel much serenity of mind and fortitude. God, of his infinite mercy grant that I may feel as I do now in the last moments. Pray, madam, present my most grateful thanks to the worthy Dr. Cotton, and Mr. Baker, and all our kind friends the ladies, and Mrs. Guy. It was a feeling I had of my own unworthiness made me more diffident of speaking so brief as was perhaps looked for. I once more return you my most grateful thanks. It is now past six o'clock. I have not a moment to spare; I must devote the remainder to the service of my offended God. With respect,

Your humble servant,

(Signed,) CHARLOTTE NEWMAN.

A LETTER TO FEMALE CONVICTS.

Brighton, 4th Month, 4th day, 1819,
To the female prisoners in Newgate,

more particularly to those who are likely to leave their native land, perhaps never to return to it.

Although it has pleased the Almighty that for some time I should be separated from you by illness, yet you have often been in my affectionate remembrance, accompanied with anxious desires for your good. I am fully sensible that many of you claim our pity and most tender compassion, that many have been your temptations, many your afflictions, and what we most pity you for, is, that in the time of temptation you have yielded to what is wrong, and so given yourselves over to the will of the enemy of your souls. But mournful as your state is, yet you may have hope, and that abundantly, if you only seek to repent, and return from the error of your ways and live unto God.

Remember these words, 'Christ came into the world to save sinners,' and that 'He is able to save to the very uttermost those who come unto God by him, seeing that he ever liveth to make intercession for them.' Therefore, let me entreat you, before it is too late, to come unto Christ, to seek him with your heart, and to submit yourselves unto him and his righteous law; for he knows all your thoughts and all your desires, and is willing and ready to receive you, to heal your backslidings, and to love you freely. He was said to be the Friend of Sinners; and those will indeed find him their friend, who look to him and obey him. He will enable such to forsake the evil of their ways, and to do that which is acceptable in his sight. Do you not remember in the parable of the prodigal son, that when he was yet afar off, the father saw him, had compassion on him, and even went out to meet him? So I doubt not, you would find it, even some of you who are now afar off from what is good; if you are only willing to return, you will find yourselves met by your Lord, even with great compassion, and he would do more for you than you could ask or think. I feel much love for you, and much desire for your own sakes, for the sake of others, and for our sakes, who are willing to do what we can to serve you, that you would thus in heart seek the Lord;

and prove your love to him, and your repentance, by your good works, and by your orderly conduct.

I was much grieved at the little disturbance amongst you the other day, but I was pleased with the letter written me by those who were engaged in it, and I quite forgive them. Let me entreat you whatever trying or even provoking thing may happen, to do so no more, for you sadly hurt the cause of poor prisoners by doing so, perhaps, I may say, all over the kingdom; and you thus enable your enemies to say, that our plans of kindness do not answer, and therefore, they will not let others be treated kindly.

Before I bid you farewell, I may tell you that I am not without a hope of seeing you before long, even before the poor women go to the Bay, but if I do not, may the blessing of the Lord go with you, when on the mighty deep and in a strange land. What comfort would a good account of you give us, who are so much interested for you; and in case I should not see you, I have two things particularly to mention to you and guard you against—things that I believe have brought most of you to this prison. The one is, giving way to drinking too much; the other is, freedom with men. I find I can most frequently trace the fall of women to these two things; therefore let me beseech you to watch in these respects, and let your modesty and sobriety appear before all. And that you may grow in these and every other christian virtue and grace, is the sincere desire and prayer of your affectionate friend, and sincere wellwisher,
ELIZABETH FRY.

MRS. FRY AND THE STEAM BOAT
CAPTAIN.

ON one occasion, Mrs. Fry and Mrs. Fry were placed in a situation of considerable alarm, from which they were relieved by the interposition of the present harbour master at Ramsgate.

Both the objects of his kind consideration having passed hence, and the particulars of the circumstance being imperfectly retained in the memory of those to whom they related it; we are indebted to him for the following account:—

'It was on a fine sultry day, in the summer of 1821, that I was racing up the River Thames, in the command of the Ramsgate steam packet, *Eagle*, hoping to overtake our Margate competitors, the *Victory* and *Favourite* steamers, and bringing them nearer to view as we rounded the points of the beach of the river.

It was in the midst of this excitement, that we encountered one of those sudden thunder squalls, so common in this country, and which passing rapidly off, with a heavy rain, leave behind them a strong and increasing northerly gale.

I was looking out a-head, pleasing myself with the reflection that we were the fastest vessel against a head wind, and should certainly overtake our Margate friends; when upon entering Long Reach, about two miles below Purfleet, I saw a boat labouring with very little effect against the gale, and with a whole ebb-tide just making to add to their difficulties; in this boat were two ladies, in the close habit of the Society of Friends, evidently drenched with the heavy shower which had overtaken them. I was then a dashing, high-spirited sailor; but I had always a secret admiration of the quiet demeanour of that Society, and occasionally had some of them passengers with me, always intelligent and inquiring, and always pleased with any information a seaman could extend to them. Well, here was a dilemma! to stop, would spoil my chase, in which most of my passengers were as eager as myself, but to go on, and pass two ladies in such a situation! I passed the word softly to the engineer; desired the mate to steer alongside the boat carefully; threw the delighted rowers a rope, and before the passengers were fully aware that we had stopped the engines, the ladies were on board, the boat made fast astern, and the *Eagle* again flying up the Thames.

I have those two persons strongly, nay, indelibly stamped upon my mind's eye. The one I had last assisted on board, still held my hand, as she thanked me, with dignified but beautiful expression. "It is kind of thee, captain, and we thank thee. We made no sign to thee; having held up our handkerchiefs to the other pack-

ets, we did not think we should succeed with thee." I assured them that I could not have passed them under such circumstances, and called the stewardess to take them below into the ladies' cabin and see to their comfort. They had been well cloaked, and had not suffered so much as I had anticipated.

'The gale had cleared away the rain, and in a very short time they came upon deck again. One of them was Mrs. Fry, and she never lost an opportunity of doing good. I saw her speaking to some of my crew who were looking very serious as she offered them tracts, and some of them casting a side glance at me for my approval or otherwise.

I had some little dislike to sects then, which I thank God left me in riper years; but who could resist this beautiful, persuasive, and heavenly-minded woman? To see her, was to love her; to hear her, was to feel as if a guardian angel had bid you follow that teaching which could alone subdue the temptations and evils of this life, and secure a Redeemer's love in eternity. In her you saw all that was attractive in woman, lit up by the bright beams of philanthropy; devoting the prime of life, and health, and personal graces, to her Divine Master's service. And I feel assured that much of the success which attended her missions of mercy, was based upon that awe which such a presence inspired. It was something to possess a countenance which pourtrayed in every look the overflowings of such a heart; and thus as a humble instrument in the hands of Divine Providence, she was indeed highly favoured among women.

'She told me that her companion, Mrs. Pryor, and herself, had been down to Gravesend to take leave of the unfortunate women, (convicts,) on board a ship bound to the settlements, and gave me so touching a description of their behaviour, that I volunteered to take charge of any thing for her at any time, or render her any service in my power in my voyages. When about to land, her anxiety to make some pecuniary recompence was very great, but I would not allow her to do so. Mrs. Fry never forgot me when she came near our locality. I saw her

from time to time, the earthly tabernacle failing, but the same spirit lighting up with animation her untiring energies. It was an honour to know her in this world. May we follow her to the society of the accepted and blessed in that which is to come.'

K. B. MARTIN,

Ramsgate. February, 1847.

CHRYSOSTOM.

From No. II. of the 'Journal of Sacred Literature.' Edited by Dr. Kitto.

A DAGUERRETYPE.

A SANCTIFIED charm still surrounds the very name of Chrysostom—a charm not dispelled by the lapse of fifteen centuries, for it rests on the number, variety, and richness of his works, the lofty place he held in the Eastern church, the splendour of his rhetoric, the zeal and intrepidity of his life, and the mournful tale of his exile and death. Whether we view him as a monk, presbyter, or bishop, we are struck with the same distinguishing graces. The archiepiscopal robes covered the same humble heart that received its first training and impulses in the monastic retreats of Antioch. Honours descended on him, uncoveted and unsought, and if they did not add to his happiness, they enlarged, at least, the sphere of his usefulness. The same boldness and unction of appeal on the most solemn of all themes, the same fearlessness and warmth in reproving folly and exposing vice, without respect of rank or opinion, the same intense and unwearied zeal to confer upon his species the last and loftiest of heaven's benefactions—which characterized his labours in the capital of Syria—still distinguished him when removed to Constantinople, where princes and courtiers formed his audience, and when he stood in the midst of the wealth, beauty, and rank of the dissolute metropolis. The humbler conventicles of Syria heard the same gospel which now rolled in glowing periods beneath the great dome of St. Sophia. Splendour of intellect, mellowness of heart, and exuberance of fancy—such as belong to a few rare incarnations of

genius and piety, shed their lustre on all his productions, sermons, expositions, orations, and letters. Grecian culture and refinement, ever acted upon by the exquisite sensibilities of an oriental constitution, throw around his works those external graces which resemble Aaron's pontifical robes, 'made for glory and for beauty.'

CHRYSOSTOM AS ARCHBISHOP OF CONSTANTINOPLE.

IN this exalted and trying position, his graces shone with increasing lustre. His eloquence charmed the capital. The great church was thronged to hear him, with nobles, senators, civic dignitaries, and all ranks of the populace. He became the special favourite of the Empress Eudoxia, who ruled her weak husband with resolute sway. Again, as in Antioch, he was distinguished by the abundance of his labours and the number of his public addresses. So popular were his pulpit ministrations, that the theatre was deserted, and the benches of the circus were thinned. Crowds hung upon his lips, and could not restrain unwelcome and noisy demonstrations of applause. The forms of religion at least were revered, and its ceremonial was universally observed. The prodigious excitement which the preaching of the new prelate occasioned did sometimes assume the aspect of a religious revival. Iniquity, as 'ashamed, hid its face.' Vice crept into its own loathsome retirement. Religion became the fashionable topic of conversation. It seemed as if for a season Constantinople were to emulate the New Jerusalem—as if 'her walls were salvation and her gates praise.' The sermons of Chrysostom gained rather than lost in boldness. 'The fear of man that causeth a snare' was a stranger to his bosom. His censures attacked the nobility as well as the populace; and abuses, especially, which had crept into the church, were exposed with an honest severity. Heresies were reprobated with unflinching zeal. The lazy clergy were lashed into activity—were either forced or shamed into the decent observance of their ecclesiastical engagements. They who had slept in their sinecures were roughly awakened and ordered to activity and

self-denial. The monasteries gave forth their drowsy inmates, who with sudden alacrity scattered themselves as missionaries among surrounding nations. Bishops, who had congregated in the metropolis to enjoy its luxuries or to solicit preferments, were despatched to their respective dioceses. The poor were cared for in Constantinople, and their tables were 'served' with punctuality, as in apostolic times. Hospitals were erected and endowed for the sick; the widow and fatherless enjoyed a special beneficence. Resources which had been squandered in former years were directed to the support of these charitable institutions. Wherever the influence of the bishop extended, reformation immediately commenced. Abuses were checked with a high hand. Episcopal progresses were made to distant parts, to punish the refractory or reduce the stubborn to submission. Wholesome discipline, no matter on whom it might fall, was never neglected. The church in Ephesus was visited, that its disorders might be allayed; and during Chrysostom's visit to it, thirteen bishops in Asia Minor were deposed for simony and other scandals. His name became a terror to evil doers, and its influence reached to the boundaries of the empire. The bishop who had bought his mitre, or trafficked in the appointment of his diocese, or withheld their legal support from the humbler clergy, started at the mention of it, and dreamed in his sleep of a trial and deposition. Nor could the reformer himself be accused of inconsistency or partiality, 'for he knew no man after the flesh.' Neither could his own example be quoted against him. The simple habits of his early life never left him; for all this while he was living in comparative solitude, practising his useful frugality and abstemiousness. He ate by himself, and maintained no domestic retinue. In short, he was an example of all he enjoined on others—active, patient, indefatigable, of scrupulous fidelity, untainted integrity, and unbounded generosity. The promotion of the holiness, unity, orthodoxy, and extension of the church was the one business of his life. The motto of his conduct, that which was both the spring of his en-

ergy and the source of his subsequent errors and misfortunes, seems to have been one of his own sentiments already expressed by him at Antioch: 'One man inspired with holy zeal is sufficient to reform an entire people.'

CHRYSOSTOM IN EXILE.

HE felt that all modes of usefulness were not denied him; that though access to the pulpits of the churches was refused, his zeal might reward itself in many nobler enterprises. The diffusion of the gospel was always a passion with Chrysostom, and now he laboured for the conversion of the heathen around him. He devised and superintended missions among the neighbouring tribes. His activity kept him from brooding over his hardships. The conversion of a Goth, or the baptism of a Persian, lightened his affliction and excited his gratitude. He could not abstain from works of benevolence when so much ignorance, vice, and superstition summoned him to energy and prayer. We cannot withhold our admiration of his 'meek and quiet' spirit in this period of his proscription. It is easy to maintain patience when injury is trivial and provocation is slight. But all that is fitted to cloud the serenity and ruffle the temper of the mind, fell upon Chrysostom. He possessed a 'fiery temperament,' yet the 'spirit of burning' neither scorched his enemies with its indignant flash, nor was it pent up in his bosom so as to consume himself. He did not fret in vain and restive in subordination, like the imprisoned bird that dashes its bleeding breast and wings against the bars of its cage; nor did he sink into sullen moroseness. He was free from both extremes, and though far removed from the circle of his former friendships, he was no stranger to that bosom on which his illustrious namesake and prototype had so often leaned. Such solace he felt to be far more than a compensation for his ejection from civilized society. His religion sustained him in his fall from the high position he occupied—the highest but one in the church. His last days, therefore, were his brightest; his sun in its altitude had struggled with curious clouds and darkening vapours, but it went

down in a scene of glory, radiant with celestial splendour.

HIS LOVE OF THE BIBLE.

NOR can we fail to remark the deep reverence which Chrysostom paid to Scripture. He was deeply imbued with its spirit. His frequent quotations from it prove his familiarity with its language. His encomiums on it are numerous, and are the enthusiastic expression of his own experience. The portraiture of Divinity, the examples of human consecration, the maxims of unspotted morality, contained in the book of God, were ever present to his heart, gave emotion to his reasoning, and unctio to his polemical ardour. He rejoiced to witness the translation and circulation of the holy oracles, especially among the Gothic tribes; and it is with peculiar feelings that we hear him finish a climax by saying, 'Britain possesses the word of life.' He exhorted his hearers to possess the Bible; and as in those days it was a bulky and expensive roll, he earnestly invited them to purchase at least the Gospels, Acts, or Apostolical Epistles. Often did he intimate the subject of his next homily on the previous Sabbath, and exhort his flock to read and study it in the interval. Frequently did he entreat them to come and be taught in private, if they did not understand his public expositions. No one in his opinion was excused from reading the Bible. The 'business of the forum, or the market, and the cares of a family' were no apology for neglect. 'The Bible is a plain book,' said he, 'the artisan, slave, and widow will profit by it,' yea, the earnest reader will profit by it, 'although there be no one near to expound it.' At the same time, Chrysostom is very severe against those who hung the gospels round their necks, or suspended them on their beds, and degraded them into a mere amulet. 'Thou wilt,' says the preacher, 'possess the gospel more securely, if thou deposit it in thy soul.' Not less does he reprehend such as prized their Bibles for the smoothness of the vellum, or beauty of the characters—'what lamentable ignorance,' adds he, 'to boast not of sacred knowledge, but of a Bible inscribed in golden letters.' The Bible had been

the book from which his mother had drawn his earliest juvenile instructions, and it was the great subject of his monastic study. His references to it in his sermons are, as may be expected, both numerous and apposite. The law of the Lord was the element of his own religious life, and therefore, either in establishing the form of sound words, or overthrowing error, his argument falls back on some citation from the Bible, as the basis of its truth, and the instrument of its efficacy.

AS A PREACHER.

Nature had qualified him for the pulpit—had given him that combination of endowments which form the orator—strength of memory, vigour of imagination, ardour of soul, readiness of elocution, dignity of figure, gracefulness of demeanour, command of language, and power of self-possession—all under the mysterious government of those laws of association, which by the imagery and illustrations they supply, give symmetry, brilliancy, and life to a public discourse. The splendid landscapes in the midst of which he had been nurtured had often regaled the fancy of the youthful student; fixed within him a taste for natural scenery, and afterwards suggested many figures and allusions to the rhetorician. Antioch was a delicious spot for natural beauty, and was enriched, as the great eastern emporium, by the products of many other lands. It was—

Lovely when the glorious light
Faded into softer night,
And its waters to the moon
Sang their lowly murmuring tune.
Many a treasure, costly, rare,
Brought from lands afar, was there;
Ever swept the breath of song
On its perfumed winds along,
'Mid the rocks and through the glade,
To the deepest, darkest shade,
Through the gay and gloomy bowers
With the odour of all flowers.

The object and ornaments of art, of painting, sculpture, and music, the fusion and carving of the precious metals afforded him a great variety of imagery. His mind revelled, in particular, amidst the images of Scripture—its Oriental metaphors and descriptions were natural to a citizen of

the East; to him they had no foreign aspect, he loved them as indigenous productions. But indeed his references were unbounded, and he clothed with dignity the humblest objects, plainest occupations, and homeliest allusions which he has introduced into his discourses. His modes of thought accorded with the genius of the people whom he addressed. They lived under a bright sky, and were surrounded by the profuse bounties of Oriental nature, and his unpruned luxuriance of illustration and gorgeous and musical style found a response in their sympathies and acclamations. Yet the homilies of Chrysostom are eminently practical. He spoke not before the people, but to them,

With all Elijah's dignity of tone,
And all the love of the beloved John.

CHRYSOSTOM, JEROME, AND AUGUSTINE.

Chrysostom's virtues were his own; his faults belonged to his time. That age produced many noted orators—men whose works and writings will be always had in remembrance. Chrysostom was equal to any of them in worth, but their superior in eloquence. Suidas compares his rhetoric to the incessant and graceful flow of the cataracts of the Nile. He had not the scholarship of Jerome, for 'the crabbed monk' of Bethlehem was a man of laborious energy and profound erudition. Neither had he the metaphysical shrewdness or polemical ability of Augustine; for the bishop of Hippo viewed all truth in relation to a system, saw clearly where error impinged ~~orthodoxy and abounded with logic~~ ~~summate skill to build up a stately~~ ~~and surpassing fabric of tried materials~~ and surpassing fabric of tried materials and accurate proportions. The peculiar system which Chrysostom adopted has, as we have seen, been disputed. He condemned Pelagius, but the semi-Pelagians claimed him; and he falls under the severe censure of Basnage for his eulogies on the freedom and power of the will. But Jerome wanted that suavity which belonged to Chrysostom, that softness and susceptibility that weep while they denounce, and yearn over the apostate while they recite his doom. The asperity of Jerome often descended from the calmness of reproof to the meanness of vitu-

peration; the rebukes of Chrysostom never fell beneath the dignity of his office, and their sternest form sprung from sincere affection. His treatise *Against Anathemas* breathes the spirit of the loftiest christian charity; though indeed, as the law of toleration was little understood and less esteemed in those days, he overstepped the limits of a righteous zeal in his treatment of the Novatians and Quarto-decimans. Augustine was apt to confound subordinate with essential doctrines, and deem the smallest deviation from his system to be a grievous heresy; Chrysostom was too charitable to 'make a man an offender for a word,' and with a generous confidence in their evangelical soundness, he was ever ready to exclaim, 'Grace be with all them that love our Lord Jesus in sincerity.' Augustine looked more upon a man's creed; Chrysostom more upon his life. Satisfaction with the former pleased the divine, and became an apology for occasional demerit. Complacency in the latter drew upon it the love of the saint, and covered a multitude of erratic speculations. Both erred in resting their decision on too narrow and partial a basis, for no error is innocent, and correctness of belief is no compensation for the want of consistent and universal obedience.

FAMILY CIRCLE.

THE MISSIONARY—A SAILOR STORY.

By Rev. John S. C. Abbot.

THE following story a seaman recently related to the writer. Many years ago, when New Zealand was a land of uninterrupted heathenism, the ship in which I was a common sailor dropped anchor at a cautious distance from the shore, in one of the harbours of that island. We had been months upon the ocean without seeing any land. And when the sublime mountains and luxuriant vallies of that magnificent isle rose from the wide waste of waters before us, it was difficult to realize that we were not approaching some region of fairy enchantment. We soon, however, found that we were still in this world of sin and woe, for it so happened, that there was a terrible fight between two war parties of the natives.

raging at the very hour in which we entered the lovely bay. From the deck of our ship we witnessed with awe the whole revolting scene, the fierce assault, the bloody carnage, the infuriated shrieks, the demoniac attitudes of those maddened savages, as they fell upon each other with a degree of fury which seemed worse than human. Often we saw the heavy club of the New Zealand savage fall upon the head of his antagonist, and as he fell lifeless to the ground, his head was beaten by reiterated blows, till exhaustion satiated fury. This awful scene of savage life, as beheld from the deck of our ship, impressed even us unthinking sailors with emotions of deepest melancholy.

In consequence of the war, or from some other cause, no canoe from the shore approached our ship. As we were entirely destitute of wood, the captain sent a boat's crew, with many cautions as to safety, to the opposite side of the harbour, to collect some fuel. I was sent with this party. We landed upon a beautiful beach, upon which a heavy surf was rolling. The savage scene we had just witnessed, so filled us with terror, that we were every moment apprehensive that a party of cannibals would fall upon us and destroy us. After gathering wood for some time, we returned to the boat, and found to our dismay that the surf rolling in upon the beach had so increased, that it was impossible to launch the boat. The sun was just setting behind angry clouds, which betokened a rising storm. The crested waves were rolling more and more heavily in from the ocean. A dark night was coming on, and savage warriors, their hands already dripping with blood, were every where around. We were all silent. No one was willing to speak of his fears, and yet no one could conceal them.

Before we left the ship, the captain had informed us that an English missionary had erected his hut about two miles from the place where we were to land. The captain had visited him about two years before in his solitary home, and it was then very uncertain whether he would be able to continue in his post of danger. We immediately resolved to endeavour to find

the missionary, and to seek such protection as he could afford us for the night.

Increasing masses of clouds rolled up and spread over the sky: and as we groped our way through the deep and tangled forest, darkness like that of Egypt enveloped us. After wandering about, we hardly knew where, for some time, we heard the loud shouts of savages either in conflict or in revelry. Cautiously we approached the sounds, till we beheld a large war party gathered around their fires, with the hideous trophies of their recent battle, and exulting over their victory. We thought it wise to keep as far from them as possible, and again turned from the light of their fire into the dark forest, where we could hardly see an arm's length before us. We at length came upon a little path, and slowly following it along, stumbling in the darkness over rocks, and roots of trees, we came in view of a twinkling light of a lamp. I, with another one of the party, was sent forward to reconnoitre. We soon found that the light proceeded from a hut, but whether from the night fire of a savage New Zealander, or from the lamp of the christian missionary, we knew not; and few can imagine the anxiety with which we cautiously moved along to ascertain how the fact might be. Our hopes were greatly revived by the sight of a glazed window; and when through that window, we saw a man in the garb of civilized life, with his wife and one little child, kneeling in their evening prayers, our joy knew no bounds. Waiting a few moments till the prayer was closed, we entered the door and though the surprise of the inmates was very great in seeing two white sailors enter their dwelling, we were most hospitably received. The missionary immediately lighted his lantern, and proceeding with us, led the rest of our party to his humble abode. We all slept upon his floor for the night. Weary, however, as I was, I found but little rest. I thought of my quiet New England home, from which I had been absent but a few months. I thought of my mother, and her anxiety about her sailor boy in this his first voyage. The scene was indeed a novel one to me. The

swelling winds of the tempestuous night, the wild scenes of man and nature all around us, the vivid image of the bloody conflict, with the remembrance of its hideous and fiend-like outcries, all united so to oppress my spirit that I found but a little repose. My companions, however, perhaps more accustomed to danger, and perhaps less addicted to thought, were soon soundly asleep.

Early in the morning a party of warriors came to the missionary's hut in search of us, having somehow ascertained that a boat's crew were on the shore. The missionary and his wife, both in countenance and manner, manifested the deepest anxiety for our safety. The savages were imperious and rude, and it seemed to me then that nothing but the restraining power of God preserved his family uninjured in the midst of such cruel and treacherous men. While they had been somewhat subdued in spirit, by the kindness, the meekness, and the utter helplessness of the missionary's family, they considered us sailors fair game for plunder and abuse. By the most earnest solicitations on the part of the missionary, they were induced to spare us. The missionary accompanied us to our boat, and we had, for our retinue, a troop of rioting and carousing savages, brandishing their bloody war clubs over our heads, to convince us that we were in their power. A walk of two miles conducted us to the beach. It was a fearful walk, and the watchful anxiety of our friend proved that he considered our danger to be great. When we arrived at the beach, some of the natives manifested great reluctance to let us go. Some took hold of our boat to draw it further up on the land, while they seemed to be earnestly arguing with the rest upon the folly of permitting our escape. At length, however, they yielded to the remonstrances of the missionary, and aided us in launching our boat, through the now subsiding surf.

As we rowed from the shore, and I looked back upon that devoted man, standing upon the beach in the midst of these rude savages, and thought of his return to his solitary home, and of the days, weeks, and months, he must there pass in thankless labours, I thought his lot was, in a worldly point of view, one of the hardest I had ever known; and I wondered that any man could be

so hard hearted as to speak in terms of reproach, and point the finger of scorn towards the christian missionary.

In my last voyage, about two years ago, I again entered this same harbour. It is now called the Bay of Islands, and is one of the most beautiful places in natural scenery on the surface of the globe. I could hardly credit my eyes, as I looked out upon a handsome and thrifty town, with many dwellings indicative of wealth and elegance. There were churches of tasteful architecture, and school children with their slates and books. And there were to be seen New Zealand families dwelling in cheerful parlours, sanctified by morning prayers and evening hymns. The untiring labours of the missionary had, through God's blessing, created a new world. And the emotions of deep compassion with which I had regarded him, when we left him on the beach alone with the savages, were transformed into sentiments of admiration and almost of envy in view of his achievements. All other labours seemed trivial compared with his. And I then felt, and still feel, that if any man can lie down with joy upon a dying bed, it is he who can look back upon a life successfully devoted to raising a savage people to the comforts, refinements, and virtues of a christian life.

ADVICE TO SERVANTS.

By the Rev. James Hamilton, Author of 'Life in Earnest.'

'1. ALWAYS seek first the kingdom of heaven. No increase of wages, and no promotion to easier and genteeler work is real profit, if it peril your never-dying soul. If you are in a family where God is worshipped and the Sabbath sanctified, you are better off than thousands; and it will say little for your Christian sincerity if whim or the love of money transfer you to a gay and godless household. But, perhaps, you are not in a pious family, and have no prospect of getting into one. If so, that God who kept Joseph in Egypt, and Ruth and Naomi among the Moabites, can keep you from falling, even in a graceless home. But, then, you must live near to him. You must get time for prayer. And if your soul be bent towards God, you will get both time and place for prayer. I lately read of a pious servant in the country who had

no opportunity for retirement in the house where she lived; but telling a friend afterwards, 'I cannot but notice it as the Lord's tender mercy, that when I had occasion to go out to draw water, the Lord, knowing my circumstances within the house, graciously met me by the way without; and often when I was standing beside the well, the same condescending Redeemer who revealed himself to the poor woman at Jacob's well, revealed himself to me, and granted me many sweet moments of reviving intercourse with himself.* The Lord is very pitiful. He not only knoweth your frame, but he knows your position; and if he knows that you have no other opportunity, he who heard Eliezer as he knelt upon the road beside his camel, will hear the praying servant who lifts up his heart to God, in the stable or the street, in the bustle of the day or the silent watches of the night. And save for yourself as much of the Sabbath as you can. By a little extra exertion on the Saturday you may always reserve some leisure on the day of rest. And is it not delightful to have so much work put by, that with a clear conscience, you can sit down to a solid hour of your Bible or some godly book, and go to the sanctuary with no harrassment or hurry on your mind, and then come forth from the Sabbath's rest and retirement with something of the Sabbath still lingering in your cheerful countenance, and the smile of God beaming on the most common tasks, and creating a heaven wherever you go.

2. Try to do good in the place of your sojourn. When Mr. Fletcher, of Mad-eley, was tutor in a Shropshire family, he had some sense of religion, but not enough to make him religious. One Sabbath evening a pious servant came into his study to make up his fire, and seeing him writing music, she said, with deep concern, 'Oh! Sir! I am sorry to see you so employed on the Lord's-day.' And though very angry at the moment, he thought of what she said, and put the music away, and from that time forward kept the Sabbath a great deal better. But I am not sure that this is the best way of doing good to superiors. A word modestly spoken, and by one of blameless consistency, may sometimes be a word in season;

but most usually it will be resented as rudeness, and only provoke those whom it was intended to reform. But there is one thing which even on the most haughty superiors must always tell,—the shining light of an obliging, cheerful, and genuine character; and whilst many have been prejudiced against the gospel by the assuming airs and preaching tone of servants who professed it, others have been won by the dutiful demeanour and silent eloquence of servants who adorned it. However, where there is a willing mind there will usually be some opportunity of direct and positive usefulness. There are your fellow-servants. Some of them are perhaps ignorant of real religion, or filled with bitter prejudice against it; but if you be obliging and conciliatory, stedfast to principle, but gainly in your dispositions, you may bring them to think more highly of that grace of God which enables you to live soberly, righteously, and godly, in the world; and by lending them books, or getting them to accompany you to the house of prayer, or by talking kindly to them, you yet may win the soul of your fellow-servants. And some of you perhaps, are entrusted with the care of children, or it is your part to wait on the younger members of the family. If so, you have a glorious opportunity for endearing the Bible and making known the Saviour. A good many years ago a pious girl became a servant in the family of a Kentish 'squire.' The young ladies of the family were the objects of her special charge. Sometimes, when they were retiring to rest for the night, she offered to read them a chapter of the Bible. They did not care much about the Bible, but they liked their sweet-tempered and affectionate maid, and to please her they agreed to listen while she read. And by and by a dangerous sickness seized her, but amidst all her pain and weakness her soul was rejoicing in God her Saviour. And when she was dead her young friends began to read for themselves that Bible which had made her life so lovely and her death so happy; and God opened their eyes and showed them the Saviour whom it reveals, and one of them, who was very clever, spent her remaining life in explaining that Bible to her poor neighbours and little children,—and that with such success that it will never be known how many souls owe their salva-

* Jean Smith. By the Rev. J. Morison.

tion to the winsome piety and sweet consistency of this little maid. Should any nursery-maid or waiting-maid who loves her Bible and her Saviour hear me, let her go and do likewise.

3. Keep a watch over your temper. I notice this for many reasons. First, because a good temper is rare. Secondly, because the want of it is a grievous blemish in a christian profession. Thirdly, because by losing your temper you may lose an excellent place. And, fourthly, because no temper is so bad but the grace of God can make it one of the best. Few tempers are good, and the mournful thing is, that a bad temper often exists alongside of most excellent qualities. A man may be clever, and active, and honest; but may mar it all by his sullen or uncertain humour. And the temper of a servant is subject to peculiar trials. Sometimes you are called away in the very midst of some work, and it has all to be done anew. The labour of an hour is lost; or you are ordered to do some service which does not belong to your department; or fellow servants contrive to shift over on you a portion of their work. Or you are compelled to sit up so late and rise so early, that, out of sorts and out of spirits, you would defy any one to undergo your drudgery and not feel morose or miserable. Or you have to wait on an implacable employer,—on one who, no matter what you do, will still find fault; and rather than not be angry, will be provoked at your pains to please him. And it must be confessed, that, in your difficult, and dependent position, there is much that is trying to flesh and blood. But it is on this very account that you need so greatly to watch and pray, and rule your spirit. Whether they be good and gentle, or peevish and froward, there is no quality more prized by superiors than swift obedience and a serene and deferential bearing. Even though no sharp answer is given, nobody likes to hear the slamming doors, and shivered porcelain, and clashing fire-irons, and other safety-valves of domestic passion; and nobody likes to have about him precarious and fitful tempers,—persons whom he can never count upon. When the bell is rung, it is not pleasant to stand wondering whether it will be answered by civil John or saucy John,—whether it will bring up Mary smiling, or Mary in the

sulks; and very often, to get quit of the bad temper, both bad and good are sent away. But just as a bad temper is to its owner a plague and a curse, so an evenly and elastic spirit is a priceless possession. It gives beauty and grace to its owner, and it is a comfort to all around. You have seen a springless waggon or a country cart,—and if there were occasion for despatch it was crazy work as it screeched and hobbled along the rugged road; but it was beautiful to see how the chariot, with its liquid axles and jaunty springs, glided down its noiseless track, and curtseyed over clods and stones and every interruption. It is painful to see a man who has no temper but his natural one,—the temper he inherits from Adam; it is painful to see him jolting and jumbling along his uneven path, provoked at every interruption, and upset by every obstacle, and, like a crazy conveyance, announcing his progress by jarring noise and perpetual discords. But it is beautiful to see this wretched temper hung anew, suspended on the springs of watchfulness and prayer, revolving through the routine of daily duties without dust or din, and vaulting over any sudden obstacle without a wrench or a rebound. In the history of Ruth Clarke, and other pious servants, I have read how, when the grace of God came into the soul, a shocking temper was succeeded by sweetness and serenity. And, if you open your heart to the Saviour, if you pray the Lamb of God to soften your proud spirit, however imperious and irritable, however impatient and touchy, you will presently become lowly and meek. Instead of a perilous and combustible problem, which people are afraid to approach for fear of some sudden explosion, you will have the rich satisfaction to see that you are a man whom others count upon; one for whose good sense and self-control your superiors have a real respect, and in whose patience and magnanimity your fellow-servants find a ready refuge.

And on this subject I have only to add to Christian servants, that the gospel leaves you no choice. The rule is peremptory and absolute,—‘Not answering again.’ And though you may think it very hard to listen in silence to misconception and abuse, it is really as wise as it is dutiful. Should you be

falsely accused, the true statement of the case will come with tenfold advantage in calmer moments; and there is an ingenuous silence, a meek consciousness of integrity which is far more convincing than the fiercest recrimination or the most eloquent 'answering again.'

4. And be careful to show all good fidelity. A christian servant would be horrified at the thought of pilfering or purloining. But there is another species of honesty often overlooked,—I mean a conscientious care of an employer's property. Some servants have a rough or reckless way of working, and are constantly breaking windows or disabling chairs and tables; and others, from wasteful habits, destroy the food and fuel which might have warmed and fed a destitute neighbour. And there are other servants whose economy and careful management make their employers rich. Philip Melancthon, the great Reformer, had little to spare. He needed to buy books, and travel a great deal, and he loved to show hospitality and be kind to the poor; but his scanty income could never have done it, had it not been for the good husbandry of John of Sweden, his old and frugal servant. And so well were John's virtues known, and so much had he in his humble station endeared himself, that when he died, the city magistrates and all the college students, and his master's friends, attended at his funeral.

And will you allow me to add, that few classes of society are so rich, or so able to save money, as household servants are. It is true your income is very small; but your expenditure might be a great deal less. It is often a matter of great anxiety with your employer how he is to make money enough to pay you your wages; but if you keep your health and your character, you seldom have any other anxiety about your income. And though it may not be great, it is usually large enough to lay something by. You might, like some who have filled your station, be the staff of aged parents, and send them now and then a portion of your earnings, which would be doubly blessed,—for besides all the contributions to their comfort, it would be a present, fraught with filial love, and would tell them that they lived in the hearts of duteous children. Or you might, like others, set aside enough to educate a younger

brother or sister; or you might, like others still, contribute to the spread of the Gospel. And you might lay something up for the time to come. The savings of ten or twenty industrious years, would be a lasting bulwark betwixt yourself and poverty. Only, take care that you never lend it. If you invest it at ten per cent. you will see no more of it. If you lend it to a near relative, you will lose all his love, and, in the long run, all your money. If you wish to oblige a friend, make him a present. If you wish to have something for sickness or old age, put it in the Benefit Society or the Savings' Bank. And if you wish to make a great fortune out of a little income, be constantly repeating that self-denying, but enriching maxim, "I can do without it."

ROMAN CATHOLIC CATECHISM, WITH
BIBLE ANSWERS.

Question.—Who made you?

Answer.—God.

Q.—Who is God?

A.—He is the Son of the Blessed Virgin Mary. See Litany of the Blessed Virgin Mary.

Bible Answer.—He is the Creator of heaven and earth. See Genesis, chap. 1, and John 1.

Q.—Who is the Virgin Mary?

A.—She is the Queen of heaven, refuge of sinners, morning star, and gate of heaven. See office of the Rosary in any Popish prayer book.

Bible A.—She was the mother of Jesus, and espoused to Joseph. Matt. i. 21.

Q.—Who was the mother of the Virgin Mary?

A.—St. Ann. See Popish calendar, July 26.

Q.—Who is St. Ann?

A.—She is *the grandmother of God!* See Popish calendar, July 26.

Q.—How old was the blessed Virgin when she died?

A.—It is blasphemy to say she died. She was *assumed up* into heaven, accompanied by all the holy angels, and with great jubilee and exultation of the whole court of heaven, crowned by her son with the *brightest diadem* of glory. See the Rosary of the B. V., 4th mystery, in any Popish prayer book.

Q.—What is that day called, by holy

church on which this glorious event is celebrated?

A.—Assumption day. See Popish calendar, August 15.

Q.—How do you know she was crowned with the *brightest diadem of glory*? has there been any revelation of this fact?

A.—It is said so in the Rosary. See the 5th of the 'glorious mysteries,' Key of Paradise, page 251.

Q.—Who is our hope?

A.—The B. V. Mary, mother of God, is our sole hope; 'sola spes.' See the last prayer of the Rosary in any Popish prayer book, and close of the Encyclical letter of Pope Gregory XVI., A. D. 1833.

Bible A.—The Lord Jesus Christ is *our only hope*. 1 Tim. i. 1.

Q.—Who is our refuge?

A.—The Virgin Mary. See Key of Paradise, pp. 235-7.

Bible A.—God is our refuge and strength. Psalms xli. 1.

Q.—Who is our life?

A.—The blessed Virgin Mary. See Key of Paradise, pp. 235-7.

Bible A.—'When Christ, who is *our life*, shall appear, then shall ye also appear with him in glory.' Colos. iii. 4.

Q.—What is the 'office of the Rosary'?

A.—It is a religious form of prayer in which we invoke the assistance of the blessed Virgin *fifty* times, and God, *ten* times. See Key of Paradise pp. 236-7.

Bible A.—'Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him *only* shalt thou serve.' Matt. iv. 10.

Q.—Why do you pray to the blessed Virgin Mary, five times as often as you do to God?

A.—Because, she is 'the mother of God,' the gate of heaven, refuge of sinners, our hope, our life, and last, but not the least, the church says *it is right so to do*. See Key of Paradise, pp. 235-7.

Bible A.—Christ says, 'I am the door, by me, if any man enter in, he shall be saved.' John x. 9.'

Q.—What is your rule of faith?

A.—The holy Catholic church. See 'Sincere Christian,' a standard Popish work, under the head of Rule of Faith.

Bible A.—We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. ii. 20. 'Search the Scriptures;' John v. 39; 'The

Scriptures are able to make thee wise unto salvation, &c.;' 2 Tim. iii. 15, 16. See also Rev. xxii. 18, 19.

Q.—What does the holy Catholic church teach and believe?

A.—She believes what I believe.

Q.—And what do you believe?

A.—What the church believes.

Q.—Well, what do you and the church believe?

A.—We believe exactly the same things. See Hughes' and Breckenridge's discussion on the Rule of Faith, Purcell and Campbell's debate, and Milner's End of Controversy.

Q.—How many Mediators are there in heaven?

A.—There are a great many more than one for each person that ever lived, or ever will live. See Turberville Controversy, (a Popish work,) under 'prayers for the dead,' and also the Litany of Saints, in any Popish prayer book. Confiteor, &c., &c.

Bible A.—There is one God and *one Mediator* between God and man, the man Christ Jesus.' 1 Tim. ii. 5.

Q.—How many *advocates* have you with the Father?

A.—A great number; fifty-two of whom may be seen in the 'Litany of the Saints.'

Bible A.—'And if any man sin we have an advocate with the Father, Jesus Christ the righteous.' 1 John, ii. 1.

Q.—What is the Mass?

A.—It is the body and blood of Christ daily offered under the forms of bread and wine. This sacrifice is the same in substance with that offered for us on the cross. See Key of Paradise, page 67; and every time Mass is said, Christ is really sacrificed, and his blood really shed for the living and the dead; page 68.

Bible A.—After he (Christ) had offered *one sacrifice* for sins, for ever sat down on the right hand of God. Heb. x. 12.

Q.—What kind of a sacrifice does holy church call the sacrifice of the mass?

A.—A bloody, unbloody one.

Bible A.—'This he (Christ) did *once*, when he offered himself up.' Heb. vii. 27. 'Nor yet that he (Christ) should offer himself *often*, &c.' 'Christ was *once* offered to bear the sins of many, &c. Heb. ix. 25—28. 'By *one offering* he (Christ) hath perfected for ever

them that are sanctified.' Heb. x. 14.

Q.—How is the sacrifice of the mass done?

A.—By the prayers of the priest, using these words, '*hoc est corpus meum*'—'this is my body.'

Q.—Have these words the meaning which Dr. Johnson and Dr. Clark gave to the words '*hocus pocus*'?

A.—No; this is a base slander of the Protestant heretics. The words are Latin, and mean 'this is my body.'

Q.—What is the effect produced by these words?

A.—The bread is 'transubstantiated into the flesh, and the wine into the blood of the Son of God, really and indeed. Nay, more; the bread is the body and blood, soul and divinity of Christ.' See Catechism Council Trent, article, Blessed Eucharist.

Bible A.—For by ONE offering he (Christ) hath PERFECTED for ever them that are sanctified. Heb. x. 14.

Q.—Do all the senses testify that it is bread and wine after the words '*hoc est corpus meum*,' are pronounced over them, and how can a thing be bloody and unbloody at the same time?

A.—We must not reason upon so great a mystery my dear child, but we must believe it upon the authority of the infallible church of God. Upon *her* testimony, are we to believe that the bread and the wine are transubstantiated into 'the body, blood, soul and Divinity of the Lord Jesus Christ.' True God and true man!

Q.—Then, after the words of consecration, God is verily, substantially, and indeed in the Patina taken out into the hands of the priest, and put into the mouths of the communicants?

A.—Yes, even so, most truly. See Council Trent Catechism, article Eucharist.

Bible A.—This do, in remembrance of me. Luke xxii. 19. 'For as oft as ye shall eat this bread, and drink this cup, ye do show the Lord's death till he come.' Luke xi. 26. And in 1 Cor. xi. 26, the elements are called '**BREAD AND THE CUP**,' even after their consecration by Jesus Christ at the first communion.

Q.—Is Christ the Lord in every Patina, in every piece of bread, in every drop of wine in the chalice on all the altars, in all the churches in the world, at one and the same time?

A.—Most certainly. See Catechism Council Trent, article Eucharist.

Bible A.—'Whom (Christ) the heaven must receive, until the times of restitution of all things.' Acts iii. 21.

Q.—Can a priest make God present in a piece of bread, when, and as often as he pleases?

A.—Yes, with prayer, and by the power of God.

Q.—Did God create man; or did man create God?

A.—This is a Protestant and heretical question; by the prayers of the priest and the power of God, the bread and wine are converted and transubstantiated into 'the body, blood, soul and divinity of the Lord Jesus Christ.' See Catechism Council Trent, article blessed Eucharist.

Bible A.—God created man in his own image. Gen. i. 27.

Q.—What is penance?

A.—It is confession to a priest who is duly authorized and empowered to forgive sins. See Catechism Council Trent, article penance.

Q.—What! can a priest forgive sins?

A.—Be not surprised, my dear child, at this truth, which the holy and infallible church of God declares, as of a most certain verity. When the priest pronounces the words, '*Ego absolvo te*,' the penitent is as certainly pardoned, as was the paralytic when Christ said, 'Son, be of good cheer, thy sins are forgiven thee.' See Council Trent Catechism; article, penance.

Bible A.—'To the Lord our God be long mercies and forgiveness.' Dan. ix. 9. 'Him (Christ) hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' Acts. v. 31.

Q.—Can the priest forgive any, and all kinds of sins?

A.—Yes, There are no sins however enormous, or however frequent repeated, but what the priest in this sacrament can forgive. See Catechism Council Trent; article, penance.

Bible A.—'The blood of Jesus Christ cleanseth from all sin;' and 'if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John i. 7—9.

Q.—Are we to hear, and obey our priests, as if God himself was speaking to us?

A.—Yes, most certainly; seeing they are 'gods on earth, holding the power, place, and authority of God.' See Catechism Council Trent, under the article 'Holy Order.'

Bible A.—'I am the Lord thy God;' see 1st commandment. 'Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues.' Rev. xviii. 4. 'And he

shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands, until a time and times, and the dividing of a time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' Dan. vii. 25, 26.

POETRY.

ON THE DEATH OF MISS MARIA SUTTON OF HINCKLEY,

*Who departed this life July 30th, 1847,
in the 38th year of her age.*

O CRUEL Death, we own thy power!
And love a tear will often lend,
When we recall the fatal hour
In which we lost our well-known friend.

Thy unrelenting hand has torn
A lov'd one from our fond embrace,
And left us here her loss to mourn,—
To sigh around her vacant place.

Thrice cruel monster! thus to take
A daughter, sister, teacher, friend;
Her loss untold, her worth unknown,
Yet thou no pity here could'st lend.

No more she'll cheer a mother's heart
Or share her joys, or wipe her tears;
No more in sickness aid impart,
Or soothe with hopes old age's fears.

No more instruct in wisdom's ways
The young and thoughtless rising race,
And point them to the Lamb of God,
There to obtain his pardoning grace.

No more, like one of old, she'll toil,
To clothe the poor in winter's storms,
Or lend assistance with a smile
Where want shows forth its direful forms.

No more on earth she'll celebrate
A Saviour's bleeding, dying love;
There at the cross by faith to wait
The promised blessing from above.

No more, when night in darkness veil'd,
Bespeaks the hour of calm repose,
Pour forth her soul to him in prayer,
Whose hand can soften keenest woes.

But stop—I pause—why murmur thus?
He that commission'd thee, O Death!
Again will raise her from the dust,
And give her heaven's immortal breath.

Her soul now waits before the throne,
There sings the song of saving grace,

Worships the high and lofty One,
And shares the smiles of Jesu's face.
C. W., H.

SPEAK GENTLY.

SPEAK gently: it is better far
To rule by love than fear.

Speak gently: let no harsh words mar
The good we might do here.

Speak gently: love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow,—
Affection's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the careworn heart,
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly to the poor,
Let no harsh tone be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the erring—know
They must have toiled in vain;
Perchance unkindness made them so,
O! win them back again.

Speak gently! He who gave his life
To bend man's stubborn will,
When elements were fierce with strife,
Said to them 'Peace be still.'

Speak gently: 'tis a little thing
Dropp'd in the heart's deep well;
The good, the joy which it may bring
Eternity shall tell.

TO THE REVDS. J. WOODMAN AND E. NOYES, A.M.,

DEPUTIES FROM AMERICA.

Voices of love and friendship from our isle
 Went to Columbia's shore, to greet you there,
 Which ye received with many a glowing smile,
 Whispering sweet welcomes amid song and prayer.

Of these ye are the echos—o'er the deep
 And sleepless sea, safe by God's guarding hand
 Have sail'd, and in your warm hearts felt a leap
 Of joy, to hail your much-loved Fatherland.

Fair, sea-encircled Albion now ye've seen,
 Have walk'd her green-hedged fields sprinkled with flowers,
 And in her lovely waving woods have been,
 And heard her song-birds chant in leafy bowers.

In busy town and city ye have dwelt,
 Where Commerce holds her marts, and Mammon rears
 His throne; where cries of woe unheard—unfelt
 By sordid slaves to gold—fell on your ears.

Where low-roof'd chapel and where spire-topp'd fane
 Are dedicated to the Prince of Peace;
 But where to pagan Mars, shrines yet remain,
 Whose votaries strive that war may never cease.

Ye've gazed on piles o'er the sepulchred dead,
 Built to the memory of the strong in soul,
 Who dared Ambition's thorny paths to tread,
 And wrote their names on Fame's illustrious scroll.

And in your rambles ye, perchance, have view'd
 The haunted groves where British bards have sung;
 Where Genius on them breathed, in dreamy mood,
 And bade their harps for themes sublime be strung.

Ye've stood in age-worn towers;—with silent awe
 Mused in grey abbeys and old feudal halls,
 Where ivy thrives on wrecks of time and war—
 And read the moral of their mouldering walls.

Ye've seen the misery of our sister isle,
 Where the plumed pall of popery is spread,
 Eclipsing Truth's bright sunlight;—where the guile
 Of priests hath long the multitude misled.

Depart in peace! and may your nation be
 Link'd with ours in a chain of brotherhood,
 And bound in bonds of friendship, so that we
 Never again may shed each other's blood.

Depart in peace! but joined with us in heart,
 And clad in gospel arms, go forth to fight
 With Error, until vanquish'd it depart,
 And sunlike Truth deluge the world with light.

Awake your brethren from their deathlike sleep,
 Strive one and all to free the fetter'd slave,
 And every vestige of oppression sweep
 From your fair land to dull Oblivion's grave.

Leicester, July 17th, 1848.

THOS. GOADBY.

REVIEW.

AURICULAR CONFESSION AND POPISH NUNNERIES. By WILLIAM HOGAN. *Formerly Roman Catholic Priest, and Author of 'Popery as it was and as it is.'* Fourth Edition of 5,000 copies with Notes. Ward and Co. 12mo. pp. 196.

THIS is a reprint of an American book on a most fearful subject. Mr. Hogan, who was inducted into the priesthood of popery in Ireland, and there met with things so gross and vile as shocked his manhood, was induced to remove to the United States, where he hoped to find something less vicious and vile in the popish system. He did so, but found to his mortification and disgust that popery is the same everywhere, a system of hypocrisy, iniquity, and abomination. After having left the priesthood, and devoted himself to an honest profession, and being exposed to the diabolical malignity of the party he had left, he determined, for the benefit and warning of others, and for the wellbeing of the United States, to expose the deeds of popery, and to dare his vile calumniators to a contradiction of them. In this book there are facts revealed and practices exposed enough to make every father, husband, brother, citizen, and patriot, turn pale with terror and abhorrence from popery as an accursed and an accursing abomination.

We had intended to give extracts from the work itself, and from the notes by the

English editor. But we forbear. Even here, it will be seen, that the worst cannot be told. The work is not written in a digested order; but it carries with it every mark of honesty and truth; and as it may be had of any bookseller for eighteen pence, we earnestly recommend those who have any sentiments of admiration for popish nunneries, seminaries, or continental education for their daughters, to peruse it with care. What may be the immediate fate of the popedom in Europe, amid the convulsions which yet everywhere shake the nations, we cannot tell; but certainly in the insidiousness, zeal, and wickedness of the whole host of priests, and the delusion of the papists that are spreading themselves in America, there is much to fear for that great republic. The friends of freedom and of virtue should exert themselves to the utmost to oppose an enemy
'*Monstrum horrendum, informe, ingens, cui lumen ademptum!*'

Whenever the true character and deeds of popery shall be fully known to the nations of the earth, they will not only see the correctness of every term and phrase used in the New Testament respecting it, as 'the man of sin,' 'the mother of harlots,' &c.; but they will unite in one universal howl of execration and disgust, and like a millstone it will be cast into the mighty waters, amid the hallelujahs of angels, and the astonishment and gratulations of men.

CORRESPONDENCE.

ENQUIRY ABOUT CHAPEL MODELS.

To the Editor of the General Baptist Repository.

DEAR SIR,—The committee of the Baptist Union having been instructed by the annual session to proceed with the preparation of a Manual of Chapel-building, they are desirous of availing themselves of such materials as may be in existence for their purpose. They doubt not there are chapels already scattered over the country, adapted, in whole or in part, to serve as models; and they think it likely that the working plans of these chapels might, if applied for, be placed at their disposal. We are consequently directed to present to our brethren generally, through your columns, the following request:—namely, That those who are acquainted with any

chapel, adapted in their judgment to serve as a model, will kindly intimate to us its locality, and the parties with whom we may best communicate respecting the plans.

On behalf of the committee,
EDWARD STEANE, }
J. H. HINTON, } *Secretaries.*

QUERY.

A QUERIST asks, whether a Christian church is at liberty to elect any member to the office of deacon who is never known to pray with his family, or at any meeting of friends—private, social, or public? Is this grave omission a disqualification for the deacon's office?

OBITUARY.

REV. SAMUEL WRIGHT,

Fifty-one years pastor of the G. B. church Peterborough, departed this life on Friday, June 30th, in the eighty-eighth year of his age. We anticipate a brief memoir of this aged minister, for a future number.

MR. EDWARD PYWELL, the subject of the following memoir, died at Quorndon, October 17th, 1841, aged sixty years, having been a member of the General Baptist church assembling in that place about forty-three years, and an elder forty. It has been a source of disappointment to many of the friends at Quorndon, that the death of a christian so highly esteemed in the vicinity in which he lived, should so long have remained unrecorded in our denominational periodical.

In the life of our departed friend there was no noise nor parade. He indulged in no loud pretensions. Such a spirit to him was most repugnant. His was the amiable, unassuming, and blameless walk of the sincere believer in the Son of God. He was always humble, consistent, ready to do good, anxious in every thing to glorify God—he was an Israelite indeed. He was a man of prayer: at the weekly meetings for that purpose, his attendance was regular and punctual; whoever might be absent, friend Pywell was there. His zeal was notfied by temporary excitements, but with spiritual principles and motives. He made himself useful in dispensing the word of life at the different preaching stations of the church of which he was a member. In his addresses he sought not to please the taste or feelings of his hearers by an attempt at eloquence or display; but in the plain simplicity of the language of Scripture, he endeavoured to draw all who heard him by the cords of a Saviour's love into fellowship with Jesus Christ. He frequently composed hymns to be sung at the school-sermons, and also contributed to the Repository and Baptist Children's Magazine. Our departed brother was exemplary in visiting the afflicted: as an instance, he visited a sick person every day for sixteen months, with two exceptions, and then he provided a substitute. In this department of the work of God he strove to be instrumental in bringing souls to Christ, and some whom he attended, he had reason to believe, died in the faith and hope of the gospel. Our dear brother's religion was of the solid cast, he was not a mere professor of religion, but

he manifested his love of holiness and hatred of all iniquity, often under circumstances of much difficulty. He was one who could sympathize with those who were in sorrow. To those who were in distress or difficulty, his experience, and habits of observation, rendered him one of the wisest of counselors. Although in his friendship there was not all that warmth of expression which is discovered by some men, this was more than counterbalanced by its steady persevering character. To the young he was affectionate, winning, and faithful. He was diligent in business, frugal and careful in his habits. He discovered much kindness and affability of manner, united with remarkable evenness of temper. These dispositions were frequently manifested in meetings for business, where much diversity of opinion existed, and when contending parties have advocated their views with considerable warmth, he has silently listened, until at a suitable opportunity, by a few short and temperate observations, he has brought them to more correct views, and a better state of feeling. Few men were more careful of their time, yet he was ever ready to any engagement that presented the prospect of usefulness. He was a lover of good men, and as far as his limited means would allow, was given to hospitality. The deceased was very jealous of any departure from the truth. He gave evidence that he had embraced the great doctrines of the atonement, and justification by faith in Jesus Christ. The end of Mr. Pywell was peaceful and happy: for some time previous to his death his strength had been gradually declining. From the lingering nature of his last sickness, he had abundant opportunity of testifying what a sure anchor for the soul is a simple dependence upon Christ. In the last conflict a heavenly smile played on his cheeks, joy beamed in his countenance, and the language of praise flowed from his lips. He said to his pastor the day before his death, 'I am as calm as the summer's ocean.'

Our departed friend felt that he owed all to the grace of God,—he believed in the saving truths of the gospel—he loved its glorious author—he found it to be substantial and all-sufficient. It was sincere, humble, and heart-felt faith in Jesus Christ, that afforded him peace in life, and calmness and hope in death. His remains were interred in the General Baptist burying ground at Quorndon, by the minister of the place, October 21st, 1841. H. T.

INTELLIGENCE.

ANNIVERSARIES.

LONDON, Praed Street.—On Lord's day, July 16th, the annual sermons for the Sunday-school were preached by the Rev. T. Pottenger, of Islington, and the Rev. W. Underwood, minister of the place. On Monday, a tea meeting was held in the school-room, the provisions for which were gratuitously furnished. This being the *seventh* anniversary of the school, and of the pastor's settlement over the church, Mr. Underwood was presented with an elegant and valuable easy chair, as a token of the esteem and affection of his people. The company then adjourned to the chapel, where a deeply interesting service was conducted. After prayer by Mr. Dawson Burns, of Leicester College, the pastor gave a short sketch of the commencement and progress of the cause in Praed Street, stating the number added to the church, the alterations made in the chapel, and the sums of money raised for the reduction of the debt. He then adverted to the losses which the church had sustained, and to the present prospects of the cause. He was followed in excellent addresses by the Revs. W. B. Bowes, (P. Baptist,) J. Stevenson, Boro' Road; Dr. Burns, New Church Street; Mr. Ball, of Loughborough; and Mr. Wileman, the treasurer of the church.

BURNLEY.—On Lord's-day, July 2nd, two sermons were preached on behalf of our Sabbath and week-day schools, by the Rev. H. Dunkley, A.M., of Manchester, late of Glasgow University. Collections amounted to the very liberal sum of £34. On Tuesday, July 11th, (being the time of Burnley fair,) our Sabbath scholars, and the other Lord's-day scholars of the town, walked in procession. There must have been near 5,000 children. The weather was exceedingly propitious, and the procession presented a most interesting sight, and in beautiful contrast to the low, grovelling, and demoralizing scenes of a country fair. Our Sabbath-school at Burnley is the first that was established at the place, and it was therefore entitled to the fore rank of the procession. Our banner which was carried by six, is surrounded with the immortal words,—'From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith in our Lord Jesus Christ.'

LOUGHBOROUGH, Wood gate.—Sermons on behalf of the Sabbath-school were delivered by the minister of the place, on Lord's-day, June 25th. Collections, £32. 5s.

On Lord's-day, July 16th, eighteen young persons were honourably dismissed from the school, some of whom having removed to a distance came on purpose to be present on the occasion. After a discourse from Psalm cxix. 63, Mr. Goadby descended from the pulpit, and at the close of a brief and affectionate address, presented to each of them a copy of the holy Scriptures. It is pleasing to add, that of the twelve young men thus honourably dismissed, one is a member, several Sabbath-school teachers, and most, it is hoped, are under serious impression; and of the six young women, two or three are members, and all are hopeful characters.

ISLEHAM.—Our School-sermons were preached on Lord's-day, May 21st, by the Rev. J. Richardson of Barton Mills. The congregations were large and collections good.
E. S.

BARTON DAY-SCHOOL.—The anniversary of this institution was held on Tuesday, June 15th. The examination of the scholars, in reading, mental arithmetic, English grammar, English Scripture history, geography, &c., took place in the afternoon, and gave great satisfaction to a numerous and highly respectable meeting. Immediately after the examination there was a large tea meeting. The trays were furnished gratuitously, and brought the handsome sum of £17. 3s. A public meeting was held in the evening, when the report was read, from which it appeared that sixty-one scholars had been received in the course of the year. The number on the books is 166; and the average weekly attendance, 120. Addresses were delivered by brethren Smith, Shaw, Goadby, and Derry. Several pieces were sung by the choir, assisted by friends from the neighbourhood. A better anniversary was never held. Collection, £9. 7s. 5d.

J. COTTON.

BAPTISMS.

Hose, Leicestershire.—On Lord's-day morning, June 25th, 1848, six persons, three males and three females, made a public profession of faith in the Saviour, by being immersed before a full congregation at the above place; two of them were the wives of persons already members of the church; of the other four, who are young persons, two are the sons of one of our deacons; one the daughter of one of our assistant preachers, and the other a son of one of our members. They have all been scholars in the Sunday-school, and two of them are now teachers.

Ten persons were also immersed in the same place a few months ago, four of them were males and six females; three of these were also children of members. On each of the above occasions Mr. Hoe preached in the morning, H. Mantle immersed the candidates, and Mr. Stocks, the minister of the place, preached in the afternoon and administered the Lord's-supper. The whole of the above joined the church. May they all continue faithful unto death, that they may each receive a crown of life. H.

KIRKBY.—The ordinance of believers' baptism was administered in a pool of water, called the Stable Pond, on June 11th, 1848, by our highly-esteemed friend, Rev. J. E. Bilson of Ripley, to five persons, three males and two females. One was convinced two years ago under a sermon by our late respected pastor, E. Stenson of Isleham, but never became decided till about last Christmas. 'It shall be found after many days.' One was from the Wesleyan body, and three from our Sabbath-school at Kirkby. In the afternoon, after an address by our friend, they were received into the church in the usual way.

We had our anniversary on the same day, when collections were made in behalf of the chapel debt. W. M. K.

DOWNTON, *Wills*.—On Lord's-day, June 11th, we had an addition of one male person by baptism, after an appropriate and impressive discourse by our beloved pastor, from Acts viii. 39, which makes the third person seceding from the Wesleyan body. J. G.

BOURNE.—June 18th, two persons were buried with Christ by baptism. Being thus planted together in the likeness of his death, may they be also in the likeness of his resurrection. W. T. D.

MISCELLANEOUS.

THE AMERICAN DEPUTATION. *Farewell Tea Meeting*.—The American Deputation, brethren Jonathan Woodman and Eli Noyes, having determined to return by 'the Herman,' an American steamer, leaving Southampton on July 20th, it was arranged that a farewell meeting should be held in Leicester, on Monday, July 17th, and another in London on the 18th. The brethren preached on the previous Lord's-day at Archdeacon Lane chapel, on occasion of its re-opening, after cleaning, &c.—and at some other places. On Monday evening a tea meeting was held in the school-rooms of the above-mentioned place. Several ministers were present; brethren Derry, of Barton, Chapman, of Longford, Peggs, of Burton, Sutou, Wigg, Green, E. Stevenson, &c. Mr. T. Stevenson presided; Mr. Green implored the Divine blessing; brethren E. Stevenson, A. Sutton, and J. Goadby, delivered

brief and appropriate speeches, and the latter read the poetic address to [the Deputation, which appears in this number. The chairman, after a neat address, presented the Deputation with two volumes of 'Wood's History of the General Baptists,' handsomely bound, in behalf of the annual Association. Brethren Woodman and Noyes then delivered each an extended speech—in which they particularly noticed the pleasure they had enjoyed in their visit to this country—their attachment to our body—and their hope that our union may be perpetuated. Brother Wallis delivered a very appropriate, affectionate, and interesting valedictory address, and the meeting closed. The best wishes, affections and prayers will follow our beloved brethren to their native land.

LEEDS BAZAAR.—The friends of the Home Mission will rejoice to hear that their infant church in this town has recently been blessed with great prosperity. The congregations have surprisingly increased, and the cause now occupies a position long and anxiously desired. The additional strength obtained, induces the church to believe itself able, with the assistance promised, or expected, to form a bazaar, to be held during the second week in September next; by which it hopes to remove some portion of the burden with which it is oppressed. The ladies of the church and congregation have been assiduously engaged since the commencement of the year preparing useful and ornamental articles. But all anxiously feel as the time approaches, that without additional and considerable aid, their long-cherished hopes cannot be realized. While helping themselves to the best of their ability, they are compelled imploringly to appeal for assistance to all the lovers of Christ's holy cause. Pecuniary contributions, elegant or useful articles will be most gladly received. Parcels, &c., which should be sent not later than the end of August—may be forwarded to Mr. John Earp, Melbourn, near Derby, or to the Rev. R. Horsfield, Byrom-street chapel, Leeds—care of the chapel-keeper. S. TOWNSEND.

BARNEY.—On Wednesday, July 12th, 1848, we were favoured with the visit of the Rev. Amos Sutton, and the Rev. T. Scott of Norwich, who with the Rev. C. T. Keen, of Thornage, held very interesting missionary services at our little chapel at Barney. Mr. Sutton preached in the afternoon, after which upwards of fifty took tea in the chapel; and in the evening addresses were delivered by the above ministers to a crowded congregation, who listened to the deeply interesting and affecting statement of Mr. Sutton with the most intense regard. Collections, including subscriptions and profits of tea, upwards of £5. J. W.

MISSIONARY OBSERVER.

ANNUAL MEETING OF THE GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

THIS meeting was held at Boston, on Wednesday, June 28th 1848. Mr. Jas. Hodgson presided. The secretary read abstracts of the report, which was unusually interesting, and shews that amid many difficulties and discouragements, the good cause continues to advance.

The Rev. J. Woodman, of Lyndon, Vermont, U.S., moved the adoption of the report read by Rev. J. G. Pike.

He said he had great pleasure in doing so, for several reasons: the first was, the great respect he entertained for Mr. Pike; this arose from the reading of his works, and from the knowledge that they have been so wonderfully useful in leading the minds of many of his fellow-countrymen to an acquaintance with the glorious gospel of the blessed God. The second was, because he thought that he (Mr. P.) would be soon taken from us to dwell with the glorified host in heaven. The third was, that he considered the matter very important, and that it should be known what success has attended the missionaries' labours; and also because it stood so intimately connected with what is being done in his own country. He always blushed when American slavery was mentioned, and contended that God had made all men equal. Happy was he to know that the connexion to which he belonged had nothing to do with its continuance. They had not washed their hands from it, for they had never been imbued in its pollution. 'We never had a slave-holding minister or member in our connexion. We have proclaimed war against it, and this will rage till it is destroyed. We have enrolled our names in a document, that we will not accept of any of their money, nor allow them to receive the Lord's supper, because we contend that they cannot be evangelical christians and at the same time slave-holders. We wish to have it published that we may circulate it in our own country. We will send it to our press at Washington for insertion in our paper, and it shall appear in our Morning Star. We rejoice, that the Free-Will Baptists of America have laboured with the General Baptists of England on the plains of Orissa. We should like to assist in China. The last source of pleasure was, that it stood so harmoniously connected with the purposes

of God who says, that to his Son the heathen will he give for his inheritance, and the uttermost parts of the earth for his possession. Had they only converted one soul from the path of sin, and led it to an acquaintance with the atoning blood of Christ, it must be improving and interesting to every lover of God, and would fully compensate for all the energy and expense which have been expended in Orissa.

The Rev. H. Wilkinson, who is about to return to Orissa, rose to second the resolution.

He expressed great pleasure in seeing three friends who had laboured with him in Orissa, and especially to meet them in his *own country*. To appreciate the feeling, it would be necessary to pass through jungles, ascend mountains, traverse rugged valleys, and be surrounded by heathen darkness and abomination. His heart rejoiced to meet with brother Noyes, with whom he so frequently had sung; and he spoke of their once singing in a tent where they made such a noise, that a female came to enquire what was the matter. He also entertained the same feeling respecting Mr. Sutton. He felt that the meeting was highly honoured to have in it six persons who could speak the Oreeh language. He spoke of a man he met just before his departure, who was traversing among the mountains, who cordially shook him by the hand, and said that he was preparing the way for him; that when he returned, he should have one of the maps. He should like that it should be known that they had raised in Berhampore £200. Many were apt to say, 'We support you, and we know not how you do things there,—that was a proof. Many Europeans had settled there, and were the largest contributors to the cause. He liked the report because it contained an account of the death of their much-loved and faithful sister, Mrs. Jarrom, and one of our native friends. His name will live in our memories and in the report, when every particle of his body shall be dissolved. He must say farewell to all around him; soon he should be again on the briny deep. He regretted not that he was going to enter again on his missionary labours—'God forbid.' No, his heart was there. He knew not what peril

he should be exposed to, but he reposed his all in the hands of his Heavenly Father. His children he was obliged to leave behind, but this he did in faith. Brethren, let your prayers frequently ascend to heaven on my behalf, then I shall leave England rejoicing.

Other resolutions were moved and seconded, and interesting addresses delivered, by Revds. A. Sutton, E. Noyes, W. Underwood, and H. Hunter.

We were not able to be present during the whole of the time of the meeting, but we could not refuse to acknowledge that the alteration of the time of the public meeting from afternoon to evening is a decided improvement. The attendance was exceedingly good, and the interest of the meeting kept up until the very last.

LETTER FROM REV. I. STUBBINS.

MY DEAR BROTHER GOADBY.—It seems so long since I wrote to you, that I hope I shall not be thought obtrusive if I now send you a few lines.

During the last cold season we have rambled about 600 and 700 miles thus scattering more extensively than we ever have done before, the good and imperishable seed of the kingdom. Our longest journey was with our Cuttack brethren, Lacey, Brooks, and Millar. We seemed to take the people by surprise in every place we visited. Did we not, with our dear native brethren, form a glorious party? The people seemed to think there was now no hope left for old Juggernaut. Time was when only one missionary visited the district through which we passed, and his labours formed in too many instances a sportive theme for the deluded people, mad upon their idols; but now things present a more formidable aspect. They see that if perchance a fox should go up he should not even break down our stone wall. And it was poor consolation when we told them that notwithstanding all that they saw had been done was only a sort of a beginning—the foundation merely had been laid, the superstructure was now to be reared, and the work would go on, in spite of earth and hell; and a building would be raised that that would astonish men and delight angels, for the work was of God and must go on: man could not overthrow it. But it may be asked, Why did you go where labourers were comparatively numerous, and leave your own district destitute? I might mention several reasons; but one was, it was no undesirable thing, and could scarcely be without effect, to show something of our strength before the enemy. But my principal reason was, that

I might have a good round with brother Lacey. I had never been with him to any extent, and I felt that to be associated with him a little would be of more advantage to me than anything, inasmuch as he has had more experience than any one in our mission—and inasmuch too as there are few his equals in India, or in the world, as a missionary among the people. I felt that I could learn much that might be profitable to me during the whole of my Indian career; and I trust the object has to some extent been accomplished. At all events I am devoutly glad I went. O it was a treat to hear his all-commanding eloquence. I could not but envy him in his command of the language, intonation, accent, feeling—in short, the altogether of his performances! But I must leave a great deal that I might say and could say, about our long visit, delightful conference, &c., and tell you what we have been doing lately.

On the 31st of March I and brother Bailey left home to visit a festival that was to take place the next day at Pratapore. We had scarcely got out of the town, when we passed droves of people flocking to the festival; and they continued to line the road for some miles—old and young, rich and poor, men, women, and children, were hastening along. A few were mounted on ponies, and one man in particular seemed to think a girdle of bells round the neck of his steed added greatly to his dignity. This strikingly illustrates Zech. xiv. 20, only, alas! there was no 'Holiness to the Lord' inscribed on the bells. Several families were driving along in garies, or native carts, covered with bamboo mats; while hosts of young children were swung in baskets and carried by men, one hanging before and another behind, alternately changing their position, as the man changed shoulders. In this country they do not use yokes, (I think they call them,) as in England, in which case there would be an equal load on either side—but a straight piece of bamboo, to which ropes that are to contain the burden are suspended at each end. It is laid about midway across one shoulder, and the weight is equalized behind and before, while the bearer can readily change shoulders at pleasure without setting his burden down. Some were taking garry loads of wood for fuel, and others bullocks, almost without number, bearing bags full of plantains, sweatmeats, &c. After riding along about eighteen miles, we found our tent ready pitched under a shady mangoe tree. Before us was the wide bed of the Rushulya river, and behind us a beautiful field of sugar cane, with which the bears had been rather more free than welcome. Throughout the day the people flocked up in countless multitudes, and we enjoyed some good opportunities for preaching and conversation at our

tent. As hungry and weary we were enjoying our repast shortly after our arrival, we were particularly interested with one intelligent-looking man declaring that all we said was true, and that the Brahmins were only a set of belly-god-hunting deceivers! This of course was not very palatable to some of the brahminical order present; but he proved his position by a reference to the vows they made when they received their poita, and then with a degree of confidence asked, 'Where is the brahmin that observes these vows?' All were silent, and he proceeded with his exposure of their system and defence of ours. It was really a treat to hear him; and another among the many proofs that the brahmins are losing their sway over the minds of the Hindoos, and that the religion of Christ is at least favourably regarded. In the evening our native brethren Balagi, and Sarthi, came up, and united their strength with ours. We were sadly disturbed till a late hour by the passing of pilgrims, garries, &c., and began to fear there was little hope of what we greatly needed—a good night's sleep. However the tumult ceased to some extent, and we retired to rest, but were disturbed in the morning at a very unseasonable hour by the crowds hastening to the sacred spot. We took an early meal, and prepared ourselves for a heavy contest with the powers of darkness. Our native brethren had already taken their departure for a different post from what we ourselves intended first to occupy. We took our stand among thousands of people, and although all did not come together, many hundreds heard the word of truth, and for the most part with a pleasing degree of seriousness and attention. Among them we recognized an old Pooree punda, but even he behaved pretty well. We maintained our stand for about two hours, when we began to feel exhausted, and proposed joining our native friends on the other side of the river. Accordingly, we hastened over, passing by many mendicants, who had their cloths or mats spread out on the sand to receive donations, in the shape of rice, cowries, (small shells, which pass current in this country,) pice, or whatever the benevolently disposed might think well to give. Perhaps it is scarcely proper to speak of the heathen as benevolently disposed, for in all their gifts their motives are sinister—they have an eye to the reward they themselves will receive for so meritorious an act! Not finding our friends, we planted ourselves at the foot of a shady banyan tree, and there for the space of an hour and a half exposed the delusions of the people, and directed them to that fountain which has been opened for sin and uncleanness. Here, as at our former stand, we were heard with pleasing attention. When we were about worn out with work and heat

our friends joined us, and prolonged the contest. We then distributed books, but were careful to select, our party walking about among the crowds, and putting one into the hands of such only as seemed capable of appreciating the precious prize they had received. As from an elevated position we looked upon the masses that covered the river's bed, and the banks on either side, our hearts were ready to faint within us. Here were at least a hundred thousand souls all hastening to perdition; here among them all stood only four to direct them to the true refuge! What indeed were we among so many! Had a hundred ministers been employed, they might all have had congregations of a thousand each! I never more fully realized our Lord's words, 'The harvest truly is plentiful, but the labourers are few.' And may we not say to our dear friends in England as our Lord did to his disciples, 'Pray ye, therefore the Lord of the harvest that he will send forth labourers into his harvest.' And while thus asking them to pray, may we not also ask them to use the means they possess for sending them?

Not only was the scene affecting from the multitude assembled, but equally so from the fact that their priests were practising upon them the grossest deceptions. They stood repeating the name of Vishnoo over them, and sprinkling a few drops of the holy water on their heads, and receiving in return a greater or smaller amount of money, according to the circumstances of the parties upon whom they attended. Even the common prostitutes were this day freed from all their sins, and made to possess unheard-of blessings! All were alike welcome to the brahmins—at least, if they had any money to give; if they had not, they might merely go and dip themselves and be off about their business. There was no blessing of the priest for them! To our party it was a day of intense labour, and when night arrived we felt thoroughly worn out. O how we long for the time when hundreds and thousands of true converts shall flock together to be baptized in the name of Christ! It must come. The Lord hasten it.

We remained encamped there, talking with those who came to see us at our tent, and visiting the surrounding villages. One old man who came frequently to see us, seemed particularly amused at the idea of being but once born and dying but once—a doctrine quite contrary to their books. I was reading one of their books to-day which says that the sun and moon were formerly beasts—and that several of their most distinguished sages were once deer in the forest, while others were various kinds of wild ducks; and that the brahmin who receives religious offerings as such from the hands of a Sudra will next be born an ass, and having passed

twelve births as an ass, he will be born sixty times a pig, and next pass seventy births as a dog! I told my pundit that there was but a poor prospect before him, but he attempted to get out of the difficulty by saying that he did not receive the gifts of a Sudra as religious but as ordinary presents! My conviction is, that the brahmins generally are the most consummate infidel hypocrites alive, and that the people, almost *en masse* are infidel, and that the main reason why they afflict themselves and undertake their pilgrimages, &c., is because they are commonly too lazy to work, or because at these festivals they have a more favourable opportunity for gratifying their abominable lusts; or it is a season of sportive merriment and a holiday, much like our hell-begotten wakes in England. One goes because another goes, and all go because it is customary, and they would be reproached if they did not; but still I think debauchery is the principal reason, both in men and women, and were it necessary I could give evidence of this too strong to be controverted.

On the following Monday afternoon, we removed our tent to the foot of Tarun Parbat, and as we were early, and only a small village in the neighbourhood, we ascended the mountain, which is immensely steep and high, with a path only wide enough for one to walk. After somewhat more than half an hour's puffing and panting, occasionally stopping to rest our legs and wipe off the tide of perspiration, and to gaze with admiration upon the vast extent of beautiful scenery below, we reached the summit, and found a good sized temple, dedicated to Jarmi, the goddess of salvation. Inside it was a small piece of rough stone, but not carved into any shape. Perhaps it was once picked up from the foot of the mountain. Before the temple was a block of stone on which they decapitated the victims brought for annual sacrifice. A little further off was a small place built for Seeb's bull, and behind that another block of stone on which they sacrifice fowls. The whole place literally smelt of blood and bats. Connected with the temple is a small village of priests—not brahmins—who attend to the annual ceremonies, for they have only worship there at one season of the year. After some difficulty we succeeded in getting the priest to give us a little water to drink, but he charged us not to touch the lota, (a brass vessel) with our lips. The Hindoos, when they drink, raise the vessel some inches above their mouth, and let the uninebriating liquor roll down their throats in a slender stream. We were, however, unaccustomed to this mode, and soon found a stream flowing rapidly down either side the mouth, quietly lodging itself in our bosom! I can manage to sit cross-legged with them, and

eat curry and rice with my fingers, with some degree of propriety, but this mode of drinking I cannot manage at all. Their lotas are the awkwardest things that ever were invented; they have a capacious belly, a narrow neck, and a broad rim, and require considerable practice ere they can be managed properly; but the people seem to do it admirably. One reason, and perhaps the principal one, why they have them in this shape is, that they may swing a rope round the neck, and easily and safely let them down into the well.

While we were there, several persons, especially females, came up to present their offerings, though it was the day before the festival; and the pujari, as the priest is called, did not forget in each case to make his demand, and in one in particular, he talked rather loudly and abusively, because the party would not give him all he required. I asked the pujari how long he had officiated there? 'Oh!' said he, 'I have been here thousands and thousands of ages.' Well, but tell me how long you, yourself, have been here? 'Why,' said he, 'I have told you: I was here in the person of my father, grandfather, &c., &c., for millions of years.' The man would have it that he was his own father, and grandfather, and ancestors innumerable, for countless ages! This was a new piece of philosophy, and incomprehensible as new; so after a little suitable advice, we proceeded to the tremendous task of walking down again. The natives are much more expert in ascending and descending than we, because they wear no shoes, and their feet are about as hard as horses hoofs.

Our tent was very slightly pitched for the night, as we intended returning home after the festival on the morrow. All went on quietly enough, so far as our own party was concerned; but I was often reminded of Samuel's reproof to Saul, when he said, 'What meaneth, then, this bleating of the sheep in mine ears!' for on every side hundreds of bleating sheep and goats were folded together, and the eager buyers had a stiff quarrel with the sellers over every purchase that was made. About ten o'clock we composed ourselves for rest, heartily wishing the people would be a little more silent in their transactions, when suddenly a blast of wind came whizzing round the mountain. It soon roared furiously, while the whole country was perfectly illuminated by the incessant flashes of lightning, and the very earth seemed as though it would rend with the deafening peals of thunder. Our servants all roused up to make the tent more secure. One man went to some people near to get a light for us, but as he was a low caste man, they gave him a good thrashing and sent him back again. Another, however, went and succeeded better. In the

meantime our people went on securing the tent, the lightning serving for their torch, while the battering rain kept them cool in the performance of their labour. Flocks of goats were driven up to the sheltered side of our tent, and were kept together by the constant calling of the shepherds—see John x. The thunder frightened my horse, which was picketed at the foot of a neighbouring tree, and he not just liking his position, broke his ropes. I felt when I received this intelligence something like the son of the prophet when he exclaimed, 'Alas! master, for it was borrowed.' My horse was a borrowed one too, and I had my fears that he would march off. However, he was soon secured again. A host of men, women, and children, rushed into the verandah of our tent; and what with the battering rain—the pealing thunder—the bleating sheep and goats—the shouting of the people—the muttering of the servants—and the crying of the children, we were, as you will suppose, little prepared to betake ourselves to bed again. After about two hours, the storm subsided, and everything became comparatively quiet, when we began to long for a little slumber, especially as we hoped to be hard at work early on the following morning. We managed to sleep for about two or three hours, when we were disturbed by the people flocking together and renewing their purchases and quarrels.

Shortly after day dawn, we commenced preaching to the thousands who were ascending the hill, and giving books to those who came down. We continued, with a little interruption for some repast, till about noon. What hundreds of victims were sacrificed that day! The burden of our theme was, he who appeared once in the end of the world, to put away sin by the sacrifice of himself; and the proceedings of the day afforded a fine illustration, only the design was widely different. Here all these sacrifices were offered, not to atone for sin, but to secure children, or as thank-offerings for the goddess had already bestowed. The men carried up their victims in their arms, and when they reached the temple the officiating priests severed the heads, which they kept, while those who offered them kept the body, and gave the priests some pice for their trouble. Numbers of barbers were employed at the foot of the mountain in shaving the heads of children of a year old and under, and after this procession had been attended to, the youngsters were taken before the goddess, and presented to her as her children, and her blessing upon them was supplicated!

This goddess is celebrated far and near, for bestowing children, and people flock together from many miles round, and present offerings to insure her favour. My old pundit has no family, and he with his wife once

undertook a pilgrimage to this famed shrine, and after expending some fifty or sixty rupees, returned with every assurance from the priest that he would be blest with a numerous progeny. The result, however, proves that he has had as many children since as he had before. In order to ascertain if the goddess is propitious, and if not, to make her so, the priest takes a handful of leaves and flowers, and having squeezed them closely together, lays them upon the idol, and upon them a betel nut, and proceeds to make the most tremendous vociferations. If the betel nut falls, as it inevitably will by the leaves, &c., swelling out again, it is a sure sign that the goddess has heard the prayers of her devoted ones, and will attend to their request. The woman has then to swallow the nut whole, which has been known to choke and kill some; and having presented liberal offerings, departs in the assurance that in due time she shall be a happy mother!

We were generally heard with respect, and our books well received. One exception, however, should be noticed. A man was very anxious to obtain a book from brother Bailey, and when he got it, he spit upon it, tore it to pieces, and threw it into his face! I have seen our books occasionally torn up, but this is the first time a person has behaved so insolently. We left the place about three p.m., and reached home in the evening, after some sixteen miles ride, thoroughly fatigued. We felt happy, however, in the thought that in the morning we had sown our seed, and in the evening we had not withholden our hand; and we look forward to the period when fruit shall appear. Our labour in the Lord cannot be in vain: the Lord has assured us that his word shall not return unto him void, and if there was not another promise in the Bible, that ought to be enough.

We have now three candidates for baptism. One is a girl in our school. The others are, an old weaver and his wife, who came out last year. We trust that they have tasted and seen that the Lord is gracious. May Divine grace lead them on till they shall appear perfect before Christ in heaven!

I suppose this will reach you at your annual association. Distance will widely separate us, but be assured we shall mingle our prayers with yours, that every blessing may rest upon you, and all the ministers and representatives of our churches. May the Master of assemblies be with you, and hear all your prayers for the peace and prosperity of Zion. May all your deliberations and decisions greatly redound to his glory. May all your committees be directed in all things, and may your missionary meeting be the best you have ever had! Do try to send us out another strong, healthy, hard-working, self denying man or two. 'There remaineth

yet very much land to be possessed, and Orissa's bleeding wounds and streaming eyes are opened only to you. With affectionate regards to all friends as if mentioned by name.

I remain, dear brother,
Yours affectionately,
I. STUBBINS.

Berhampore, April 27th, 1848.

LETTER FROM REV. W. MILLER.

Cuttack, April 25th, 1848.

MY DEAR BROTHER SUTCLIFFE,—Yours of Feb. 14th has come safely to hand; need I remind you that it was joyfully received and eagerly perused. The long time that had elapsed without hearing from any one at S., almost induced me to conclude that I had been deserted by my friends when their sympathies were most needed. Your epistle, however, relieved my mind. To know that I retain an interest in your prayers and affections is to me very encouraging and will act as a powerful stimulus in pursuing my work and labour of love. * * * *

VISIT TO PIPELEE.

You are aware that it has long been contemplated to form Piplee into a missionary station. At our last Conference its immediate occupation was agreed on, and two preachers appointed to reside there; namely, Seboo Patra, late of Cuttack, and Denabundoo of Berhampore; these, along with two farming brethren and their families, it was thought, would in every respect be suitable for a commencement.

On the afternoon of March 21st, brother Lacey, his son Carey, and myself, left home for Piplee, where we arrived on the following morning, it being a distance of twenty-five miles. Our object was to mark out the ground, and attend to the erection of four dwellings in which our friends may reside. In the evening, when the heat permitted, we examined the land, altogether about twelve acres in extent, and decided on the most suitable portion for the village, which is an elevated piece, separated from the Pooree road by a large tank of water, and within three minutes walk of the village and bazaar of Piplee. After measuring and marking out the quantity required, it was found that there was room for eight commodious houses with a good sized garden attached to each on the mount, while on the south side of the tank there is ground sufficient for as many more, as well as a bungalow for a European missionary, if ever required. We had no difficulty in obtaining men and materials to commence operations, so that before we returned home on the 24th the greatest portion of the latter in the shape of bamboos for the roof

and posts were purchased, and the former busily engaged in conveying earth for the walls. The people of the place came around us in large numbers during our stay, and manifested no regret but rather pleasure at the prospect of having a lot of christians located so near them. Several said they would send their children as soon as we commenced a school. The old Jemindar, or land proprietor, was kind and attentive, assisting us in procuring what we required, but especially in making over portions of good land at a convenient distance for our farming brethren. I must not forget to notice that one portion of the land was almost covered by the bones and ashes of the dead, it being the place where the dead and dying from the bazaar were usually conveyed, hence where multitudes of poor wretched pilgrims had breathed their last. We had the bones removed and the whole place thoroughly cleansed. The men employed said they had removed 300 human skulls, but one third of this number perhaps would be nearer the truth. According to a tradition that exists among the people, a large Mahratha Rechery once stood on the banks of the tank, and an immense brass door lies buried in its waters. We purpose as soon as convenient having the tank cleansed, trees planted around it, and also in front of the houses, which will greatly improve the place, and make it one of the prettiest of our native christian locations. The country about Piplee is well cultivated, and fruitful; population immense. Large markets are held every day at a convenient distance. Bhubeneswara, where several large festivals are held during the year, is within three hours ride, and Pooree, the head quarters of idolatry, five hours ride. These several considerations, in connection with the fact that dear Bampton laboured, and sowed much seed in this part, render Piplee a most suitable, and important sphere of missionary operations.

TRIP TO SINGHA PUR FESTIVAL.

On April the seventh, brethren Lacey, Brooks, myself, several preachers and native students, left Cuttack to attend the above festival, held at a place fifty miles distant, in the neighbourhood of Kunditta. We reached the latter place on the evening of the eighth. The following day being the Sabbath, we had the privilege of meeting thrice with our friends in the little chapel. In the morning I spoke to them from John i. 12. In the afternoon brother Lacey administered the Lord's supper; and in the evening brother Damudar preached from, 'The disciples were first called christians at Antioch.' We were sorry to find the small pox rather bad among the children. One poor woman, just on the eve of confinement, was also laid aside by it; when we first visited her she seemed unable to speak, but reminded us that she had com-

mitted herself to the Lord, by pointing her hand toward the heavens. We were delighted to learn that a man who resided at the next village, was the subject of religious impressions, and frequently came and conversed with our friends; our hopes were raised respecting his breaking cast and joining our people while we remained, and for this purpose sought an interview with him. He could not however muster courage sufficient to meet us, and we were obliged to leave without seeing him.

On the morning of the 11th we went forward to the scene of the festival, and found our tent in a shady and central place. The object for which the people assemble is to see and worship a stone image of Mahadabe, that is supposed to possess the extraordinary power of moving from one side to the other of a large sheet of water during the year. Soon after our arrival, the rajah of the district in a splendid palkee, his two sons mounted on an immense elephant, accompanied by several musicians, and numerous attendants, reached the banks of the tank in which the image lay. This was the signal for the brahmins to commence searching for the idol. Sure enough last year it had been placed in a certain part of the water, and there they must go first, but in vain did they seek there; hence they moved on until the opposite bank was reached, when in a certain spot, well-known to the crafty brahmins, his watery godship, to the surprise and delight of the assembled spectators, was discovered. From this he was conveyed amidst the people's deafening shouts of applause, and musician's noise, to the temple, where he will sit in state to receive the worship and offerings of thousands, until the close of the festival, and then return to his favourite element.

Our presence attracted general attention, and brought large numbers around the tent, among whom we preached, argued, answered questions, and gave away books, until our throats were sore, and strength exhausted. Still the people were not satisfied, and would not leave us, so that again and again, after short intervals of cessation, we were constrained to renew our exertions. At one o'clock p. m., the piercing hot wind drove us to the tent, where we were obliged to remain for about two hours; and such a two hours I never spent before, or wish to spend again. The heat was fearful, thermometer up to 108°; but what was worse, we were surrounded by thousands of insects from the mango trees under which the tent was pitched, which covered our clothes, entered the ears and mouth, and bit in a manner which made a person shout out. On the following day the festival was more numerously attended, not less than twenty-five thousand persons being present. Our congregations were also larger, many excellent

opportunities of exposing the falsehood and pernicious influence of Hindooism, as well as of making known Christ and him crucified, (who is ever the burden of our addresses) were realized. Great anxiety was manifested to receive books; and such was the rush of the people when distributing, that our friends were compelled to ascend a tree, in order to avoid the pressure to which they were exposed below. Finally, we walked through the festival, and distributed books among those that were disposed to receive them. About 2500 were given away during both days. We could not but hope after such a season of labour, that some good to man, and glory to God will eventually result. Surely we may exercise the strongest confidence in the promise, 'For as the rain... watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void,' &c. No, God's word never can be faithfully preached in vain: it must in every instance either save the souls of hearers, or increase their guilt and damnation. How strikingly is this momentous truth embodied in the language of the apostle, 'Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.' For we are unto God a sweet smelling savour of Christ, in them that are saved and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life. After viewing our work, and its results in this light, we may well add, 'Who is sufficient for these things?'

HEATHEN APPEALING FOR LIBERTY TO READ CHRISTIAN BOOKS.

About the commencement of (this month several men from a village named Thunde Kul, forty miles east of Cuttack, came here for the purpose of presenting a petition to the magistrates, in behalf of liberty to meet together and read our books. Being desirous, as all natives are, of having their petition in every respect correct, they called on the principal native assistant of the government school, who after examining their document, told them they had better, prior to going to the magistrate, call on Gunga Dhor, who was a christian, and would assist them. Having been directed, they proceeded to his house, and had a long interview with him. They stated that three Padree Sahibs, viz., brother Lacey, Buckley, and myself, visited their village last January, preached and gave away books; they with some others having received a New Testament and several tracts, agreed to assemble each evening and peruse them. Continuing to do so, their neighbours and friends began to laugh at and

oppose them. Latterly their opposition was so violent that it could be no longer endured, consequently they decided on sending a deputation to make known their case to the Cuttack magistrate, and thus obtain liberty to read in peace God's word. Gunga Dhor after hearing the tale, recommended them instead of applying to the magistrate, to return and convey a letter which he would write to their opponents, which probably might secure for them all they desired. Accordingly he wrote a letter in which was pointed out the sinfulness and folly of trying to prevent God's word being read. Before their departure, he requested them to let him know the result of this letter; if it had not the desired effect, he and his brethren would go to their assistance.

AN OREAH CHRISTIAN FEMALE'S DYING EXPERIENCE.

Buchene Boi, the only daughter of our native preacher, Ram Chundra, the wife of a young man employed in our printing office, named Ragi Jee, and a member of the Cuttack church, had been for five years subject to an internal disease brought on by the use of improper medicines after the birth of her first born child. During the last twelve months her sufferings were extreme; still when visited by her pastor and other christian friends, she invariably expressed her entire resignation to the will of God. About the beginning of last month, she was conveyed to Pooree, it being considered that the change of climate would prove beneficial. For some days after her removal she appeared to improve, but soon these favourable symptoms disappeared, and her father was sent for; he arrived two days before her decease, during which time he was privileged to hear her express the felicity she enjoyed in the prospect of dissolution. A few hours prior to her departure, appearing engaged in prayer, the father enquired, 'What was she supplicating.' She replied, 'that she was praying to the Lord Jesus, and committing herself into his hands.' On being asked if she was afraid to die, her reply was, 'O no! the Saviour has conquered death for me.' She was reminded that much affliction had been her lot in this world, she replied, 'Yes, but my day of joy has now dawned.' On enquiring where she expected realising joy; 'In heaven, in the Saviour's presence,' was her answer. She expressed her regret in not being permitted to see her brethren and sisters in the Lord before she died, and requested her father to give her namaskur to them all. Thus was the dear young disciple of Christ supported and comforted in her dying moments by the glorious gospel of the blessed God.

I am sorry to inform you that we have not had any additions to the church by baptism

recently. There are now three candidates, who will, I expect, be baptized in a few weeks. Our Lord's-day congregations are large; the morning service is much better attended than was the case a few months ago. We have had several young couples married recently. Another wedding takes place to-day. The weather is now exceedingly hot; we have had no rain during the last six months; the farmers are beginning to feel uneasy, as the time for ploughing has arrived. At Cuttack the brethren and sisters are all through mercy well. The climate seems to suit brother and sister Buckley better than that of Berhampore. We heard with deep regret, this morning, of the death of dear father Pickering, also of the indisposition of Mr. and Mrs Jarrom of China. May the Lord soon restore them to health, and permit them to labour long in that dark and superstitious land. It is now near post time, and I must close with christian love to yourself, Mrs. S., and the church. I remain, dear brother, yours most affectionately,

W. MILLER.

DEATH OF MRS. JARROM.

(Continued from page 331.)

As a wife I can say no more than that she was 'a good wife.' As a christian her piety was solid, rather than showy; but no one could be long with my dear wife without being struck with her habitually serious, uniform, and consistent deportment. I believe that she paid great regard to the apostolic injunction, 'Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.' She was of a very affectionate disposition; forbearing, forgiving. In her general spirit and conduct she showed much of that most christian virtue, love; and in her exercise of it, she 'suffered long and was kind; she envied not; she was not puffed up; she did not behave herself unseemly; sought not her own; was not easily provoked; thought no evil.' I do not mean that she was perfect in these respects; but that her love as a christian possessed, to a great extent, these attributes as described by St. Paul, and that her behaviour was noticeable and imitable in regard to the excellencies mentioned. With much life and animation, when in tolerable health, she combined much seriousness and gentleness. She was 'of a meek and quiet spirit;' 'patient in tribulation.' During her many afflictions, and throughout her last prolonged and painful illness, she manifested uniform and undisturbed composure. Not a murmuring word ever escaped her lips, nor a word in the least indicative of a repining spirit. She frequently prayed that if it

seemed good in the sight of God, she might be restored; but never evinced any anxiety about it, and always with great composure and satisfaction left it to the decision of Him who doeth all things well, conscious that His decision would be best. The last few weeks of her earthly career, she sometimes said that she thought she should not recover. Once, after I had been praying with her, and entreating that if it were possible she might be restored and preserved to me, she said, 'There is one expression in your prayers that I cannot heartily join in.' I begged to know what it was. She replied, 'That frequent expression of yours, "I pray not that thou wouldst take her from the world."' At one time, during her last night, in talking with her as to the hour of her departure being at hand, and expressing my hope that she felt calm and easy in the prospect of death, she said, 'O yes! I have thought much about it the last two days, and I trust that all is right.' Of the piety of my beloved wife, I am happy in feeling most assured; not from anything that took place in her dying hours, so much as from the whole of her professing life. She was ever most anxious to be employed for Christ, and most ready to embrace every opportunity of usefulness. In the village in which she resided, for the most part, immediately before leaving England, the Sunday-school found in her a principal stay and earnest advocate. The cause of missions she early espoused, and the auxiliary missionary society established in her village, owed its existence and efficiency mainly to her activity and influence. Though I should trespass on the limit I promised her in her departing moments, were I much to enlarge, still I cannot forbear making one or two extracts out of a journal in which she occasionally wrote during the last few years of her residence at home, illustrating, as they do, her serious and sincere piety.

'Oct. 3rd, 1841. O how sweet it is to trust in Jesus—to feel that he is our friend and portion now, and that he abideth steadfast for ever. Should all earthly friends forsake us, yet he can give that peace and consolation which nothing else can afford. Earthly hopes may be darkened or blighted, but his love is better than life.

'What a heart must mine be, that it should require so frequently the chastening rod, to draw it from earth. Gifts that might prove blessings, I make my idols. When friends smile I am too apt to give my affections to them with a devotedness due to God alone; and it has been in their apparent neglect or unfaithfulness only that I have discovered my own towards the best of friends. O Lord! look in pity and in mercy upon my weakness. 'Gladly would I leave my all to thee.' Afflictions, trials, unkind-

ness from those I love; all these, and more than these, I deserve at thy hands; yet 'in wrath remember mercy;' and grant that whatever trials thy wisdom seeth needful for me, I may be cheered and supported by thy promises and thy love in them all; and be enabled at last to sing the conqueror's song through him who alone is worthy to receive all praise and love.

'This day I have had the precious privilege of commemorating the dying love of Jesus. I had some sweet moments, and was in a measure enabled to look forward with joy to the rest which he has prepared for his people. O may I not come short of it.'

'Oct. 17th.—Truly I may say, mercy and goodness helongeth unto the Lord, but unto me shame and confusion of face. Blessings innumerable surround me, and I too frequently overlook them in contemplating the trials which are sent me, though so much lighter than I deserve. My earthly prospects are darkened, yet my heavenly Father has hitherto suspended the heaviest blow. I trust I do feel that God's way is best, and that I would not wish to choose any portion but that which he appoints.

'Yea, Lord, I wish to cast
My cares upon thy breast;
Help me to praise thee for the past,
And trust thee for the rest.'

Oct. 31st.—Numerous engagements this last fortnight have prevented me from recording my own unworthiness, and the rich mercies of my Saviour. I have been permitted during this time to engage publicly in doing something for God. Glorious privilege! But ought I not this acknowledgement to cause me to reflect, with deep self-abasement, upon my past life? What have I done? Nothing. What am I now doing? Again the answer must be, Nothing; for truly I do nothing as I ought. Gracious Father! 'work in me to will and to do of thy good pleasure.' Others also, who have hitherto been standing idle, have agreed to work in thy vineyard.' O may we commence and continue our feeble efforts in humble dependence upon thee. Forbid it, Lord, that we should seek to spread thy gospel among the heathen, and ourselves be castaways; but may we give our whole hearts to thee, and glorify thee in our bodies and spirits, which are thine, through Christ for evermore.'

March 27th, 1842.—Again I have been permitted to commemorate a dying Saviour's love; again permitted to enjoy that comfort which flows from a firm reliance on his promises. I have nothing to complain of but myself. O sin! sin! what a barrier art thou between me and everything that is good, and lovely, and desirable. But for thee I could look with unconcern upon all that now mars my happiness! But for thee I could

enjoy uninterrupted communion with that Saviour who is alone able and willing to confer happiness: trials would be no longer trials; temptations no longer temptations; doubts, and fears, and sorrows would vanish, and I should then see my Saviour as he is—far surpassing everything else in loveliness—more to be desired than gold, than much fine gold. But thy power and thy reign are limited. Thou wilt not for ever cast a gloom and a shadow over the hopes of the christian! A little while and we shall trample thee under our feet. The robes which thou hast polluted shall be washed white in the blood of the Lamb; and the tears which thou hast caused to be shed shall be for ever wiped from our eyes!

It would not be difficult to add to these, other extracts, similarly pervaded by a meek, pious, and resigned spirit; but I will only refer to the last entry which she made, dated Oct. 6th, 1844. Reviewing the way in which the Lord had led her, causing her to pass through deep waters of affliction, both mental and bodily, she remarks; 'Sickness has been my friend, for through it I have been led to take a close view of eternal realities, and so prepared to hold the world and its allurements with a looser hand.' Such a spirit as that which these devout breathings manifest, my dear wife, through mercy was enabled to maintain to the last. While at home her anxiety for the welfare of her nearest and dearest friends, both temporal and spiritual, was great, and she laboured to her utmost to promote it. In leaving her beloved country and family for China, her great object was, to promote the cause of the Redeemer. This was apparent during the passage in her deep concern for the sailors. That her many indispositions and great debility after reaching Ningpo prevented her from exerting herself as she desired, for the welfare of the daughters of this land, was a great disappointment and trial to her. So far as her strength would permit, she used great diligence in order to be able to speak the dialect of this place; and she made such attainments as to hold out the hope that were she spared and enabled to pursue the study of the language, she would be a good speaker. The papers which she has left are pleasing proofs of her labour to obtain such a knowledge of the language as to be able to make known in it the love of Jesus Christ our Lord. What she could declare she did not fail to do; and often when oppressed by sickness, and scarcely able to sit up, have I seen her endeavouring to impress some christian truth upon the mind of her female attendant.

But she is now no more amongst us. Her opportunities of exertion and usefulness in the cause of the dear Redeemer in this world are all over; and in union with angels and

the spirits of just men made perfect, she, with adoring gratitude, takes her humble part in the service of the upper sanctuary. When in this world she often expressed to me her astonishment, when contemplating the rich mercies which in Christ Jesus she received, that so unworthy and sinful as she felt herself, they should be bestowed upon her. One of the last things which she said to me, when speaking of her interest in the Saviour, and her hope of eternal life, 'The only wonder is that I am permitted thus to trust, and entertain such glorious hopes.' Her soul was frequently filled with joyful anticipations of the heavenly world, enraptured and surprised with the glorious representations of heaven, and the purity and felicity of the saints in light: and often have I seen her eyes fill with tears of joy and wonder at the thought of her being permitted to look forward to such glory and bliss. 'O,' she would say, 'it seems too much. I am overpowered with the thought.' But now, what is her astonishment, permitted, as she is, fully to realize all, and more than all, that through faith and hope she was enabled in this world to anticipate! How adoring her gratitude! Her joys, how high they must rise! How great her admiration of that rich grace by which she is saved! How ardent her ascriptions of praise 'to Him that loved her, and washed her from her sins in his blood!'

I esteem it a peculiar mercy that my dear wife was permitted with so much peace and tranquillity to bid adieu to this world. I feel it to be a cause of great thankfulness, and I do not doubt all her dear relatives and friends likewise will. May we all through Divine grace be assisted to follow her steps, that like her, our end may be peace.

Her earthly remains were interred in the English burying ground, on Lord's day afternoon, Feb. 27th. Two services were held on this occasion; one in English, by Rev. M. Culbertson, pastor of the Presbyterian church in this place; the other in Chinese, by Dr. MacCarthy. This latter service, with a view to the benefit of the Chinese, was suggested by my dear wife herself. Most of the foreign residents, and great numbers of the Chinese, attended the funeral. Esteemed here while she lived, her death is much regretted. But our loss is her gain. 'Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

On Lord's-day, March 5th, brother Hudson preached a discourse with a view to the improvement of the solemn event, founded on those interesting words of Paul, 'For me to live is Christ, and to die is gain.' For this place, where foreign residents are so few, the congregation was good. May deep and

abiding impressions be produced on every heart, particularly on mine. Compared with this, all my past trials have been light: it has pleased my heavenly Father to cause me to sustain an irreparable loss. O for a spirit of humble submission. O that while I live I may be more dead to this world, and more devoted to my Saviour. My dear wife is the first of our missionary band that has been called to the rest above from this place. For her to live was Christ: on his atonement she rested, and to promote his glory was her ardent desire; and now that she is gone, I doubt not that her gain is great. Nor has she lived and died in vain. In her example, she, 'being dead, yet speaketh.' What an exhibition of the power of christian love—the peaceful, happy death of a missionary of the cross! The effect cannot be altogether lost upon this people. They must reflect; and O that they may reflect on what it is that induces the people of God to sacrifice their comfort and their lives—that induces them to leave their homes, settle in heathen lands, to live, and labour, and sicken, and die in their midst. O that they may reflect, and reflect till they melt into sympathy with us, and sincere, godly sorrow for their sins. The missionary's grave! What solemnity in the thought! And what compassion, what love stronger than death does it suggest! To me the cause of missions is much endeared, embalmed, as now it is, by the death of a beloved wife. Here sleep till the morn of the resurrection of the just, her earthly remains, in the midst of those people whose eternal welfare by an active life it was her anxiety to promote. Can I think of her sickness and death—can I look at her tomb, and not feel more strongly attached to the great work in which I am engaged, and in which she has died! I trust it cannot be, it will not be; but that I may be doubly devoted and diligent. And O that the gospel may spread, and exert its renewing, saving influence over this people, that when 'all that sleeping dust shall rise,' it may rise with myriads of those who now are ignorant and deluded votaries of Budhism!

Yours, my dear brother,
In much affliction,
W. JARRON.

NEW LANGUAGES REDUCED TO WRITING IN ORISSA.

MY DEAR FRIEND.—Yesterday I met with the following paragraph in Harris's 'Great Commission,' which is receiving an interesting confirmation in our own mission in Orissa. 'Having taught the uncivilized heathen, the alphabet of civilization, the alphabet of their own language would seem

naturally to follow. But perhaps the language is without an alphabet. In many instances, the modern missionary, like Ulphilas, Patricinus and Cyri of earlier times, has given to the people a written language. The "Indian Evangelist" reduced the Massachusetts's Indian language to form* in 1660. In the present day, the New Zealander, the Caffre, and the Karatongian, are beginning to learn the written signs of their respective tongues. This benefit the christian missionary has often conferred. With scarcely any aid beside that which they derived from the oral explanations of the natives, the missionaries of a single American society have constructed the framework at least, of seven languages! Missionaries are now employed in reducing to a written form the Australian, Foulah, Mandingo, and other languages. Christian missionaries are thus laying the foundation for all the literature which the millions of those various nations may ever possess. The treasures contained in the Hebrew, Greek, Latin, French, German, and English languages are in the process of transmission into all the written and unwritten tongues which our missionary employs.'—p. 193.

After the labours of Carey, Marshman, Yates, Chamberlain, Martyn, &c., who would have thought that not only our own Sutton would have to prepare a Grammar and Lexicon of the Oreh, but that two languages should be found in Orissa, unknown, unformed, and unwritten,—namely the language of the Khunds and the Santals? An intelligent member of the church at Berhampore is employed by the government upon the formation of the Khund language; and the Rev. J. Phillips of Jellasore is studying the Santal. The following extract of a letter from Mr. Phillips will interest the friends of the mission in Britain and America:—

Jellasore, Dec. 31st, 1847.

DEAR BROTHER PEGGS.—Your kind note accompanying a volume of your 'History of the Orissa Mission,' dated Dec 24th, 1846, only reached me yesterday, accept my best thanks for your kind favour. I rejoice to hear that you continue to agitate the great subjects of reform in the East. I rejoice to see that you have commenced an attack upon the hideous monster—opium. The evils of opium are numberless—they are legion. In Jellasore and almost every weekly market, and every considerable village may be seen an opium vender. * * *

I am now writing in my tent near a Santal village—I should say in the sacred grove of the village, about thirty miles north

* Mather said of this language, 'the words looked as if they had been growing ever since the confusion of Babel.'

of Jellasure. You have no doubt seen some account of this truly interesting people, who have long been counted as outcasts. It is now two years and a half since I turned my attention towards the acquisition of their language, hitherto entirely unwritten. This has proved a far more laborious task than I at first imagined. I believe, two, if not three languages like the Oreah and Bengalee, might be learned with the labour requisite to master the Santal. The verb, of course, is the most complex and difficult. To give you an idea of what this is, I have only to say, that in the indicative mood, present tense alone, there are more than one hundred and ten distinct forms! There is a regular *dual* throughout the three persons, making with the three singular and three plural pronouns, *nine* nominative cases to the verb. Each of these nine pronouns may become an *accusative*, and be governed by the verb active, as well as all neuter nouns in the three numbers. The rule in Santal is, that the verb active agrees with both the nominative and accusative cases, in number and person. But this will be a dry subject and so I will dismiss it. It is however a matter of surprize that so rude a people, wholly without letters, should be found to make use of so complex, and in many respects, so refined a language.

You will be rejoiced to hear that our labours among this rude people have not been in vain. In August I had the pleasure of baptizing two promising Santal youths, with three Hindoo converts, on a profession of faith. These two youths are now with me in the country, and one of them is already able to do considerable in making known a Saviour's love to his countrymen. He has been about two years in our boarding school and still remains a member. We have a Santal school, and at different times have had about fifteen lads in attendance—four of them are from this neighbourhood. The Santals are a separate caste, and of course the baptized are outcasts, still they are received and entertained very kindly by their relatives, though their food is given in a separate dish. They are preparing to send back some more youths to enter the school. Thus far the plan seems to work well. The expense of board is trifling when rice is cheap. The parents would prefer boarding their own children, if we could establish schools near them. This we hope to do as soon as we shall have a number of young men suitably trained for village teachers. Calls for schools are urgent. The Santals are numerous—but it is impossible to give a definite idea of their number.' * * *

As of old must we not exclaim, 'What hath God wrought?' 'This is the Lord's doing, and marvellous in our eyes.' 'Judging,' says Harris, 'the costly price at which

civilized nations have purchased distinction, it would seem that it is no small advantage to be known. There are tribes of the human family which are indebted to christian missionaries for their discovery. Hence when they shall have acquired historical importance, they will have to record that they were called from their original obscurity by the servants of him 'who came to seek and to save that which was lost.'

Your helper in Christ,

J. PEGGS.

Burton-on-Trent, May 9th, 1848.

RETURN OF REV. J. C. DOW.

WE regret to announce that ill health has compelled this brother, (from the F. W. Baptist Society,) to leave the missionary field. After being under medical treatment for some six months, he went to Calcutta, where the advice of one of the oldest physicians, gave him no hope of recovery in India. Brother Dow was expected to sail from Calcutta in April last. His station at Midnapore, and also another, that of brother Philips, who seems called to labour among the Santals, require that two missionaries should immediately be sent from our transatlantic brethren. May God raise up labourers for his harvest.

MISSIONARY ANNIVERSARIES.

ISLEHAM.—On Lord's-day, June 25th, two sermons were preached by Mr. Wilkinson, on behalf of the Foreign Mission. On the Monday evening a very interesting missionary meeting was held, addressed by Messrs Richardson, Cooper, Cantlow, Stenson, and Wilkinson. Mr. Wood presided. Collections £8. E. S.

BOURNE.—On Lord's-day, July 2nd, three excellent and useful sermons were preached on behalf of the Foreign Mission. In the morning and evening by the Rev. A. Sutton, and in the afternoon by the Rev. H. Wilkinson. A public meeting was held on the following Tuesday evening. T. Dawbarn, Esq., from Wisbech, presided. The addresses delivered on the occasion by the above brethren, and the Revds. E. Noyes, and J. Woodman, were truly admirable. The congregations were good, and the amount realized rather more than last year. W. S. D.

CASTLEACE.—A public missionary meeting was held here July 13th; John Wherry in the chair. The following brethren took part in the proceedings,—Rev. A. Sutton, missionary from India; Rev. T. Scott, Norwich; Rev. J. C. Smith, Magdalen; J. Love, (Wesleyan,) and J. Stutter. Collections, £2. 7s. 2d. J. S.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 117.]

SEPTEMBER, 1848.

[NEW SERIES.]

MEMOIR OF MR. JOSEPH BAKEWELL, OF POOL GREEN,
NEAR BURTON-UPON-TRENT.

'The chamber where the good man meets his fate,
Is privileged beyond the common walks of life,
Quite on the verge of heaven.'

MR. JOSEPH BAKEWELL, the subject of this brief memoir, was born at Castle Donington, Leicestershire, Oct. 23rd, 1783. His ancestors were connected with the General Baptist church in that town, from its earliest history. His grandfather was the donor of the ground upon which the chapel stands. It is very pleasing and instructive to trace religion descending in a family as a most valuable and endeared heirloom. Paul does this in his inspired letter to his son Timothy: 'When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded is in thee also; wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the laying on of my hands.' 2 Tim. i. 5, 6.

How important to our present and eternal interests, the time, the place, and circumstances of our birth and education. Well may we be taught to sing in our childhood,

VOL. 10.—N. S.

'Lord, I ascribe it to thy grace,
And not to chance as others do;
That I was born of christian race,
And not a heathen or a Jew.'

Our friend being brought up among pious people, sought their acquaintance in early life. When a young man he was situated in the family of that excellent friend of the cause of Christ, Mr. Bennett, of Hoton Hills, near Loughborough. Here he attended the ministry of the gospel under the late Mr. Hoe, of Hose, and was brought to the knowledge of his state as a sinner, and of Christ as the Saviour. He was baptized and joined the church in his twenty-second year. This proved an important era in his history, from which he dated the most valuable results. Well might he say in the language of gratitude,

'Oh happy day that fix'd my choice,
On thee my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad.'

Our departed friend spent a number of years as a farmer at Diseworth, and his house was the resort of ministers and christian friends, who much enjoyed his company. An excellent friend at Donington having purchased a farm at Cosby, near Leicester, Mr. Bakewell accepted the offer of its cultivation; and in his heart often thought and said of it, in the language of Job, 'I shall die in my nest, and I shall multiply my days as the sand,' Job xix. 18. Here he spent twenty-one years, himself and family attending the ministry of the Rev. Mr. Burditt, of Sutton in the Elms, with whom a very cordial friendship was cherished. The family was a valuable acquisition to the cause in that interesting neighbourhood.

About three years since, the heir to the farm was desirous of residing upon it, and Divine providence opened the way to Pool Green, where the family removed, on Lady-day, 1846. Like a plant or tree that is removed, our departed brother did not readily take root in this new soil, though planted in a beautiful valley and by the running brook. His health appeared to decline shortly after his removal. On Sep. 4th, his disease appeared to have reached the fatal climax. The family, the physician, the attorney, and the pastor met in the house of mourning. In these solemn circumstances his mind was in 'perfect peace, stayed on the Lord.' A most violent attack of the cholera ensued, which most happily and remarkably relieved the system, and he rallied again so as to get to Burton chapel, and appeared as one risen from the dead, to his numerous family and friends.

On Sep. 5th, 1846, his son Joseph, a valuable young member of the church at Castle Donington, after a very protracted illness, finished his course in peace. Thus the father had to say, with the tried Jacob, 'Joseph is not!' But he was sustained with the hope,

the blissful hope, which Jesu's grace has given.* 'Blessed are the dead which die in the Lord.'

* See the obituary, in the Repository of 1847, pp. 179, 180.

He took the advice of a physician at Nottingham, and appeared to receive benefit from the prescription. But the disease though checked,

'Like a staunch murderer, steady to his purpose,

Pursued him close, through every lane of life;
Nor missed once the track.'

Long indeed was the pursuit, and favourable were the circumstances of detention by the way, to exhibit to his family and friends the value of 'a good hope through grace.'

His sickroom gave him opportunity to read the books of his own library, and those furnished by his visitors. The writer usually took a book in his pocket to be perused till the next visit. In Mr. Staples' little work, 'Macedonia,' which he very recently purchased for his young people, he wrote from Baxter, under date May 6th, 1848, the following stanza,

'Christ leads me through no darker rooms

Than he went through before;

He that into God's kingdom comes,

Must enter by that door.'

About forty years since he purchased 'Dan Taylor's Fundamentals,' and this appears to have been a favorite book. How interesting to his mourning widow and his sons and daughters, to see the numerous leaves turned down, and papers put in, that he might 'mark, learn, and inwardly digest peculiar passages. One the writer noticed, 'He will never, never, never leave thee.' How precious were these words to the dying believer. The apostle Paul said, 'I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.' The departed patriarch of the family was similarly situated—desiring to see all his family safe in the ark of the church, and the people with whom he worshipped enjoying a more suitable and central

place of worship—yet willing and ever anxious, and almost impatient, to be absent from the body and present with the Lord. A friend said to him, 'Then you are not afraid to get into the boat, and launch over?' To which he replied, 'O no!' He was most happily delivered from the fear of death through which multitudes are 'all their lifetime subject to bondage.' About two days before he was taken much worse, he was overheard in communion with God, and singing the 371st hymn of the G. B. Hymn Book, in a tune which he had learned when a youth.

In the writer's last interview he spoke about getting a piece of ground at Burton for the erection of a new chapel; and to another friend he expressed his preference to have his remains laid in such a spot. When shall the time come when the house of the Lord shall be built? He said, 'I wish!' and could say no more at the time; but on another occasion was strengthened to say, 'I wish all my children to live in peace, and to avoid whatever they have seen in me contrary to the christian.' At length he fell into a kind of slumber, and 'the weary wheels of life stood still' on Monday morning, July 3rd, 1848, when the father, and the friend, and the christian, finished his course, in his sixty-fifth year. He was buried

at the adjacent village of Tatenhill, on Friday, and his death was improved by his pastor at Burton, and in this village, from a text chosen by the family, and a favorite with the deceased—2 Tim. i. 12. He has left five sons and three daughters, several of whom are members of the church in this town. May those who are not, be speedily brought to Christ, and follow their much-loved father, as far as he followed Christ. As Dr. Young says,

' ——— It were profane
To quench a glory lighted in the skies,
And cast in shadows his illustrious close:'

Here is true glory. 'The path of the just is as the shining light, which shineth more and more unto the perfect day.' 'At eventide it shall be light.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Let this record of departed worth be cherished by his kindred and friends, especially by his dear children and his children's children; and may it 'allure to brighter worlds, and show the way.'

'Cold in the dust the perished heart will lie,
But that which warm'd it once will never die;
That spark embosom'd in a mortal frame,
That living light, eternal and the same,
Will bear its crown through joys eternal years,
Unveild with darkness, unassuaged with tears!'

July 30th, 1848. A FRIEND.

EFFECTS OF THE ENGLISH BIBLE UPON BRITISH SOCIETY.

LOLLARDISM AND THE REFORMATION.

THE translation of the Scriptures into English was the chief cause, under God, of emancipating our country from popery. Wickliffe's Bible was eagerly purchased and copied by numerous priests and thoughtful persons, and, with his own writings, carefully studied. Hence arose a very large and increasing class of persons entertaining the religious views of this reformer, and called Wick-

liffites, but generally Lollards. The latter term, in the eleventh century, seems to have been used synonymously with Beghard, in a good sense, meaning persons of superior piety; but the jealous, malicious monks, &c., at length made it a term of reproach, signifying parties who covered heresy and crimes under the mask of religion, and applied it to all supposed to be guilty of impiety to-

wards God and the church, under profession of religion. In the latter sense the Papists applied it to the followers of Wickliffe.

The calumny of this sense of the term, as applied to the Wickliffites, will appear from their religious sentiments. Lollardism was the germ of the present evangelical protestantism. There were, no doubt, among them all the minor diversities of evangelical, episcopalian, and dissenters. Neal thinks Wickliffe and his followers were almost identical with the Puritans, or nonconformists. From criminal caution and fear Wickliffe no doubt sometimes expressed himself ambiguously; yet the above seem, in the main, to have been his views and those of the Lollards.

Lollardism spread very rapidly, and was embraced by persons of all ranks. Its advocates travelled about the country preaching in the market-places, and teaching their doctrines with great zeal and success; so that, in a few years, according to some monkish writers, even half the nation was favourable to their sentiments. The new doctrine reached the nobility, and even the palace. Anne, the consort of Richard II., who died about ten years after Wickliffe, A.D. 1394, Lord Berkley, and Lord Cobham, were Lollards. The latter nobleman made no secret of his opinions, but very much distinguished himself in opposing popery. At a great expense he collected and transcribed Wickliffe's works, and dispersed them among the common people without reserve; and it was well known that he maintained a great number of itinerant preachers in many parts of the country, particularly in the dioceses of Canterbury, Rochester, London, and Hereford. Soon after the death of their spiritual father, the Lollards began to form distinct societies. Rapin says that in the year 1389, they began to separate from the church of Rome, and to appoint priests from among themselves to

perform Divine service after their own way.

This numerous body of reformers naturally aroused the indignation of 'the man of sin,' and called forth his extremest measures to annihilate them. The schism, however, there arose about this time concerning the election of the pope, the influence of Anne, &c., prevented, for a time, violent proceedings against the Lollards. Richard being deposed, Henry, son of John of Gaunt, usurped the throne in 1399; and was shortly after crowned by Arundel, archbishop of Canterbury. 'Both the usurper and the prelate had demonstrated that they were ready to sacrifice everything to their ambition. It is not therefore surprising either that the murderer of Richard should proceed to persecute with extreme barbarity those whom his father had so zealously protected; or that the archbishop, who had supported the usurper in his iniquitous pretensions to the crown, should concur with him in his plan to crush the Lollards.' During the usurpation of Henry, 1400, the clergy, who had been instrumental in his elevation, obtained from him a law for the burning of heretics, which was soon carried into effect, and Sawtre, a baptist, Badby, and Bute, perished in the flames about this period. But Lord Cobham was the object of especial fear and hatred. In 1413, the usurper, Henry IV. died; but his successor, Henry V., imitated him, as the tool of Arundel, &c., in persecuting the Lollards. After having passed through painful trials and imprisonment, having been branded with the foulest calumnies, as a traitor, Cobham, in 1417, was seized, dragged into St. Giles' Field, with all the insult and barbarity of enraged superstition, and there, as a traitor and heretic, suspended alive in chains and burnt to death. Many others shared in a similar fate for the same cause.

'The blood of the martyrs is the seed of the church.' Names and de-

nominations may perish, but truth is immortal. The name of Lollard seems gradually to have been laid aside; but their principles took deeper and wider hold of christendom. They found their way into Bohemia, and hence arose the two celebrated reformers, Huss and Jerome. The former recommended in a public manner the writings of Wickliffe. Hence the Hussites and Lollards entertained, no doubt, nearly the same religious views; and in various ways reciprocally aided each other, and advanced the cause of the reformation in the 15th century. Huss was burnt alive as a heretic, July 6th, 1415; Jerome, May 30th, 1416. Lollardism, then, was the first grand movement towards the reformation. We have viewed it as an effect mainly of the translation of the Scriptures into English. Hence the constant appeals which the Lollards made to the Bible in proof of their tenets. See an illustration in the trial of Lord Cobham. Hence too, the desperate efforts of the papists to suppress these translations. Hume observes, that Wickliffe derived his doctrines from his search into the Scriptures.

The sixteenth century had scarcely dawned before the lion-hearted Luther appeared, whose writings and German translation of the Scriptures, and especially his controversies with Henry VIII., powerfully and extensively influenced this country. Erasmus, in a letter to him in 1519, says, 'In England you have persons of the greatest distinction who think highly of your writings.' Hence the desire for the word of God and the revival of primitive christianity, which had so long and extensively prevailed in Britain, received a new and most powerful impulse, and urged their possessors forward towards the realization of their objects. The invention of printing was an unprecedented facility for the circulation of the Scriptures. Hence in 1526 Tindal's printed translation of the New Testament

was published, which, with subsequent editions and translations already named, 'had a wonderful spread among the people.'

'The final breach of Henry VIII. with Rome, in 1534, was favourable to the circulation of the Scriptures and the progress of the Reformation. It led to the act of supremacy, by which the king was declared supreme head, on earth, of the church of England; to the suppression of the monasteries, to the abrogation and entire overthrow of the pope's power and authority in these realms. The proceedings, too, which this event led the popish party to adopt alienated the king increasingly from them, and rendered him less opposed, if not more favourable, to the reformers. Among the proceedings we refer to were their strenuous efforts to excite the people to rebellion, and to embroil Henry's affairs with foreign princes. But change of policy and exterior, from quarrels, disgusts, resentments, or other selfish motives, is as far from a change of principle and of heart, as opposite extremes can be. Although this powerful monarch cast off the yoke of the pope, he retained substantially his popery to the end of his life. Hence the acts passed at the latter part of this reign 'for abolishing diversity of opinion in certain articles concerning the christian religion.' It was enacted that if any did speak, preach, or write against transubstantiation, he should be judged a heretic, be burnt without any abjuration, and forfeit his property to the king. Also that, those who disputed against withholding the cup from the laity, celibacy, vows of chastity, private masses, and auricular confession, were to suffer death as felons, without benefit of clergy. By the execution of these laws many perished. Henry yielded his reforms to suit his lewdness, his avarice, and pride. He demolished the idol of pope Clement VII, and set up that of Henry VIII: seized the vast revenues of insatiable

ecclesiasties, but put them into his own coffers; favoured reformers, that they might burn incense at his shrine, and minister to the gratification of his wicked passions.

But the advance already made, in this country, towards the overthrow of popery, and the enjoyment of liberty of conscience, was the result, we have seen, not of royal policy, caprice or patronage, nor acts of parliament; but was the rushing forth of public opinion, caused by the word of God. These straws then could not stem the torrent, but were borne along by it. The right of possessing the Scriptures in the vernacular tongue was now conceded, and that was inseparable from the right of private judgment. What could be a more powerful motive to the common people to acquire the art of reading, enforced as it was, by the persecution of the Romanists on the one hand, and the fervent exhortation of the Protestants on the other? Accordingly it had its proper effect. Strype, in his life of Cranmer, says,—‘It was wonderful to see with what joy this book, (that is, the Bible) was received not only among the more learned and those who were noted lovers of the reformation, but generally all over England among all the common people; and with what avidity God’s word was read, and what resort there was to the places appointed for the reading of it. Every one that could bought the book and busily read it, or got others to read it to them, if

they could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest, to hear portions of the holy Scriptures read.’ Thus rapidly the generality of the English were led to abandon the awful delusions of popery. In the reign of Edward VI., 1547—1553, the doctrines and forms of the established church came to be about what they are at the present day. Many, however, of the inferior clergy, some of the nobility, the bishops, the monks and friars, ‘were as stiff for their old opinions as ever.’ They were therefore ill at ease in this, what they regarded, heretical community. There was too, a large increasing body of Puritans or Non-conformists, who, conscientiously abhorring every thing they judged to be a relict of Popery, could not have fellowship with this reformed Established Church. In the reign of Popish, bloody Mary, the Romanists rallied, and gained a temporary ascendancy. In the following reign of Elizabeth the establishment was again placed, in ceremony and doctrine, in nearly the same position as that which it occupies at the present time, and all the subjects of this realm were, upon very severe penalties, required to conform to it. The right of every one to the free exercise of his religious convictions had yet to be learned by long instruction and painful experience.

(To be continued.)

IMPORTANCE OF EVANGELICAL DOCTRINES.

It is of the deepest moment that they who take on themselves to be the public expounders of the sublime doctrines of christianity, should possess an extensive and intimate acquaintance with these doctrines. If they are but indistinctly discovered, or but imperfectly understood, they cannot be

set forth in that light, or with that prominence which their importance demands. If the knowledge which is possessed of them be but partial and limited, proportionably weak and indefinite will be the representation of them which is made to others. It is only when they are clearly perceived and

rightly apprehended by our own minds that we can succeed in conveying any correct ideas of them to the minds of others. And surely if on any subject there should be clearness of perception—a distinct and definite judgment—it should be on the great doctrines of christian theology. An error entertained will be an error propagated; and the propagation of a single error may result in consequences to the souls of men which can be known only in the light and with the progress of eternity. There are in the evangelical system certain fundamental articles—articles which lie at the foundation of our faith and hope, to impair any of which, to misconceive, misinterpret, or misapply which, might lead to the most fatal issue. For example:—take the doctrine of atonement. A man may hold that Jesus Christ was crucified and slain; that he died the death of the cross; that he was raised from the dead on the third day; that he appeared unto many; and that finally he was received up into heaven; and yet conceal the sacrificial character of his death—keep out of view every idea of substitution and propitiation for the sins of men. He speaks of Christ, but never as the unique and mysterious person of God manifest in the flesh; he points to the Lamb of God, but studiously avoids the remotest allusion to atonement for human guilt; he exhibits the cross, but gathers around it none of the light and none of the glory of divinity; he leads us even to the deserted grave of the crucified Jesus, but denies that his resurrection is the great ultimate proof that Christ was what he professed himself to be, the Son of God, and the Saviour of the world. Can any man, then embrace or hold such views without the most fearful hazard to himself? And if he entertain these views, can he publish or promulgate them without exposing the souls and the interests of others. They vitally affect every part of the evangelical system;

and carried out to their full extent, sink the only ground on which God and the sinner can meet. Revealed truth may be compared to a great arch, and the man who would take away the doctrine of the atonement, removes the key-stone from this arch, and reduces the whole to desolation and ruin!

Intimately connected with the doctrine of the atonement through a Divine Mediator, is that of justification by faith. This is an article of vital importance. Such was the estimation in which Luther held it, that he declared it to be 'the article of a standing or falling church.' And certainly no church that has relinquished this doctrine, has ever prospered or long existed. It may, as in the church of Rome, be almost buried in the accumulated rubbish of penances, absolution, indulgences, and works of supererogation; but still it occupies a place in the creed—it is a received tenet, and acknowledged article of their faith. But for this, even the church of Rome, with all her worldly pomp and splendour—all her numerical strength and political power—must have sunk into decay. It is a doctrine which brings the mind of the helpless and guilty sinner into contact with a divine Redeemer; and the recognition of the truth, that Christ is the only Saviour of the lost, and that there is salvation in no other, is the great conservative power which preserves any community from an ultimate overthrow.

But the duty to which we are called, is not so much to dwell on the importance of justification by faith, as inseparable from that of the atonement through the death of Christ, as to exhibit what is legitimately involved in justification itself, and in what points it differs from that progressive holiness which we designate sanctification. A difference there undoubtedly is, and to make this apparent requires that we should investigate the nature of both. To the law

and the testimony. The Scriptures are the only standard of final appeal. To this let every opinion be brought, and let us abide by its high and unchangeable decision.

Justification is a forensic term, borrowed from the proceedings of a court of judicature, and implies the vindication of the individual's character against whom some specific charge may have been preferred, the clearing him of the accusation, and showing that he is innocent in law. The charge of guilt failing to be substantiated, he is acquitted,—leaves the court justified, that is, free from crime, and if honourably acquitted, free from even the suspicion of crime. But in this sense, no human being can be justified before God. The Great Creator having placed all mankind under law, they can only be justified, that is, declared blameless, by yielding perfect obedience to all its requirements. This man has failed to do, and, therefore, justification in the evangelical sense, can never sig-

nify to render innocent in the eye of the law, for this man can never be; having once transgressed, the character of a transgressor attaches to him for ever. Those who have been sinners, must always appear in the sight of God, as having been such. Through eternity, with its endless duration, they must stand in his presence as sinners. It is a character they can never lose. They are before the throne, not as righteous or innocent, but as redeemed. And their redemption implies their previous guilt:—they have been redeemed by the blood of Christ;—but redeemed from what?—redeemed from sin, as well as from its consequences; and hence, even in their highest and most enraptured employments, they never lose sight of their former character. Unto him that loved us, and hath washed us from our sins; thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood.

Ripley.

(*To be Continued.*)

THE CONTRAST.

THAT there is in religion a power to confer happiness, superior to that of any temporal possession, is a truth abundantly testified by every one who has made the trial. Wealth, fame, and even knowledge, however they may tend to embellish life, all fail to impart solid comfort in the hour of personal affliction; while a hope bright with immortality beyond the grave, will sustain us even amidst sickness, poverty, and the prospect of death. Of these remarks I one day received a forcible illustration, when visiting the poor in one of our densely populated manufacturing towns. On my way I called on a lady, between whom and myself, there was occasionally a little intercourse. Having recently made some improvements in her man-

sion, she conducted me over it,—displayed her expensive pictures, elegant vases, rich carpets, splendid furniture, and extensive prospects. After having seen and admired all, I remarked to her, 'Truly you appear to have every thing that earth can afford to cause you to glide easily through life.' She sighed as she replied, 'Ah! I appear to you to be happier than in reality I am; I am very far from happiness. One cause of disquietude is, my health is not good: perhaps I may die, then all these things must be left behind.' 'But,' said I, 'all happiness is not confined to this world: we may enter a state after death so exalted, that all the pleasures of life are not to be compared to it.' Alas! I knew her sentiments. To her mind the future

presented a dark gloomy cloud, un-
gilded by one ray of immortality or
hope.

In a few minutes afterwards, I en-
tered a house whose dingy walls,
broken casements, and fireless grate,
bespoke the extreme poverty of the
inmates. The husband, a man in the
prime of life, was suffering deeply
from asthma, and the wife had been
attacked by inflammation; the children
were destitute of food, and almost of
clothing likewise, and there was nei-
ther money nor bread in the house.
After listening to a short account of
their long-continued trials, I remarked,
'Yours appears to be a wretched con-
dition indeed.' The woman replied,
'Yes, but I would not exchange it
for wealth and prosperity, and to be
without God; my trials are for time
alone, and then I shall have a happy
eternity. We have many mercies yet:
our children are tractable and honest,
and yet, poor things, they are exposed
to many temptations. Poverty like
ours produces sinful thoughts, and as
regards myself, I have no strength to
resist them, but there is one who nei-
ther slumbereth nor sleepeth, and my
strength is in him.' Upon enquiring
whether she had any friends to whom
she could occasionally apply in her
extremity, she replied, 'No, we have
none; our appearance is so miserable
that it excites suspicion; but some of

our neighbours, who are Roman
Catholics, often tell me, that if I would
renounce my religion and become one
of them, neither myself nor my family
should ever know want again: we
should be provided with food and
clothing, and the young ones with
schooling.' I said, 'did you not find
that a strong temptation?' 'O no,'
said she, 'none at all; I can surely
endure want and affliction a few years
for my Saviour; he endured much
more than that for me. He suffered
a cruel death for us while we were yet
in our sins; and if it be his will that
I should suffer even more, I will still
praise him and trust in him. 'Yea,
though he slay me, yet will I trust in
him.' This poor woman had wept at
the grave of seven of her children;
for twelve years she had endured al-
most constant suffering, while the ill
health of her husband, and the great
depression in trade had placed them
in a state of destitution almost beyond
the power of human endurance, yet
was she 'rich in faith.' God some-
times hides his jewels from the eye of
man, but the day will soon arrive
when they will glitter in the Saviour's
crown with everlasting radiance, while
the mere worldling, who revels in the
tinsel of earthly wealth, will sink in
interminable darkness and woe.

ANASTASIA.

POETRY.

Not in vain speech erst said a holy man,
That could earth's brightest saint for one short hour
Sit on God's throne with judgment cloth'd and power,
He must in wondrous wrath cast forth his ban
Of ceaseless woe, and all his fury shower
On this most miserable world! Yet He
Who gave his Son to die that man might live,
Can see man scorn this gift, and yet forgive!
Oh mercy, matchless, measureless and free,
I would one simple lesson learn of thee,
(Which some may smile to read); 'Can I who owe
Ten thousand talents to his love, and thence
Draw all my joys; can I in dungeons throw
My follow-servants for an hundred pence?'

From the '*Friend of India*.'

AN EXPOSITORY LECTURE ON HEB. II. 1—4.

BY REV. J. J. OWEN.

THESE words are an inference from the argument of the preceding chapter. As Christ is infinitely superior to angels, who were the *internunci*, or mediators of the old economy, the truths which he announced have a special claim on our attention. 'Therefore,' (on account of this—*Δια τούτο*, that is, the exalted dignity and rank of the Messiah.) 'we ought to give the more earnest heed to the things which we have heard.' Before we proceed to an examination of the duty which is here inculcated, a few explanatory remarks seem essential to a thorough comprehension of the passages. The phrase, 'Lest at any time we should let them slip,' (*παράβωμεν**) has been variously rendered. Doddridge translates, 'lest we let them flow out of our minds;' Stuart, 'lest at any time we should slight them;' and Whitby, 'that they may not entirely slip out of our memories.' The word signifies, to flow near or by, and tropically, to glide away—to escape. It is used in reference to persons *gliding* along by stealth. Perhaps no rendering comes nearer the primary import of the term than that adopted by Dr. Robinson, 'lest we glide aside from them, that is, lest we transgress.' This involves Chrysostom's version, who thinks that the passage refers to final apostacy and thus connects it with the third verse, 'How shall we escape if we neglect so great salvation.'

We think it evident from the context, that the writer had in his mind the above two important thoughts; he felt fearful lest the Hebrews should so swerve from the truth as ultimately to perish.

Another point deserving consideration is, that the law was given by the ministration of angels. The question has not unfrequently been asked, How can this statement be made to harmonize with those portions of Scripture in which we are informed that the law was proclaimed by God? Various methods have been adopted in order to obviate

the difficulty. By some it is conjectured that the phrase 'the word (*λογος*) spoken by angels,' does not mean the law, but must refer to the different messages which under the old dispensation were delivered through the interposition of angelic beings. By others, a line of demarcation has been drawn between what was directly communicated by God to Moses, and what was delivered to the people at large by celestial messengers. These interpretations are, we conceive, utterly inadmissible, because the object of the author throughout this epistle is, to institute a comparison between the *entire* Mosaic law, and the Christian economy. The difficulty may be removed if we remember that the Supreme Being is often said to do that which is accomplished under his direction. Thus in Isaiah vii. 9, Jehovah is described as smiting the confederate Syrians and Israelites, yet instruments were employed. The principle involved in this statement is recognized throughout the inspired volume. God did that which the angels did by his command and under his control. On Sinai angels were present as ministering spirits, and this is all the sacred writers mean to assert.

But what more especially require notice here are, the powerful claims which the gospel has on our devout attention. A variety of objects constantly conspire to dissipate our thoughts, and to render us indifferent to our eternal interests. Against these we must carefully guard. Our prayers must daily ascend to the throne of God for the invigorating influences of the Holy Spirit. It is possible for the strongest and most active christian to *glide*, to swerve from the truth, and from small beginnings so to involve himself in guilt as to render his salvation to the last degree problematical. We have no wish to touch on any controverted point, but how is it possible with the word of God in our hands to deny this? Why so many solemn warnings and prohibitions? We urge, therefore, the imperative necessity of bringing our minds into direct contact with truth. Let its living influence pervade all our powers, and bring them into thorough subserviency to the will of hea-

* The orthography of *παράβωμεν* has been matter of debate. Lachman has *παραρνωμεν*, without the reduplication of the *ρ*. This spelling is certainly poetical, and was probably in frequent usage.

ven. Two motives are here adduced to enforce the importance of immediate attention to this great duty.

1. The magnitude of the blessing which the gospel unfolds and guarantees. It is designated a great salvation. This is a theme of unutterable sublimity. Let us briefly glance at a few particulars which throw light on its nature. 'It began to be spoken by the Lord:' it had for its author the Son of God, whom angels worship, who made all things and governs all things. It was effected by infinite displays of power, wisdom, and love. It was procured by the incarnation and humiliation of the Redeemer. 'The word was made flesh, and dwelt among us.' It was accomplished amid privations and sufferings the most overwhelming. Such was the mysterious constitution of our Lord's person that it is impossible for us to form adequate conceptions of the extreme anguish he endured. It was in fact superhuman, inexplicable, ineffable.

If, now, we contemplate the results of these sufferings, we cannot but be filled with wonder and admiration. In their bearing on the Divine perfections as well as on the human condition, they stand forth in bold relief before the intelligent universe.

It would be a violence to our conceptions of the character of God to admit of any limit to the excellencies of his nature. His power we connect not only with what is visible, but also with worlds whose outskirts are unknown. His wisdom we regard not only as exhibited in what meets the human eye, but as pervading the unnumbered secretcies of a mechanism which no eye can penetrate. His knowledge, we believe, not only grasps the entire history of our world, but embraces all the mazes of creation and all the mighty periods of eternity. Of his antiquity we conceive not only as reaching far above and beyond the remotest infancy of nature, but as retiring upwards from the loftiest ascent of our imaginations, and lost in the viewless depths of an existence that was from everlasting. And these remarks are as true of his moral as of his natural attributes. When we think of his truth, it is a truth which if heaven and earth stand committed to the fulfilment of its minutest article, heaven and earth must for its vindication pass away. His holiness is such, that if sin offer to draw

nigh, a devouring fire goeth forth to burn up and to destroy it. His law is such that it must be made honourable, even though by the enforcement of its sanctions it should sweep into an abyss of misery all the generations of the rebellious. And yet this God is a God of love, and of compassion infinite. He does not afflict willingly; and as a father rejoices over his children, does he long to rejoice in tenderness over us; and out of the storehouse of a grace that is inexhaustible, does he deal out the offers of pardon and reconciliation to the entire population of our globe.

There is no device separate from the economy of redemption by which the glory of any one of these attributes can be exalted but by the surrender or limitation of another attribute. It is in the gospel alone that we perceive how each of them may be heightened to infinity, and yet each of them reflect a lustre on the rest. When Christ died, justice was magnified. When he bore the burden of our atonement, the truth of God received its vindication. When the sins of the world brought him to the cross, the lesson taught by this impressive spectacle was, 'Holiness unto the Lord.' We here see no compromise and no surrender of the attributes to each other. We see no mutual encroachment on their respective provinces—no letting down of that entire and absolute perfection which belongs to every part in the character of the Godhead. The justice of God has not been invaded, for by him who poured out his soul unto death, has the whole weight of this aggrieved and offended attribute been borne, and from that cross of agony where he cried out that it was finished, does the Divine justice send forth a brighter and nobler radiance of vindicated majesty than if the minister of vengeance had gone forth and wreaked the whole sentence of condemnation on every son and daughter of Adam. And as the justice of God has suffered no encroachment, such is the admirable skillfulness of this expedient, that the Divine mercy is restrained by no limitation. It is arrested in its offers by no question about the shades, the degrees, and the varieties of sinfulness. It stops at no point in the descending scale of human depravity. The blood of Christ, cleaving from all sin, has spread such a field for the invitations of the gospel,

that in the full confidence of a warranted and universal commission, may the messengers of grace walk over the face of the world, and lay the free gift of acceptance at the door of every individual and of every family.

It is also worthy of consideration here how, under this exquisite contrivance, the very elements of disquietude in a sinner's bosom are turned into the elements of comfort and confidence in the mind of a believer. It is the unswerving truth of God which haunts the former by the thought of the certainty of his coming vengeance. But this very truth, committed to the fulfilment of all those promises which are yea and amen in Christ Jesus, sustains the latter by the thought of the certainty of his coming salvation. It is justice, unbending justice, which sets such a seal on the condemnation of the disobedient, that every sinner who is out of Christ feels it to be irrevocable. In Christ this attribute, instead of a terror, becomes a security,—for it is just in God to justify him who believes in Jesus. It is the sense of God's violated authority which fills the heart of an awakened sinner with the fear that he is undone. But this authority under the gospel proclamation is leagued on the side of comfort, and not of fear; for this is the commandment of God, that we believe in the name of the Lord Jesus Christ, as he has given us commandment.

How transcendently glorious does Divine love shine here! We may have traced the development of this sublime principle in the arrangements of providence, in the unwearied carefulness with which the wants of whatsoever liveth are supplied; in all the furniture of the universe—in all the operations of nature; yet, as though every other manifestation were lost in the blaze of this mighty display, 'Herein,' says the apostle, 'herein is love.' And certainly, the more we ponder this love, the more must we be overcome and perplexed by its greatness. If it had not cost God much to redeem us; if a world might have been saved as it had been created—by the exercise of volition, by the utterance of a word, &c., &c.; we should not perhaps have been staggered by the manifested love. We should have concluded, and with evident reason, that the heart of the compassionate Creator must have yearned over his suffering creatures, and

that preferring necessarily their happiness to their misery, he had issued the command which restored them to favour. But when we think of the anguish to be endured, the obstacles to be surmounted ere the purpose could be accomplished; when we remember that redemption, unlike creation, required an effort on the part of God, (and what an effort!) why, we cannot fail to be amazed and confounded by the love exhibited in our rescue, and to confess that of all mysterious truths, perhaps the most mysterious is that which is likewise the most encouraging; 'when we were yet without strength, in due time Christ died for the ungodly.'

Yes, this is a love whose height, and breadth, and length, and depth will each transcend the marchings and searchings of the noblest created spirits; and we quite believe that hereafter, when in the full manhood of our powers, we are privileged to survey all the dealings of God with the universe, and to know and appreciate the countless arrangements which love has dictated for the ever-growing happiness of the various orders of intelligent beings, everything will fade away before the work of redemption. Angels may show us how brilliant the portion of those who never transgressed, and the lofty inhabitants of other systems may point to a thousand indications how 'God is love,' and how rich is his compassion; but we shall still fall back on our own rescue as immeasurably surpassing every other manifestation of love, and shall say, as we turn almost dazzled from the contemplation of the ineffable tokens of mercy by which we are encompassed, 'Herein, Oh! herein is love; not that we loved God, but that God loved us.' We may be the only beings in all that glorious assemblage who had thrown off their allegiance to their Maker; we may be the solitary evidences throughout the Divine government that love could triumph over ingratitude, unworthiness, rebellion, and depravity. Therefore we shall be the wonders of the universe—wonders to ourselves, wonders to all other ranks of intelligencies with whom we shall have passed into companionship.

Everywhere, in the sacred Scriptures redemption is described as the master-piece of all God's works: the one in which he most delights, and upon

which he is concentrating the energies of his power and goodness. The work of Christ is represented as taking precedence of all others in the counsel and purpose of God—as involving creation itself, in all its immensity; as originating and shaping the infinite series of providential dispensations; as enlisting the active sympathy and calling forth the united praise of the whole celestial creation.* The inspired writers teach us to view the Author of redemption as the great central light, and life, and attraction of the universal system, pervading all worlds with the effulgence of his grace and the energy of his love, and making known unto principalities and powers in heavenly places the manifold perfections of God. Paul's epistles especially are burdened with this mighty thought. The moral dignity and grandeur of the cross, in its sacrifice and far-reaching results, lifted him up to a height of amazing perception, and gave a divine amplitude and richness to his teachings. Others might adore God as he sits enthroned in the heavens, or glory in philosophy as the perfection of Deity and of humanity; but having been caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter, and seen the Lamb in the midst of the throne, he would not glory, save in the cross of our Lord Jesus Christ, by which he was crucified to the world, and in the light of which all other wisdom is foolishness—all other ends a failure.

'Redemption is the science and the song
Of all eternity. Archangels day
And night, into its glories look. The saints,
The elders round the throne, old in the years

* We have no sympathy with such writers as DICK, who seem to regard redemption as confined to so narrow a sphere in the range of its facts and results as soon to become exhausted when contemplated by the superior intelligence of the celestial inhabitants. This is not the philosophy of Paul. Some minds may greatly admire the lucubrations of DICK; for our own part, we think them extremely deficient, and in many points erroneous. Chalmers' 'Astronomical Discourses,' Derham's 'Astro and Physico Theology,' and Paley's 'Natural Theology,' together with the Bridge-water Treatises, in every respect occupy far higher grounds; are much more cogent in their reasoning and philosophical in their deductions.

Of heaven, examines it perpetually;
And every hour get clearer, ampler views
Of right and wrong; see virtue's beauty more,
See vice more utterly depraved and vile;
And this, with a more perfect hatred, hate—
That, daily love, with a more perfect love.'

If, then, the glory of redemption be so great, what shall we think of the disparagement that is rendered to God by the man who tramples under foot the blood of the covenant? Only think of the aspect it must bear in the eye of heaven, when the offer of mercy is contemptuously set aside, and the sinner chooses to appear in his own character before the presence of the Eternal—when the imputation of vanity and uselessness is thus fastened on all the Son has done and on all the Father has devised for the salvation of the guilty—when the doctrine of the Saviour's death, on which, in the book of God's counsel, is made to turn the deliverance of our world, is counted foolishness. It is thus that the refusal of Christ stamps a deeper and more atrocious character of rebellion on the guilty than before; and it is thus that the word of his mouth, like a two-edged sword, performs one function on him who accepts, and an opposite function on him who despises it. If the gospel be not the saviour of life unto life, it will be the saviour of death unto death. If it be not a rock of confidence, it will be a rock of offence, and it will fall upon him who resists it, and grind him to powder. If we kiss not the Son in the day of our peace, the day of his wrath is coming, and who shall be able to stand when his anger is kindled but a little? 'If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, How shall we escape, if we neglect so great salvation?'

The salvation thus effected was confirmed by the most stupendous miracles. The earth trembled, the dead were raised, the sun was darkened, and the rocks were rent. They also who first announced the cheering truth of a Saviour's love, received the direct sanction of heaven. 'God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.' Christianity furnished visible and supernatural demonstrations of its Divine origin,

until it entered completely into the natural process of human development.

The Redeemer, exalted to the right hand of God, did not long try the patience of his disciples. 'The heavens dropped down from above, and the skies poured down righteousness.' God loosed the tongues of his witnesses, and in making them speak the languages of the people of the east, west, north, and south, manifested the universality of that church which he was then establishing on the earth.

Peruse the history of the apostles—they communicate healing to the sick, hearing to the deaf, sight to the blind, and life to the dead. Witness the power of christianity in the moral transformation of men's lives. Without this, and its striking relation to man's nature, and his peculiar condition at this era, all would have been comparatively of little importance. It is this which the apostle Paul describes as 'the demonstration of the spirit and of power,' and places above every other kind of evidence. All else was subsidiary and preparatory. 'Christ,' as Augustine beautifully expresses it, 'appeared to the men of a decrepid, dying world, that while all around them was fading, they through him might receive a new, youthful life.' The purity of christian morals, the heroism of faith, struck the minds of the heathen with amazement. The fury of persecutors, the sophistry of philosophers, could effect nothing against the power of truth. Tortures and death only enhanced its vigour. 'All your refinements of cruelty,' says Tertullian, 'are to no purpose. Our number increases the more you destroy us. The blood of the christians is the seed of a new harvest.'

The powerful evidences thus furnished of the celestial origin of our holy religion render the conduct of those who neglect it more inexcusable, and will fearfully augment their condemnation.

2. We are taught here, further, the inevitableness of the sinner's doom. There *can* be no escape. The cross constitutes the only means of acceptance with God. 'He that believeth on the Son hath everlasting life; but he that believeth not, is condemned already: the wrath of God abideth on him.' Those who now neglect the gospel will never cease

to curse the infatuation of putting away from them the proffered mercy and judging themselves unworthy of everlasting life. 'See, then, that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.' Who can conceive the weight and bitterness of the final sentence of long-insulted justice? The condemning power of the human conscience faintly shadows it forth. The word of truth furnishes fearful intimations of it, and yet a finite mind cannot possibly fathom the dimensions of the punishment it involves. Pronounced by one whose humanity connects him with those whom he condemns, and whose blood was shed in atonement for sin, the natural and proper fruit and reward of unforgiven transgression, comprehending the eternal destiny of so many rational beings, and brought home to the convictions of the guilty by almighty energy; it will be like 'seven thunders' uttering their voices—it will startle and thrill the universe. Now will appear the glory and dignity of the once despised Jesus; the worth of that blood which was sufficient to avert a doom so tremendous; the dreadful demerit of sin, which has so long challenged omnipotent justice, and the purity of those perfections which intensely abhor all impurity, and which demand that it be cast into outer darkness! What interest and sublimity gather in the scene when a convicted criminal is led forth to receive the highest condemnation of human law. What silence pervades the hall of justice! What solemnity sits on every countenance! The voice of the judge falters as he pronounces the words which cut off from life and seal over to death a fellow-mortal. Guilt appears more awful than before. But who shall tell us the terrors of that scene when the Judge of men and angels, surrounded by a witnessing universe, shall turn to the multitude who have neglected the great salvation, and give authoritative utterance to the sentence of eternal death! O appalling hour! How that sentence will peal on the ear of every living creature, and roll along the sky of every world!

RECOLLECTIONS OF THE LATE R. W. HAMILTON, LL.D., D.D.

'On Lord! we would remember in this hour of desolation and sorrow, that thou hast never taken away an Elijah, without leaving an Elisha; never permitted the removal of a Stephen, without bringing in a Saul; never withdrawn a Paul from his labours, without raising up a Timothy.' These words, uttered in a subdued and tremulous voice, formed part of the solemn and affecting prayer offered up by Dr. Hamilton immediately before preaching the funeral sermon of his dear and lamented friend—the Rev. John Ely. And now their consolatory faith in God's infinite compassion and compensative goodness towards his church, is deeply needed, when we think of the loss sustained by the death of the distinguished subject of our observations. Truly with all reverence and appropriateness, we might take up the language of Scripture, and say, 'The beauty of Israel is slain on the high places.'

Dr. Hamilton is not to be thought of merely as an eminent man in a certain section of the christian family—as great in one particular connexion—distinguished among one denomination. He belonged to the church universal; he was a leader in that vast spiritual Israel of God, which wide and subdivided as it is, yet in reality constitutes but one fold, and has but one Shepherd. He not only belonged thus completely and pre-eminently to the christian church; his influence extended powerfully and beneficially beyond its hallowed precincts. In literature, philosophy, politics, philanthropy, his name ranked 'high among the highest' of his contemporaries. His death, while yet in the prime of his years, and full energy of his genius, must be regarded as a national calamity—humanly speaking, irreparable.

Dr. Hamilton combined in himself the constituent elements of many varied kinds of excellence, all amalgamated, harmonized, and sanctified, by the chastening influence of christian principle and elevated piety. He was a poet, though he rarely wrote in verso, and in reference to rhyme adopted Milton's view, that it is no 'necessary

adjunct or true ornament of poem or good verse, in larger works especially;—a theologian, whose contributions to divinity are characterized not only by force and eloquence, but by the purest and soundest evangelical doctrine;—a scholar, amassing the treasures and enjoying the wealth of classical antiquity, and from whose rich stores he loved to bring the apt illustration, the nice analogy, the poetic simile, which so embellished his oratory;—a philosopher, making careful observation on all that came within the wide range of his notice, and gleaning practical wisdom for the benefit of society. That he was an enlightened christian politician and philanthropist, the whole tenor of his life and writings show. He was industrious to a degree of absolute laboriousness seldom witnessed. The calm and wise consciousness of the possession of superior talents, added to a belief that his life would not be a very long one, furnished a powerful incentive to his active and conscientious mind, 'to work while it is called to-day.' His medical attendant, alluding to this constant exercise of his mind, says, 'He had for long been at work in his study until the night had far advanced, frequently until three in the morning, while his days were similarly spent, or in the duties of the pastoral office.'

With all the opportunities that society possessed, from the press, the pulpit, the platform, and the lecture-room, of forming this estimate of Dr. Hamilton's mind and principles, yet as a man, only his own immediate circle, of course, could have judged of him, had it not been that, in the arrangements of a wise Providence, an afflictive bereavement rent aside the veil that concealed his personal feelings, and revealed the warm, tender, faithful heart, capable of a depth and intensity of friendship as noble as it was uncommon. From this point of view, the finest aspect of Dr. Hamilton's essentially great character was obtained. We might marvel at his industry, admire his genius, esteem his principles, and reverence his piety; but the tenderness of his affections—the tenacity

of his memorable friendship—subdued our hearts to sympathy; and those beyond his immediate sphere loved the man as much as they honoured the minister.

Six years ago, the writer enjoyed, for the first time, the long-desired privilege of hearing Dr. Hamilton. Acquaintance, not at that time amounting to familiarity, with his writings, had created that desire in an intense degree. And under no circumstances, perhaps, could he have been heard to greater advantage. He was then in the full meridian of his age. His essay on christian missions—written, it is said, in six weeks—had just appeared; he was in the zenith of his fame, both as an author and an orator. Expectation had been very highly raised, and perhaps it is saying much to assert that it was more than realized. We thought ourselves fortunate that it was not a special occasion, but just the usual Sabbath evening service; since it would afford an opportunity of judging of Dr. Hamilton's ordinary ministrations.

His appearance, always dignified, was at first sight particularly imposing. When he rose in the pulpit, his ample chest and erect bearing gave him an appearance of greater height than he in reality possessed; for though he was above the middle size, he looked of majestic stature from the width and development of the breast. His countenance was singularly expressive: a broad massive brow, looking like the very throne of contemplation; thick eyebrows, slightly grey; overhanging eyes, whose natural color could scarcely be discerned for the intense light that burned in them, and which constantly varied their expression. The mouth seemed as if pleasant smiles and cheerful words were no strangers to it, but as if it also was in the habit of obeying restraining influences which enforced gravity—giving to that feature an expression of united firmness and sweetness. His hair and complexion both bore such unmistakeable marks of the hand of time, that he certainly looked much older than he was; but this rather added to, than subtracted from, the dignity which was the peculiar characteristic of his person and deportment. Dr. Hamilton, however, was more indebted to his voice than to any other physical advantage he pos-

essed for the impression he produced. He gave out the hymns and conducted the whole service without assistance; and attention was at once rivetted when his deep tones fell on the ear. His was a voice peculiar and original, like its possessor; to try to understand the secret of its power was a study. It was not melodious, in the ordinary sense of that term; it could scarcely be called flexible: it had not the merit of that silver clearness which so well supplies the want of power, and charms the listening ear by its distinctness; but it was deep, solemn, concentrated, sustained, expressive. It seemed just the voice to convey the sentiments it uttered; it never faltered beneath their weight, or failed to support their length; it gave the perfect emphasis, and gathered volume as it rolled on to the grand conclusion. It was surprising how this fine organ, regulated by judgment, gave a character to every word he spoke. Hymns long familiar in their truth and beauty, read by him were invested with a power unfelt and unknown before: and from that time the words as he emphasized them lingered in the recesses of the ear as an authorized and perfect reading. This remarkable power was singularly manifested in the effects produced by the enunciation of the text. It was a short passage, familiar as household words: written down, it briefly records an impressive fact, but uttered by him it became an awful verity, suggestive of the most solemn thoughts. 'The devils also believe and tremble.' The word 'tremble,' slowly and forcibly pronounced in a deep, clear whisper, appeared to reverberate in deep cadence through the building, until it thrilled every heart. A kind of simultaneous awe manifestly crept over the assembly—a momentary pause—when all held their breath in the dread hush of a sudden fear passing over the conscience, like a shadow over glass. There was a slight reaction as he commenced the sermon. His phraseology was so gorgeous that it somewhat marred the impression. The orator was too palpable; and during the first twenty minutes we detected the truant thought suggesting this query, 'If it be true that simplicity is the highest reach of art, has Dr. Hamilton as a speaker attained to it?'

But this wandering phantasy was soon rebuked, as the gifted preacher, swept on by his theme, spoke of the intelligence of those fallen spirits, and showed how bitter a possession was intellect without God, and knowledge without love; and that genius, with all its powers, if unsanctified, only made its possessor the ally of demons. Then he described with terrible distinctness the folly of unbelief in the abstract, and the different classes of unbelievers, beginning, (perhaps with more justice than charity,) with Socinians, and going through all the degenerate grades of scepticism, till he brought us full in view of the dreary gloom, the blank, formless, confused void of atheism, unilluminated by one ray of truth; the night of hell itself, though tempestuous and turbulent, not so dark—for *the devils believe*. Then he went on to picture the horrors of those who while they have belief, are strangers to hope. He showed with a force one might well call awfully sublime, how belief aggravated the misery of the lost. This part of the sermon was indescribably grand. We had heard in the days of childhood a discourse by Edward Irving, on the terrors and agonies of perdition, which for many long years peopled slumber with wild and fearful dreams; but there was this marked distinction between the two descriptions—Irving dwelt on symbols conveying ideas of physical anguish and suffering; Dr. Hamilton accumulated the more appropriate imagery of mental misery, of exquisite spiritual torture—the agony of souls conscious of the magnitude of what they had lost, believing in a goodness they could never realize, a blessedness they could never enjoy;—a knowledge vast as their misery—a remorse that constituted the vitality of the worm that dieth not and the fire that is not quenched. The whole concluded with an appeal to flee from the wrath to come, pointing to Christ as the way, the truth, and the life—an appeal so suitable and earnest, that it must have been a hard heart that could resist it. How deep was the responsibility resting on the hearers of that sermon!

Five years passed away. Dr. Hamilton's fame was continually increasing.

His capital book on Popular Institutions of Education, (the Manchester prize essay) had appeared. His great theological work, on 'the Revealed Doctrine of Rewards and Punishments,' had added to his reputation for sound evangelical principle. His published sermons were in the hands of multitudes of thoughtful readers; while his essays and lectures were the theme of commendation by all who loved truth nobly enunciated—beautiful thoughts beautifully expressed.

Five years were those of ceaseless activity; and then in October, 1847, it was our lot again to see and hear the man to whom our mind, in common with multitudes, had been in the interval so deeply indebted. It was a memorable occasion. The grave had just received 'all that was mortal' of the Rev. John Ely; and his afflicted friend, as a last sad and arduous duty, came that day to draw from the records of the pious dead improvement and consolation for the living. The five years that had passed had left traces on his form and countenance. He was prematurely worn with years and bowed by sorrow. His voice, too, had lost its roundness, and though still forcible and impressive, was rugged and somewhat husky. Still, his look wasted and sombre, was in admirable keeping with the occasion. The vast chapel, with its sable hangings; the gathered multitude, filling every place where a human being could stand, with earnest eyes and saddened faces, and nearly all clad in the habiliments of mourning, presented a scene calculated to make a life-long impression. Dr. Hamilton was as usual unassisted in the service; and though we could not help wishing his fatigues could have been mitigated by some one else giving out the hymns, yet it would have been a great loss to have missed his noble reading of the beautiful hymn,

'Not to the terrors of the law,' &c.

And again, the second hymn, 'Hear what the voice of heaven proclaims,' to which a certain tremor in the utterance added pathos; but all these thoughts were dismissed as mere subordinates, when the pious christian, the faithful minister, the dear, true friend, poured out his soul in prayer, and

consecrated his sorrows on the altar of faith. That women should weep at his utterances was perhaps only natural, but strong men were gathered there down whose cheeks tears were falling, rapid as summer rain. Never surely was grief more simultaneous.

The second hymn being read at once, and then sung through without further giving out, afforded a brief opportunity for Dr. Hamilton to collect himself for the succeeding effort. Manfully did he struggle with his feelings, and by Divine help, so far conquered, that with a lofty self-possession, he gave out the sublime text, 'Then shall be brought to pass the saying that is written, Death is swallowed up in victory,' 1 Cor. xv. 54. Again we were struck as on the former occasion with his power of emphasising a single word. 'Victory!' as he uttered it, unfolded a whole volume of consolation. His own full heart felt its influence, and like an electric force it radiated from him to every heart in that vast assembly. Calmly, slowly, though a little tremulously, Dr. Hamilton commenced the task which he well described, 'as the burden of the Lord, the burden of friendship.*' He dwelt at first on the difficulty of comprehending the text by the mere force of human reason; on unsanctified intellect being unable to grasp its meaning. Then, warming with his theme, he showed the work of faith in appropriating the text, and elucidating its hidden purport to the christian. The light of hope beamed on his brow as he exclaimed, 'Brethren, we mourn this day not as in the valley of gloom, and doubt, and tears; we stand as on a mountain's brow, irradiated with the beams of immortality; and we see written as with a sunbeam—'*Death is swallowed up in victory!*' O faith! now we understand thy work: through thine eye of joy we see, by thy voice of exultation we proclaim this victory. Though led to the strongholds of death, to the bed of pain, to the

scenes of bereavement, to the rending asunder of flesh and Spirit—yet even there we predict his overthrow. Bold saying as it is, we are assured of its fulfillment.' He then proceeded to consider I. Death as an enemy. II. The means of its conquest. III. The signal decisiveness of the victory. Under the first division of his subject all the awful solemnities, the dread powers of the enemy, were marshalled before us. Every Scriptural illustration of the might of the foe was piled up, a lofty pyramid of horror. Then how beautiful the transition to him 'who tasted death for every man,' who had taken away the sting and conquered the foe.

When considering 'the decisiveness of the victory,' he remarked, 'Much is now accomplished, but there shall be yet more achieved. Death shall not only be robbed of its terrors, but he himself shall be overthrown. No remnant of his power shall be left him. In other victories there are capitulations—pleas made, and claims allowed,—but death shall have nothing left. In all other victories some memorial remains, but here there shall be no record. His semblance shall pass away. His name shall rot in its own corruption. Christ looking upon the host of believers, shall restore every subject, shall recompense every injury. The grisly giant skeleton that has so long bestrode the mountain of time, hurling his darts everywhere, shall be tumbled into the vast ocean of eternity, his power an exploded thing, his name obsolete—for in that land whither we are hastening none of the inhabitants shall say, "I am sick;" no mourners shall traverse those radiant streets.

'Let me call your attention, to show these are not words of course, to some proofs that even now this laurel may be snatched, this ultimate victory anticipated. We have witnessed it—we have proved it, in one whom we all loved, and whom this day, from human weakness, we *must* mourn. We have marked his bearing in the strife—heard his shout in the conflict—beheld his victory.

'Your pastor delegated me to speak to the church on this occasion: had it not been for that request, it would have more comported with my feelings to

* This sermon was not published at the time, as it was understood it would be printed with the memoir of the Rev. John Ely. It is matter of regret that this is not the case; though the sentiments contained in the sermon are amplified in the memoir.

have prayed and wept in silence. 'When alluding to this probable occasion, and of the necessity of some brief remarks on your pastor's character and talents, he said to me—"Be afraid of a too partial view: the friend of thirty-six years may be too partial." I said, "Truth has ever been dear to you here, and I well know that it will not be less dear to you in heaven. I will be truthful." If I was asked to give the character of your departed pastor in one word, that word would be—LIFE! Life—strong, healthful, energetic; a relish of the higher moods of life. Fulness of religion, of cheerfulness, of activity—an untiring vitality. It was a life sanctified, a life directed to all that was noble, good, and true. You know, for he was in your midst, how John Ely lived. How truly he could say, "For me to live is Christ, and to die is gain."'

Then came an analysis of the mental characteristics of his friend, followed by an affecting and graphic description of his last hours. No one that heard that description can ever forget it. The dying christian was before their gaze. They heard his last words—saw his last look—caught his last sigh. Dr. Hamilton's voice faltered with suppressed emotion. The orator was forgotten in the friend—the minister in

the man. It was not priestly power, or rhetorical display, but the audible throbbings of a stricken heart uttering itself in terse, gasping sentences, broken by sighing interjections, and shaken by the full swelling of the strong tide of repressed sorrow.

He rallied, however, by a great effort, after describing the last scene, and with something approaching to composure, uttered a few words that, alas! we may now apply to himself. Nothing more suitable could be said. Like the great musician who unconsciously composed his own requiem,* Dr. Hamilton uttered his own appropriate elegy, saying, 'Not to dwell on mournful emblems—let us reverse the picture. When could he have better died? in a greater bloom of virtue, or a higher odour of sanctity? Pain and decrepitude might have advanced rapidly with coming years. He might have been laid aside from the work he delighted in. As it is, he was a stately tree felled in its full maturity, while all its lovely foliage and goodly branches were strong, green, and redundant. As a brave champion he fell in the ranks, it is true, but his armour was bright, his face was to the foe, his death-shout was—"Victory!"'

(To be continued.)

C. L. B.

FOREIGN CHRISTIAN INTELLIGENCE.

Selected from the Correspondence of 'Evangelical Christendom.'

FRANCE.

THE above work, reporting the proceedings of an assembly of delegates recently held to give French Protestantism a better organization, &c., gives an instructive account of the original constitution of the French churches. 'The Reformation, introduced into France by Farel, propagated by Calvin, and confirmed by Theodore Beza, adopted as the base of its organization the Presbyterian system, somewhat similar to that which was established by John Knox in Scotland. Each church had a consistory, under the presidency of the pastor; seven or eight churches formed a *colloquy*; seven-

ral colloquys constituted a *provincial synod*; lastly, at the head of these several bodies was the national synod, which meeting, as often as possible, at periodical intervals, regulated the more important affairs of our communion, and determined the relations which should exist between the religious society and the political power.'

'The revocation of the edict of Nantes, by Louis XIV., virtually annulled this constitution. After the revolution of 1789, Buonaparte, then first consul, gave to the Protestants of our country the law of the eighteenth Germinal, year X., (1802,) which has been main-

* Mozart

tained until the present time.' That law omitted all mention of national synods; it granted district synods only, formed of five consistorial churches, and the members of the consistories were to be chosen from among the most heavily taxed, as if fortune were a guarantee of piety. These consistories were not to be appointed by universal suffrage; they had the monstrous right themselves to designate twelve notables to join with them in making elections. They were forbidden to promulgate new dogmatic formulas without the approbation of the Minister of Worship. The dismissal or suspension of the pastors depended almost entirely upon the civil power.

'All attempts to procure a rescision or alteration of this law failed: there was no alternative but submission or *dissolution of State connection.*'

The revolution of last February opened the prospect of a radical change; and to effect this, the assembly of Protestant delegates took place. In the composition of the assembly there was a wide difference in the number of delegates from the consistories, the mode of their nomination, and the powers with which they were vested. The subject of Church and State was early and warmly discussed. We can only give results. It was resolved, that the delegates should not vote individually, but by delegation, that is, a delegate representing, say ten churches, to give ten votes, and *vice versa*. The assembly disclaimed any power as such, to enter into communication with the government. On the main question, 'Is it right to adopt the voluntary principle, or shall we continue to receive salaries from the public treasury?'—the great majority of the assembly pronounced in *favour* of the maintenance of the union between Church and State.

'The union of the Reformed or Calvinistic and the Lutheran churches was a topic of much interest. The first constitute three-fourths of the Protestant population, and are spread over the entire surface of our territory; the latter, to the number of about 300,000, principally inhabit Alsace and certain cantons of Lorraine; they have also a church at Paris.' The union of the bodies was thought to be ineligible at

present, because they have different liturgies, catechisms, hymns, and forms of worship; but a resolution was passed expressing a hope that the ensuing general assemblies of both churches would profit by present circumstances, to unite themselves into one integral church.

The following regulations respecting the election of delegates to the general synod were ordained:—

1. That there shall be a double election in each case; each church first to elect two delegates, a pastor, and a layman; then the delegates from a certain number of churches to meet and choose deputies for the synod. As the reformed reckon 450 churches, this plan was adopted to prevent the synod becoming unmanageable from the number of its members.

2. Universal suffrage is established in the first degree of voting, to be enjoyed by all Protestants, of the age of twenty-one, who possess their civil rights. But on the question, 'By what signs, or what characteristics is any one to be deemed qualified to exercise the right of voting?'—the majority of the assembly determined that no confession of faith was necessary—no participation of the sacrament—no baptism; a determination which, viewed by itself, is significant of a melancholy declension from the stern puritanism of the early Hugonots. The sole qualification is contained in the final resolution,—“All who declare that they belong and adhere sincerely to the Reformed church of France shall be admitted to vote.” But even this declaration, asserts the writer, “will end in nothing but an empty formality.”

3. The synod will be composed of ninety-four members. The number of laymen is, as far as possible, to be equal to that of the ecclesiastics.

4. The next synod will be held at Paris.

5. The national synod is to commence its sittings, with the blessing of God, on the 11th of Sep. next. A committee of seven members, consisting of four pastors and three laymen, has been charged to take all suitable measures for carrying into effect the electoral regulations.

'The sessions of the ensuing synod will, it is evident, be troublous and momentous.

'The first assembly has determined questions of form, or electoral regulations; it has left questions of principle, as for example, that of a confession of faith, untouched. The next synod cannot follow the same course. It will be necessarily called to discuss subjects which are greatly controverted; it will be placed upon keenly disputed ground. Our religious journals have already recommenced their quarrels; a warm controversy is taking place between the *Archives du Christianisme*, the organ of the orthodox party, and the *Lien*, the journal of the latitudinarians. *M. Agenor de Gasparin* has published two letters in which he essays to prove that the separation between the two parties in the Reformed church, holding different doctrinal views, is a *duty*: he says, that the maintenance of the union with the Arian, or infidel pastors, would be an act of treason against the Lord. The *Lien* replies, that *M. de Gasparin* is a fanatic, and almost a madman. All

this does not announce pacific intentions; and it may happen, that the next synod may produce, as in Scotland, a great and irrevocable secession.'

Incident during the Revolution.

'When the people of Paris were zealously engaged in planting trees of liberty, they planted one in the front of the Institution of Deaconesses. The Rev. M. Vermeil, the president of the institution, a friend of our own, was invited to bless the tree. He replied, "It is not the manner of Protestants to bless an inanimate object, but I will pray for you, if you like." "Yes, yes," responded a thousand voices, "pray for us." *M. Vermiel* then read to them a portion of Scripture, and commended them and the nation to the care and grace of Jehovah. The multitude listened in silence and deep interest; but when the prayer was ended, they rent the air with shouts of *Vive M. Vermiel! Vive la Protestantisme! Vive la Republique!* And such was their enthusiasm that the worthy pastor with difficulty prevented them from carrying him through Paris in triumph.'

SCRAPS AND SKETCHES FROM THE HISTORY OF LITERATURE.

NO. II.—ORIGIN OF LANGUAGE.

LANGUAGE is the expression of our ideas, and their various relations, by certain articulate sounds, which are used as the signs of those ideas and relations. By articulate sounds are meant, those modulations of simple voice emitted from the thorax, which are formed by means of the mouth, and its several organs,—the teeth, the tongue, the lips, and the palate. In a more general sense, the word language is sometimes used to denote all sounds by which animals of any kind express their particular feelings and impulses in a manner that is intelligible to their own species. The divine Author of nature has endowed every animal with powers sufficient to make known all those of its sensations and desires with which it is necessary for the preservation of the individual, or the continuance of the kind, that others of the same species should be acquainted.

It is as necessary for animals to

know the voices of their enemies, as the voices of their friends, and the roaring of a lion is a sound of which, previous to experience every beast of the forest is naturally afraid. Between these animal sounds and the language of men there is, however, very little analogy. Human language is capable of expressing ideas and notions, which there is every reason to believe that animal instinct cannot conceive.

Every human language is learned by imitation, and is intelligible only to those who either inhabit the country where it is vernacular, or have been taught by a master, or by books; but the voices of animals are not learned by imitation, and being wholly instinctive, they are intelligent to all the animals of that species by which they are uttered, though brought together from the remotest parts of the world. Thus the barkings or yelps of a Lapland dog would be instinctively understood by

the dogs of Spain, Calabria, India, or any other country, but there is no reason to imagine, that a man who had never heard any language spoken, would himself speak: and it is well known that the language spoken in one country is unintelligible to the natives of another, where a different language is spoken.

Herodotus, indeed, records a fact, which, could it be depended upon, would tend to overturn the above reasoning, as it infers a natural relation between ideas and certain articulate sounds. He tells us that a king of Egypt, in order to discover which was the oldest language, caused two children, newly born of poor parents, to be brought up by a shepherd amongst his cattle, with a strict injunction that they should never hear a human voice; and at the end of the two years, they pronounced, at the same time, the word signifying bread. This is one of the many fables of that credulous historian.

The exercise of cultivated reason, and the arts of civil life, have, indeed, eradicated many of our original instincts, but they have not eradicated them all; there are external indications of the internal feelings and desires which appear in the most polished society, and which are confessedly instinctive.

The passions, emotions, sensations, and appetites, are naturally expressed in the countenance, by characters which the savage and the courtier can read with equal readiness.

The look serene, the smoothened brow, the dimpled smile, and the glistening eye, denote equanimity and good will, in terms which no man mistakes. The contracted brow, the glaring eye, the sullen gloom, and the threatening air, denote rage, indignation, and defiance, as plainly and forcibly as reviling or imprecations. To teach men to disguise the instinctive indications of their temper, and "to carry smiles and sunshine in their face, when discontent sits heavy at their heart," constitutes a great part of modern and refined education.

The words of language are their proper names, or the signs of ideas or relations. But it cannot be supposed that the Allwise Instructor would load the memories of men with words to denote things then unknown, or the signs of ideas which they had not then acquired. It was sufficient that a foun-

dation was laid, of such a nature as would support the largest superstructure which they might ever have occasion to raise upon it.

The first application of names to objects, or the invention of significant words, has often been supposed to have taken its rise from the imitation of the voices of animals or the sounds produced by various natural causes. The serpent hisses, the bees hum, the thunder peals, the tempest roars, the wind howls among the mountains; the savage listens, and imitates the sounds which salute his ears, and the word which he pronounces serves afterwards to teach to himself and his companions the idea of the object which first gave occasion to its utterance.

To suppose words invented, or names given to things in a manner purely arbitrary, without any ground or reason, is to suppose an effect without a cause. There must always have been some motive which led to the assignment of one name rather than another, and we can conceive no motive which would more generally operate upon men in their efforts first towards language, than a desire to paint by speech the objects which they named in a manner more or less complete, according as the vocal organs had it in their power to effect this imitation.

A certain bird is termed the cuckoo, from the sound which it emits. When one sort of wind is said to whistle, and another to roar; a fly to buzz, and falling timber to crash; when a stream is said to flow, and hail to rattle, the analogy between the word and the thing signified is plainly discernible. Thus in all language a multitude of words are to be found that are evidently constructed upon this principle.

Having thus briefly stated, and endeavoured to prove, that language was given to man by Divine inspiration, to communicate our ideas to each other, or express our wants and our wishes, and to praise the Giver, it becomes us as rational beings to make the best possible use of this blessing; and avoid, as far as it is in our power, perverting this inestimable gift to any bad purpose. The best use we can make of this Divine endowment, is the cultivation of our minds in the practice of virtue—a thirst after knowledge—the love of truth—and above all, a desire to

"search the Scriptures," that we may
"become wise unto salvation."

LITERARY SELECTIONS.

MINISTERS OF THE 18TH CENTURY.
WILLIAM GRIMSHAW.

LIKE many in his day, William Grimshaw struggled through years of doubt and perplexity, into that region of light and assurance where he spent the sequel of his fervent ministry. His parish, and the radiating centre of his ceaseless itinerancies, was Haworth, near Bradford, in Yorkshire, a bleak region, with a people as wild, and almost as ignorant, as the gorse on their hungry hills. From the time that the love of Christ took possession of his soul, Mr. Grimshaw gave to his service all the energies of his ardent mind and powerful frame. His health was firm, his spirit resolute, his understanding vigorous and practical, and having but one object, he continually pursued it, alike a stranger to fatigue and fear. With a slice of bread and an onion for his day's provision, he would trudge over the moors from dawn to summer dusk, in search of sheep in the wilderness, and after a night's rest in a hay-loft, would resume the work. In one of his weekly circuits he would think it no hardship to preach from twenty to thirty times. When he overtook a stranger on the solitary road, if riding, he would dismount and talk to him, and rivet his kind and pathetic exhortation with a word of prayer; and into whatsoever company thrown, with all the simplicity of a single eye, and the mild intrepidity of a good intention, he addressed himself to his Master's business. It was he who silenced the infidel nobleman with the frank rejoinder, 'The fault is not so much in your lordship's head, as in your heart;' and many of his emphatic words haunted the people's ears, till they sought relief by coming to him, and confessing all their case.

When his career began, so sottish were his people, that it was hardly possible to draw them out to worship, but Mr. Grimshaw's boldness and decision dragged them in. Whilst the Psalm before the sermon was being sung, he would sally forth into the street and the

ale-houses to look out for loiterers, and would chase them into the church; one Sabbath morning, a stranger riding through Haworth, and seeing some men bolting out at the back windows, and scrambling over the garden wall of a tavern, imagined that the house was on fire, till the cry, 'The parson is coming,' explained the panic. By dint of pains and courage, he conquered this heathenish parish; and such was the power which attended his preaching, that, in later life, instead of hunting through the streets for his hearers, when he opened his church for a short service at five in the summer mornings, it would be filled with shopmen and working people ready to commence their daily toil. And so strong was the attraction of his earnest sermons, that besides constant hearers who came from ten to twelve miles all around, the parsonage was often filled with christian worthies who came on Saturday nights from distant towns. And when they crowded him out of his house into his barn, and out of the church into the church yard, he was in all his glory, and got up on Monday morning early, to brush the shoes of the far-come travellers.

He was a gallant evangelist of the Baptist's school. Like the son of the desert, he was a man of a hardy build, and like him of an humble spirit, and like John, his joy was fulfilled when his Master increased. At last, in the midst of his brave and abundant exploits, a putrid fever, which, like Howard, he caught when engaged in a labour of love, came to summon him home. And when he was dead his parishioners came, and—fit funeral for a christian hero—bore him away to the tomb, amidst the voice of Psalms.

FAMILY CIRCLE.

CONFESSION OF A ROMAN CATHOLIC.

Leger Ritty, a Roman Catholic, emigrated to America in 1828, and with his associates continued a course of dissipation in Philadelphia, at the same time attending mass, and the confessions of the church. One of his companions, of weak constitution, dying from intemperance, awakened him somewhat to a sense of his condition. Sick-

ness about this time seized him, and he lay sick for three years at Pittsburg.

'In this situation,' he writes, 'the Spirit of God affected my heart, and I saw myself in a light in which I had never seen myself before,—a great sinner in the sight of God, on the brink of eternity, without any preparation to meet my final Judge. I remained, however, so confirmed in the doctrines of the Roman Catholic church, that I thought the reading of a great many masses for me might deliver me from my sins, and afford relief to my troubled mind. But as the priest in Pittsburg charged me fifty cents for each mass he read for me, and I was reduced to poverty by my drunkenness and protracted sickness, I could not raise the money to pay him for the number of masses I thought necessary. I had, however, in the meantime, a good opportunity to send to Germany to have mass read for me there, and as I could get it done much cheaper there, I of course readily embraced the opportunity. I wished to make my little means go as far as possible, and therefore sent over two different sums, the first thirty francs, and the second fourteen. The franc is a French coin, worth about twenty cents of our money. For this amount I got forty masses read, being more than twice as many as I could have had in Pittsburg for the same amount. I had also learned the prayers of the church, and frequently said them over. But all this had not the desired effect. I found that the priest could not deliver me from my burthen of guilt. I finally became so deeply awakened and sensible of my lost condition, that I sometimes feared the earth would open and receive me, with my load of sins upon me.

'I now left off praying to the saints, and commenced praying from my heart to God, that he would have mercy upon me, and forgive my sins. During my three years sickness, I was three weeks in this awakened condition, when my distress of mind became almost intolerable. I resolved to get a Bible, as I could live no longer in this way. The priest refused to let me have one. I offered him ten dollars for a copy, but still he refused; and then, poor though I was, I offered him twenty dollars; but he told me I could not have one on any terms; and that the Bible was not for the common people. I replied to him,

that I must have a Bible, and that if he would not let me have a copy, I would go to the Protestants for one. He appeared angry with me, opened the door and drove me out of the house, telling me to go to church every Sabbath, and he would preach the gospel to me. I wanted to relate to him the sorrows of my heart, and tell him how bad I felt, but he would not hear me.

'After I left the priest, I had my fears that if I obtained a Protestant Bible, it might not be genuine, as I from a child had been made to believe that the Protestant Bible was an heretical book, and that it only deceived those who read it. I however, finally concluded that my condition could not be made any worse by its perusal, and resolved to embrace the first opportunity to get one. God, in the order of his providence, soon caused me to succeed in my effort, which was in the following manner. One morning, as I was walking out, I met a woman with a Bible in her hand, which she obtained from the American Bible Society. I asked her if she would sell it, to which she replied that she would. I then asked her if it contained the whole of the word of God—the Old and New Testament? She said it was all perfect, excepting that Martin Luther's name had been torn out of the title-page; her husband would not suffer a book to be in his house with Luther's name in it. I did not object to it on that account, for we had been taught to believe that Luther was an arch heretic—that he had deceived a great number of people, and was now chained to the bottom of hell for his wickedness. In fact, I was rather glad that his name had been torn out. After I had obtained the Bible, I went to seek for christians among the German Protestants, thinking that all Protestants, who had the Bible, were good people. But in this I was much mistaken. I found that many of them cursed and swore as much as any of the Roman Catholic Germans with whom I had previously been associated.

In 1833, I removed to Cincinnati, hoping to find some one who would comfort me; but no sooner had I landed, than I was met by some of my old Roman Catholic associates, and the first thing they offered me was a bottle of whiskey. I refused to drink. This made them angry, and they called me a

Methodist. At this time I had not become acquainted with the Methodists, as it was before they had established missions among the Germans. About this period, Mr. H. came to Cincinnati, and professed to be a preacher sent of God to teach the right way of salvation. I went to hear him for some time, but soon found he was not the man he professed to be, and, therefore, forsook him. I, however, continued to read my Bible, by day and by night; and went from house to house, among Catholics, telling them that we all had been wrong, and that we must change our manner of living, or we should all be lost. About five weeks after I came to the city, I was talking with a family on the subject of religion, and as I left the house, I felt the burden of my sins roll away; and, like the man that had been healed by Peter and John, I could leap for joy and praise God for his goodness and mercy to me. Thus, without a friend to instruct me in the path of salvation, God led me in a way I had not known, and delivered my feet from the horrible pit and the miry clay, and established my goings. I went from house to house, praising God, and telling what he had done for my soul. Some drove me out of their houses, and abused me much, yet this did not discourage me. I was exceedingly glad that I had been delivered from my superstition, for I had been brought up to believe that ours was the oldest, and, consequently, the only true church in the world: and so strong were my prejudices, that I used to burn and destroy all the religious tracts that were given to me. But now, blessed be God, I felt that a great change had passed upon me. My blind eyes were opened, and I found the greatest delight in reading the holy Scriptures.—*American Paper.*

WITHOUT GOD IN THE WORLD.

IF the import of these words be rightly weighed, they describe a state of destitution exceedingly dreadful; a kind of destitution which awes the mind that comprehends it. Without God—living, feeling, thinking, acting, as though that great and glorious Being were not; and of course receiving from him none of those blessings which flow only to the soul that recognizes, loves, and rejoices in his being and perfections.

Without God in the world—in *this*
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world, where we so greatly need him; in this world where he is willing to be found and waiting to be gracious, and where he has revealed the way of access to himself; in this world where, if we fail to make him our Father and Friend, we secure our eternal seclusion from his love; in this world where, if any where, or ever, he must forgive our past sins, and preserve us from future fatal wanderings; to be without God in these and all other high and holy relations, is, we say, a state of destitution, at the length and breadth of which the soul shudders. It is a kind of destitution, a description of want, for which there can be no provision by substitute or compensation. If there were but a single case of such a nature—if, instead of the multitudes of the ungodly, there was but one of whom it could be written, 'He is without God in the world,' and we could take this case by itself, and consider it distinctly and without distraction, and dwell upon all that is comprehended in that dreadful description, we could not very well avoid being overcome and crushed by the awfulness of such a person's state.

The fact, however, that not one only but millions, a vast majority of our fellow pilgrims to eternity, are in this dreadful state, should in reason not diminish but increase our sense of the awful condition of the world lying in wickedness around us, and impart new vigour to every effort for the salvation of souls.

And let us inquire, also, whether this expression, 'without God,' is not often descriptive of our own state. Is it not true that much of our time, and in many of our doings and thoughts, we are 'without God?' Are we not sometimes without him even in the sanctuary and the closet, as well as in much of the every day business of life? Alas! how often does it happen that God is not in all our thoughts, that he is excluded from our meditations, banished from our homes, rejected from our counsels! These are inquiries which it may be painful to press upon our consciences, but which, nevertheless, we are deeply concerned to answer.—*N. Y. Evangelist.*

SATAN A FISHERMAN.

I was some time since walking upon the wharf where a fishing boat lay, and as I was passing and repassing, the mas-

ter was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said:

'Sir, I am unacquainted with your business—what kind of fishes are these?'

He replied, 'They are cod-fish.'

'How long are you usually out in order to obtain your load?'

'Two or three weeks,' was the answer.

'At what price do you sell them?'

He informed me.

'Well, have you not hard work to obtain a living in this way?'

'Yes, hard work,' said he.

I inquired, 'With what do you bait these fish?'

'With clams.'

'Did you ever catch mackerel?'

'Yes.'

'And I suppose you bait them with clams, too?'

'Oh, no,' said he, 'they will not bite at clams.'

'Then you must have different kinds of bait for different sorts of fish?'

'Yes.'

'Well, now, did you ever catch a fish without a bait?'

'Yes,' said he, 'I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in.'

'Now, sir,' said I, 'I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook.'

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, 'I guess that's a minister.'—*Christian Mirror*.

THE AFRICAN AND HIS DOG.

When the devoted missionary, Robert Moffat, was in England, he told an amusing anecdote of a poor African who lived near to one of the missionary settlements, and whose dog by some accident had got possession of a Testament in the native language, and torn it to pieces, devouring some of the leaves.

This man came to the missionaries in great dismay, and laid his case before them. He said that the dog had been a very useful animal, and had helped him to protect his property, by guarding it from wild beasts, and also in hunting and destroying them; but that he feared he would be useless for the time to come. The missionaries asked him how was this? And why should not his dog be as useful as formerly? As for the injury done, that was but an accident, and the Testament could be replaced by another copy.

'That is true,' said the poor man, 'but I am afraid that the dog will be of no further use to me. The words of the New Testament are full of love and gentleness, and after the dog has eaten them, it is not likely that he will hunt or fight for me any more.'

INDIVIDUAL PIETY AND INFLUENCE.

EVERY Christian professor who is not labouring to be conformed to the image of Christ, is depriving mankind of some good which can be communicated by his agency. On the other hand, he who lives in habitual communion with God is surrounded by a divine influence, silent and impalpable, it is true, yet not the less real. Like the high priest, he comes from the holiest place with the odour of incense fresh about him. His life is the most eloquent of sermons, and the amount of good which he does, merely by living in the world as a christian ought to live, is beyond the power of human calculation. To the church, pious example, though of very high importance, is not essential to appreciation of the truth and sanctity of our faith; but the exclusively worldly man gathers most, if not the whole of his ideas of true religion, not from the standard and testimony of the Bible, nor from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of man's life which he reads: and as its page is fair or blurred, so does he decide upon the nature and the value of the faith whose characters, it is alleged, are written there.—*Treffrey*.

REVIEW.

FOUR LECTURES ON THE CONTRASTS OF ANCIENT AND MODERN HISTORY. By FRANCIS W. NEWMAN. *Fcp. 8vo. pp. 132. London: Taylor and Walton.*

THE Lectures here given to the world in a printed form, were in the first instance delivered at the Manchester Athenæum. The author states in his prefatory notice that he has been induced to publish them, a year after their delivery, 'by finding that they proved interesting to persons who read the report of them in the local newspapers.' Do our readers enquire who is the author? we reply, he is an accomplished scholar,—the present professor of Latin in London University College,—the brother (we believe) of Dr. Newman, of Oxford notoriety,—himself once a student at Oxford, but now a Nonconformist; and the author of one or two anti-state-church tracts. His little book, however, now before us, is not a professedly religious one; neither has it any direct bearing upon any of the great religious questions of the day; it does not, in fact, belong to the kind of works of which a lengthened notice is ordinarily looked for in a periodical like this. Still, we have our selves derived so much pleasure and instruction from the perusal of it, that we believe we shall be doing good service in bringing it more fully before the attention of our readers. We confess that we have long been of the opinion expressed by the late Dr Arnold, that what at the present time is most needed in our literature is, not so much more books on religious subjects, as books on ordinary subjects written on christian principles. Now the book before us appears to us to be one of the sort required. It is just the thing to put into the hands of the thoughtful, reading young people in our congregations. It will teach them all some things which they do not know, and many other things which they do know it will present to them in a new and striking light. That it may however, be clearly understood what is the nature of the work, and who are the parties to whom it will be interesting

and useful, we will proceed to give a brief outline of its contents. The subject is, the contrasts of *ancient* and *modern* history—understanding by *modern*, chiefly *christian* history; yet not so exclusively as to omit all mention of the *Mahommedans*. The first lecture is devoted to a notice of *moral and general* contrasts, and brings before us, in their connection with the ancient and modern world, the subjects of slavery, favoured races, the ancient and modern notions of landed property, peace, the differences of political constitutions, &c. We will give as a specimen of the style a paragraph from the section on slavery.

'The first matter to which I must advert will be easily remembered by the word *slavery*. In modern Christendom slavery is an anomaly, an extraordinary exception. It had pined away and vanished in Europe; and when first it was established in the American colonies, no one dreamed that it could be permanent: nor will it be so. The great nations of North and South America, among whom it now exists as an extended and active system, are disgraced by it in the eyes of Europe. They themselves know that it is an unnatural, unjust, dangerous institution, doomed by the voice of conscience and suffrage of reason to total extinction: but as to all this, the ancient world was in general the direct reverse. Slavery was with it not the exception, but the rule. No philosopher theorized against it; no philanthropist was ashamed of it; no statesman dreamed of taking measures to destroy it. The savage who wandered over the *steppes* of southern Russia, needed a slave to milk his mares, and blinded him lest he should escape: even the simple and comparatively virtuous German, in his forest hut, loved to be attended by a menial bondsman, equally with the voluptuous monarch of Persia. The Lacedæmonian warrior regarded slaves as essential to his existence; important alike in the camp, on the field of battle, and in his home: the wealth and vast commerce of the little but celebrated island of Ægina depended largely on the slave trade. Slaves were in those days not mere cattle, useful for their brute force and for little beside: they were often persons of greater accomplishment than their masters; and this accomplishment enhanced their marketable value. Some persons kept schools of slaves, in which they instructed them in

music and other elegant arts; or in arithmetic and book-keeping, in cooking and washing, in agriculture and its kindred branches, and every sort of trade: a clever and well-trained slave of course fetched a high price. Again, you must carefully remember that these early bondsmen were but rarely blacks, and in any case there was no prejudice against that colour; the ancient slave trade raged most cruelly against civilized man. In time of war, all captives from the enemy, however seized, became booty and personal property, exactly on the same footing as other chattels. Pirates, even in peace, prowled along the coasts and often carried off as prey any promising children, handsome-looking women or stout men, on whom they could lay hands; and in many cases the same ship played the parts of merchant and kidnapper, as occasion might serve. After the successful siege of a town, nothing was commoner than for the entire population, young and old, of both sexes and of all ranks, to be sold into bondage; and at such times slaves often became what is called a *drug* in the market, which might be had for a trifle. It thus frequently happened, that the well educated and delicately nurtured were degraded beneath humanity: yet dreadful as was the personal suffering to individuals, the result was in one sense more favourable to slaves, as a class, than the very different state of modern colonial bondage. Slaves, as such, were less despised, and there was not so great a chasm, as to moral feeling, between them and the free community. The free born were probably better treated in slavery than others, as they were certainly often ransomed on easy terms, and even set free by benevolent persons, or by grateful masters. In no two countries was the actual or legal state of slaves quite the same; and in some the transition from slavery to serfdom was not great. These seem to have been among the reasons which blinded thoughtful persons to the essential immorality of the system, however modified.'

The first lecture closes with a most eloquent passage on the influence of free and extended commerce in promoting friendship and peace among the nations. We would fain quote it but forbear for want of space. The second lecture brings before our notice the *religious* contrasts of the ancient and modern world. We have exhibited to us 'Paganism, variously, and intensely divided, unaggressive for the most part, easily tolerant of national diversities, but most intolerant of individual eccentricity:—Mahomme-

danism, aggressive in an eminent degree, yet more greedy of comrades than of subjects; tolerant so far as to allow life and social rights to unbelievers, yet degrading them into an inferior caste; allowing of slavery; fostering polygamy and despotism; yet recognising a common faith as a bond of nations. Lastly, we observe christianity struggling against military power by the help of its own centralization in Rome, elevating civil rule in an early stage of national life, strengthening the lower classes, and aiding to put down slavery; cementing Europe into a Christendom, and stimulating it against foreign invasion; but on the other hand, when schism arose, we see the same religion exciting wars of the most deadly character and prodigious scale; rousing individual consciences to rebel against established creeds yet arming established creeds to cut down the rights of conscience, until prowess or obstinacy decided the strife which theology could not solve, and the state began to abjure religious arbitration.' It should be observed with respect to the use which has just been made of the word *christianity*, that Mr. Newman states at the outset of his second lecture that his business is not with theology, but with history,—that he is about to treat, not of what the christian religion *ought* to have been, but of what it *has been*. In this part of his subject he has introduced some pertinent and striking remarks on religious toleration and the church and state question. He considers that we have abundant evidence for believing that in future history it will be thought no part of the state to direct the faith of the people, or in any way to claim obedience in things spiritual. When speaking of the influence of christianity during the middle ages, he shows that even the Romish centralization system, which must be regarded as a corruption of christianity, was during those fierce and troublous times overruled for good. It enabled the clergy who were on the whole the men of peace, and whose interests were for the most part bound up with those of the common people, to contend with greater effect against the violence of the rude warriors among whom they lived. The following paragraph whilst it will

interest some of our readers will also serve to illustrate the point referred to.

'In Mahomedanism, as has been stated, the power of the ecclesiastic has never sufficed to curb or withstand that of the military leader, whilst in modern European history the opposite phenomenon is the most characteristic feature. And why has this been? If not the only, yet perhaps the chief reason is found in the multiplicity of the martial nations, as contrasted with the unity of the ecclesiastical system. The centralization of church authority in Rome was already far advanced when civil government was in chaos, and military chieftains numerous. Much of the actual progress of events was no doubt due to the position of Charlemagne and his immediate ancestors, who, having been only mayors of the palace to the French king, usurped the royal power, and obtained a sanction for it from Rome and the Pope; two names, of which each singly had weight with vulgar ears. The great Charles himself, was crowned in Rome with the iron crown of the Lombards, by the hand of the Holy Father; and the secure possession of so large a part of Italy, as the temporal dominion of the Papal See, is (to this day) due to the favour of Charlemagne. Thus in Europe the spiritual power gained a firm temporal and independent basis in the south, while it was preaching, teaching, or intriguing to establish itself in the north. If national churches, such as the Reformation set up, had gained existence four or five centuries earlier the church would everywhere have become the mere tool of the crown; and whatever difference of opinion there may be, whether it is a change for the better, that in these later times the clergy of Protestant countries have shown such subservience to the state, it cannot reasonably be doubted that it would have been for the worse at an earlier period. But a king of England or France, or an emperor of Germany, who fell into conflict with one of his bishops, soon found to his inconvenience that the bishop was countenanced by the Pope, and that the Pope's name carried with it the support of all the ecclesiastics everywhere, and that their influence brought against him the feelings and the weapons of many a baron and duke, and even of kings. Thus, although the spiritual power was in each separate state weaker than the military, yet, since the former was fixed in a centre out of reach, and occupied exclusively by the spiritual authority, neither of the two combatants could annihilate the other's agency, or appropriate it as his own. This is the grand peculiarity of the

Middle Ages, distinguishing them alike from Mohammedanism, and from the earlier Pagan systems.'

The third lecture discusses *special political contrasts*, under the several heads of *despotisms, constitutional monarchies and republics*; whilst the fourth and last exhibits to us the contrasts depending on *the balance of power*, the nature of *commercial states*, and on the progress of *art and science*. We think it likely that the last lecture will to general readers prove the most interesting of all. In it is discussed, among other things, the effect of the discovery of the mariner's compass, and of gunpowder, of the invention of paper, the printing-press, the coach-spring, and the steam-engine. Towards the close occur some interesting and appropriate remarks on the uses of the study of history, and the whole concludes with a well-timed and eloquent allusion to the present position and duty of England. 'We will not,' says the lecturer, 'say to her, as Virgil to the rapacious Rome: "Do thou remember to rule the nations by thy sway;"' but, 'Do thou, oh Britain, set before the nations a pattern of wise domestic rule, and make thy millions happy.' Much, much remains to be done. Our advantages are immense; self-gratulation therefore is less called for than shame and sorrow, that our course hitherto has been rather a preparation of tools, than an efficient work. Our forefathers loved war, and their children suffer the penalty. During such excitement and danger the public interests are neglected and national institutions decay; unjust laws creep in, and disaffection spreads wide and deep. This is the old beaten road to ruin, marked in every handbook of history, along which this nation was posting for a full century; but the corner is safely rounded, the course is changed, our rulers have gained timely warning of the public danger, and the men of peace have won many bloodless victories over misrule and antiquated error. Let the present movement for justice to all that are oppressed, and mercy to all that are wretched, be carried forward steadily, and (in spite of all her follies and her crimes) no nation on earth will deserve more gratitude and admiration than England.'

We fear that we have already extended our account of these lectures to too great a length for some of our readers; we will therefore, abstain from further comment, and merely add with respect to the *getting up*, &c. of the book, that although the exterior is exceedingly plain, the type is good, and the price reasonable. S.

THE GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE: *a Letter to the Chairman of the Board of Directors, &c.* By REV. J. PEGGS. *Ward and Co.*

We do most heartily wish that the disgrace of supporting Hindoo idolatry was effectually removed from the British Hindoo government. The payment of an annual grant for the support of the priests and prostitutes of a heathen temple, reflects the highest discredit on a christian government, and encourages the deceiving ministers of Juggernaut to represent them as paying homage to this idol, and thus increases the delusion of the multitude. The perusal of Mr. Peggs' pamphlet does not afford us all the encouragement to expect a speedy dissolution of this connection that we could desire. Whether it be from motives of state policy, or from considerations of an inferior kind, perhaps is not material to us, but the fact is that there has been a prevailing indisposition on the part of supreme authorities, to abstain from giving a governmental sanction to the prevailing superstitions. This is apparent from the fact, that on some plea or other the grant of money to the idol is continued. In this pamphlet Mr. Peggs refers to the history of British connection with Juggernaut, from the taking of the province in 1803; and seeks to show from various minutes and parliamentary papers, &c., that though the conquering party paid undue respect to the pagoda, &c., of Juggernaut at the capture of Orissa, and interfered with its temple and devotees unnecessarily, yet that no pledge of permanent support has been given. The opinions of various distinguished persons are inserted in this pamphlet; and from them, though some advocate the continuance of the grant, we arrive at the conclusion that no such pledge was ever given.

THE HISTORY OF ROME; *from the Earliest Times to the Fall of the Empire.* For Schools and Families. 12mo. pp. 438. *Tract Society.*

THIS is a volume which we shall be glad to see generally adopted in schools. It is superior to anything of its size and compass at present existing, as a history of the astonishing power that once gave laws to the world. It includes notices of the political constitution, laws, religion, and advance

from obscurity to universal empire. It is written in a christian spirit, and advantage has been taken of the various progress that has been made in modern times in historical knowledge and inquiry. It contains three maps, and has a copious index.

SCHOOLS OF ANCIENT PHILOSOPHY.

THE ATMOSPHERE AND ATMOSPHERICAL PHENOMENA. *Tract Society.*

THE former of these numbers of the 'monthly series,' gives a condensed account of the ancient schools of philosophy, from the period prior to the Pythagorean school, to the Stoics and their successors. It contains much useful information, and shows how uncertain and vague are the thoughts of men, when destitute of the guidance of revelation.

The latter number is replete with scientific information and interest.

THE CHRISTIAN CITIZEN; *his Duty to the Government and his Fellow-subjects.* A Lecture delivered in the Baptist chapel, Sudbury, Suffolk, April 12th, 1848. By SPENCER MURCH. T. Wright, Sudbury.

A WORD TO THE MASSES ON THEIR RIGHT TO THE FRANCHISE, and the Means of Attaining it. By A NORWICH OPERATIVE. Author of 'A Voice from the Millions.' *Houlston & Stoneman.*

THESE two pamphlets contend for the same right. The former is intended to discourage anything outrageous in the attempt to attain it; and the latter points out—unity, firmness, consistency, and perseverance, as the means. We much fear that the confusion in Ireland, and the proceedings of unprincipled demagogues at home, will retard the cause of universal freedom. Our taxation is oppressive, our government extravagant, and our representation inadequate, and controlled by aristocratic influence; but even these evils will be borne rather than the rule of such men as the king of Munster, or Englishmen of his clan.

COMMON SENSE, versus BAPTISMAL SALVATION; or *Strictures on 'An Address to the Parishioners of St. Stephen, Wallbrook, and St. Bennet.'* Signed 'G. Croly, LL.D., Rector.' Reprinted from 'the Universe.' *Partridge & Oakey.*

JUST, and not too severe.

LITERARY NOTICE.

Dr. Burns' Tour in the United States and Canada, done up in three forms—stiff paper covers, 1s. 6d., cloth, 2s. 6d., gilt, 2s. 6d.—is now ready, and may be had of all booksellers. Only a very small edition has been printed, therefore early applications will be necessary.

CORRESPONDENCE.

QUALIFICATIONS FOR THE OFFICE
OF DEACON.*(In reply to a Query.)*

DEAR SIR,—Will you allow me to offer a few remarks in answer to a query proposed in your last month's Repository, 'Whether a Christian church is at liberty to elect any member to the office of deacon who is never known to pray with his family, or at any meeting of his friends—private, social, or public?'

No rational doubt can, I think, exist in the mind of any true christian, that the office of deacon in a church is one of considerable importance, and ought by no means to be occupied by any man who fails to exhibit the possession of true, genuine piety. I would, however, with your permission, beg in the first place, respectfully to ask the querist, what he means by the expression, 'never known to pray,' &c. Known—to whom? to the public generally? or to the church as a body? or to his family? or to himself?

This, as it appears to me, is by no means a futile enquiry, inasmuch as at least in private, he may not only engage in, but much enjoy acts of devotion, while at the same time, from diffidence or mistrust of himself, he may not venture to engage in company with others. Not a shadow of doubt can exist that there are persons of this character who do stand members of our churches; men who feel as though they dare not open their mouths to utter a syllable publicly; men who are never known, except by God and their own hearts, to pray at all; while at the same time they exhibit pre-eminently in their life and conversation the spirit and temper of the meek and blessed Jesus. Cases of this description may be rare we grant. They may be isolated. Suffice it to say that they exist, or at any rate that there is nothing in the nature of things against it. Indeed it is tacitly admitted by the querist himself, that the person in question may be a fit member for christian communion; the only doubt is, whether, being eligible to a place in the church, he is eligible to fill the office of deacon.

The investigation is thus simplified. It is resolved to this,—'Is a church at liberty to elect a member of its body to the office of deacon, (although otherwise qualified) merely because he does not engage in prayer, excepting in his own private retirement. If this be the question, and I suppose it is, we may answer it by considering,

2. *The special duties and the Scriptural qualifications for the office.*

There can be no doubt, by a reference to

the Acts of the Apostles, that the special duties of the deacon are to take care of the poor, and to look after the general temporalities of the church. In other words, their office is *secular* rather than *spiritual*.

They were originally appointed, not on account of any lack of persons to conduct devotional exercises, but simply because when the number of disciples multiplied, and when they had all things in common, 'there arose a murmuring of the Grecians against the Hebrews, that their widows were neglected in the daily ministration.' The apostles naturally enough thought it unfit that they should leave the word of God to be absorbed in these mercenary matters, 'wherefore,' say they, 'look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business: *But we will give ourselves continually to prayer and to the ministry of the word.* We do not by any means adduce this to exempt the deacons from prayer; all for which it is adduced is to show that *as deacons* they were under no obligation at all *by virtue of their office* to engage publicly in any exercises of devotion whatever. And we find accordingly that the qualifications so minutely specified, both in Acts vi. and 1 Tim. iii, perfectly harmonize with this.

Not a single syllable exists as to those qualifications which are peculiarly necessary for conducting public or social worship.

They were to be men of '*honest report*,' and for this we can see the reason, inasmuch as money matters and other secular interests were to be entrusted to them, demanding a character elevated above all suspicion, that thus the world might not have it in its power to urge their failings as a taunt against religion.

They were to be '*full of the Holy Ghost*,'—that is, men deeply imbued with the spirit and power of true godliness, that thus in their elevated and responsible station, they might recommend the gospel to others, and feel a sympathetic tenderness of heart for the privations and distresses of the poor.

They were to be full of '*wisdom*,' by virtue of which they might discriminate between the deceitful impostor and the sincere, though poor christian; tender their advice where that advice was needed, and distribute in judicious proportion the money entrusted to them.

They were to be '*grave, not double tongued, not given to much wine, not greedy of filthy lucre*,' &c. Now it must be obvious to all, that the qualifications here enumerated, with others which the apostle mentions, partake rather of the high and blessed *morality* of

the gospel, than of those spiritual *gifts* as they might be designated, which enable the christian to lead with pleasure and profit devotional exercises. If we have deacons exhibiting all these traits of character we may be well satisfied, being fully assured that though they may never in their whole life have prayed either socially or publicly, they are men of prayer and ornaments to their christian profession. I would remark,

3. That in the selection of any office-bearers in the church, it is our duty to select those who *upon the whole* are the most fit for their office.

Do you complain of such a deacon because you have never heard him engage in prayer? You admit, perhaps, that in other respects, he is a credit to religion. You admit, it may be, that he is a man of honest report; that he possesses much of the wisdom of this

world, and as much of the wisdom which is from above. You grant that he exhibits a gravity and consistency of deportment, but you think of some one else as more eligible to the office, because you know that he conducts public and private devotional exercises. But the question is, are his qualifications *upon the whole* more in accordance with the requirements of Scripture? He can pray,—But is he a man of honest report? He can pray,—But is he double-tongued? He can pray,—But is he greedy of filthy lucre? He can pray,—But is he given to much wine? This, Mr. Editor, as it appears to me, is the proper light in which to view the subject, and if either you or any of your correspondents see any objection to this view, I shall be most happy to be put right.

Yours respectfully, J. B. S.

OBITUARY.

SAMUEL GARNER was born at Fleckney, in the year 1791; and when young attended the parish church, there being then no other place of worship in the village. Although his character was not stained by any of those vicious and immoral practices which are the ruin of many young men, yet he remained destitute of that change of heart which is necessary to salvation, till he had reached his twenty-seventh year, when it pleased the all-wise Disposer of events to lay his afflicting hand upon him; and so heavy was this affliction, that his life was despaired of. While thus afflicted he began to think upon his latter end,—he saw himself to be a guilty, undone, and helpless sinner, without Christ and without hope in the world; and he resolved through grace to cast himself on the mercy of God in Christ, and henceforth to walk in the way of holiness; and judging from his subsequent career, the writer can confidently assert that he arose from his couch a new creature in Christ Jesus. To him 'old things were passed away, and all things become new.'

His constitution was so weakened by this affliction that he never afterwards enjoyed perfect health. Owing to his natural diffidence and that meek humility which ever after adorned his character, he did not make a public profession of religion for several years, although it was manifest to all who knew him that he had passed from death unto life. In the spring of 1835, a pleasing revival took place in the G. B. church, Fleckney, and our departed friend was led to feel the importance of uniting himself with the visible church of Christ; and accordingly he offered himself as a candidate

for baptism and church fellowship, and was cordially received. He was baptised and united with the church, on Lord's-day, May 29th, 1835; and from that time till his death he continued an humble follower of the meek and lowly Jesus. His trials, arising partly from poverty and partly from bodily affliction, were neither few nor small; but he received them all as from the hand of his heavenly father, and was seldom, if ever, heard to utter a murmuring word. During his last affliction his mind was tranquil and happy, and as his outward man decayed his inward man was renewed day by day. He much enjoyed the visits of his christian friends, and delighted to meditate and converse on the love of God, the sufferings of Christ, and the glory that shall follow. Thus he continued, rejoicing in hope of the glory of God, till Wednesday morning, March 1st, 1848, when his faith was changed to sight, and hope to full fruition, and his happy spirit left its clay tenement and winged its way to that better world where the inhabitants never say, I am sick, and where God wipes away all tears from their eyes, aged 57 years. Subsequently his death was improved at Fleckney, by Mr. Isaac Preston, of the Leicester Academy, in a very impressive and appropriate sermon, from Job xiv. 14., 'All the days of my appointed time will I wait till my change come.'

G. C.

SARAH EASTWOOD, widow of the late Thomas Eastwood, of Hebden Bridge, and a member of the G. B. church at Birchcliffe, died October 21st, 1847, in the eightieth year of her age. She was much attached

to the General Baptist cause, and possessed a good understanding, connected with sterling piety to God. In the course of her pilgrimage she waded in deep waters with affliction in her family, but maintained an unshaken confidence that her Saviour would never leave her nor forsake her. She was much respected by the church, and the friends who went regularly to hold public prayer meetings at her house. In the year 1837, her son John died a widower, and left six small children; she took these into her house, and brought them up with as much care as if they had been her own. She was very fond of reading the Scriptures, and the night on which she died, as she had not been so well for a few days, a neighbour came in to see her, and also to see her granddaughter, now in the last stage of consumption. She laid down her Bible and spectacles on the table, and in a few minutes died in her chair. 'Be ye also ready, for in such an hour as ye think not the Son of man cometh.' She was interred at Birchcliffe; and on Nov. 7th, her minister preached a funeral sermon, from Hebrews xv. 5. to a very large congregation. H. H.

ELIZA DEACON, only daughter of Mr. Thomas Deacon, Baptist minister, Bourne, Lincolnshire, was born April 13th, 1821. At an early age her heart was graciously opened to receive the truth as it is in Jesus. On the 8th of October, 1837, she put on Christ by baptism, and was united to the General Baptist church, Dover-street, Leicester. From that time to the period of her death, she gave evidence of being a new creature in Christ Jesus.

Naturally of a modest and retiring disposition, her virtues were best known to those who were the most intimately acquainted with her.

Her last affliction, though long and very severe, was sustained with christian resignation. Early on Sabbath morning, May 28th, 1848, she yielded up her spirit to him who gave it, and entered upon that rest which remaineth for the people of God. She died relying on the finished work of our Divine Mediator, and in humble yet confident hope of a joyful resurrection.

W. T. D.

MRS. ELIZABETH GREENWOOD, for thirty-one years a consistent member of the General Baptist church, Burnley, Lancashire, entered into the rest prepared for the people of God, March 8th, 1848, in the sixty-fourth year of her age. Mrs. Greenwood was blessed with a pious mother, who early conducted her to the house of God. It is evident that at a very early age she became the subject of serious religious impressions. The Holy Spirit of God, while in very tender years, strove with her, to bring her to a knowledge

N. S.

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of the Saviour. Her pious mother was a member of a Baptist church, and although her preferences were still to the Baptist persuasion, yet when Divine Providence removed her to a place where there does not appear to have been any of the denomination, she attended a place of worship in connection with the established church. Thus proving that though a dissenter from choice and principle, she was not a bigot. Soon after she settled in Burnley, providence directed her steps to the General Baptist chapel, and ever afterwards she was firmly attached to its best interests till death terminated her earthly career. She was publicly baptized in 1817, by Mr. G. Dean. She was distinguished for her constancy in attending the means of grace; and this was the more commendable, as at the earlier period of her religious career the congregations were small, and the denomination to which she belonged, often treated with scorn and derision. But she well knew that the servant must not expect to be greater than his Master. Her perseverance was not less remarkable. When her family was young and numerous, she generally so managed her household affairs as to be able to send her children to the Sabbath-school, and attend the sanctuary herself. Her example in this particular was attended with good results, as there is one of her children at least of upwards of twenty years standing in the church, whose conversion, under the Divine blessing, is mainly attributable to its influence. Christian benevolence was another excellent feature in her character. She felt the love of Christ in her own heart, and it constrained her to acts of christian charity and liberality. She was never backward in giving to the various institutions connected with the church. This was from principle, and not for show. Her habits were retiring; and hence she was much opposed to vain ostentation in religion. Her light was not the dazzling and uncertain brilliancy of profession, but the steady and uniform operation of principle. Another evidence of her genuine piety was seen in her submission to the will of God. She well knew by experience that man is born to trouble as the sparks fly upwards. Her trials through life were neither few nor small. She was rather reserved, but was much in the habit of unbosoming her heart to God; and it was her sincere prayer that she might bear all her troubles with patience and resignation. Her last affliction was attended with extreme weakness and great bodily exhaustion. It was hoped—and she sometimes indulged in the hope—that as the warm weather approached she might recover. But God's thoughts are not as our thoughts: the days of her mourning were ending, and she was to be redeemed from the earth, to sing the new song before the throne.

Her beloved pastor frequently visited her during her illness, and always found her praying that the will of God might be done. She often expressed her high admiration of the Psalms which he read, particularly the xxxiv. and ciii. She frequently engaged in prayer as he finished, and he can never forget how fervently she poured forth her soul the very night before her death, for him and

his family, as well as on the behalf of her own relatives. She continued in this holy exercise until tired nature forced her to exclaim, 'I can't say much; I am very weak.' On Lord's day, April 9th, 1848, her death was improved by her pastor, to a crowded congregation of relations and friends, from Rev. xiv. 3. J. BATEY.

INTELLIGENCE.

FAREWELL SERVICE TO THE AMERICAN DEPUTATION.—On Thursday, July 18th, the day preceding the departure of brethren Woodman and Noyes to Southampton, (whence they took steam ship for the United States,) a valedictory service was held in Enon chapel, Mary-le-bone.

Tea was appointed for half-past five o'clock, when we were favoured with the company of the pastors of the Borough Road and Praed Street churches, accompanied by a goodly number of their respective members. A severe indisposition caused us the loss of Mr. Pegg's presence and assistance. The public proceedings, which began at seven o'clock, were witnessed and shared in by a numerous and respectable audience. Rev. Dr. Burns occupied the chair, supported by Revds. J. Stevenson, W. Underwood, and Falkener of West Drayton; and Messrs. Wileman, East, Ball of Loughborough, and other friends. A hymn having been sung, and prayer presented by Mr. Wileman, the chairman, in an appropriate introductory address, stated the design of the meeting, and observed, that before the American brethren came to England, he had formed a high estimate of them—they had a deep place in his heart; but that estimate had been greatly raised since their visit to this country. He felt knit to them by holy christian love; and every blessing—safety, peace, ministerial usefulness on their return to their pastoral charges, their enjoyment of the Divine favour—he most earnestly and sincerely supplicated on their behalf. The General Baptists of England had not made such rapid progress as the Free Will Baptists of America; but in looking over the Minutes of the Associations, he had been pleased to find such an increase in the numbers of the denomination, as, considering the circumstances under which it had been obtained, afforded great cause for blessing God and taking courage. From 1797 to 1807, the increase in the whole Connexion was 1436—in London thirty; from 1807 to 1817, a total increase of 2067—in London a decrease of seventy eight; from 1817 to 1827, an in-

crease of 2677—in London of sixty-two; from 1827 to 1837, a total of 3877—in London of 363; from 1837 to 1847 of 5631—in London of 653.

Revds. J. Stevenson, and W. Underwood, in short speeches, gave testimony to the esteem and affection they bore towards our dear brethren, whom they had welcomed with all joy, and with whom they had come to spend the evening ere they departed on the morrow. Mr. East, deacon of Enon church, then read an address from the ladies of the church and congregation, to Messrs. Woodman and Noyes; and Mr. Dawson Burns read a poetical farewell address from the members of the church.* The unfeigned pleasure and cordial applause with which its sentiments were received, was a gratifying evidence to our brethren that there was nothing individual about the poem, save its composition; its thoughts and wishes were the expression of what all present felt and wished.

Messrs. Woodman and Noyes then severally interested the meeting with very effective speeches, touching on religious themes, and the topics of anti-slavery and temperance. Much sympathy was evinced for brother Woodman under the domestic calamity of which he had been apprized by the last mail—the serious illness of his eldest son. It was not till about ten o'clock that the meeting separated, after singing, and prayer by the chairman, and not even then until a considerable proportion of the audience had personally shaken hands with the Deputation, commending them, as they did so, to the special protection of Him who is the preserver of all who put their trust in him. N. S.

ARRIVAL OF THE DEPUTATION IN AMERICA.—It is with great pleasure that we inform our readers of the safe arrival of our beloved American brethren in their own country. They reached New York after a run of fifteen days. The following is a letter from brother Noyes, which has just come to hand:—

* See page 421.

MY DEAR BROTHER GOADBY,—I am now seated in my own quiet study, which my good wife had all in readiness for me upon my arrival; and Columbia, Luther, and the baby are by my side, the two eldest skipping, hopping, and screaming about, and joining their mother in declaring that I shall never go so far off again without taking the whole clan with me.

We sailed from Southampton on the 21st, by the *Herman*, captain Crabtree, and had a very pleasant passage, with the exception of having a strong head-wind almost all the way; and being heavily freighted, our passage was longer than it otherwise would have been. The *Herman* is a noble ship, of 1850 tons; 270 feet in length, with a saloon 80 feet by 19, fitted up in the most gorgeous manner. We had 176 adult passengers, and twenty children. Our captain invited me to preach both Sabbaths we were on board, and he also gave permission to two young men from Oxford to read the episcopal service. On board these American steamers no preference is given to one denomination above another, whereas on board the steamers of the Cunard line, half a dozen persons cannot meet together in any part of the ship to read the Bible, without being interrupted; and no man can preach on board those ships unless he is a clergyman of the English or Scotch church. Americans will never submit to such a saucy rule. We shall take all the passengers shortly, unless there is a change. Our captain was obliged to turn away many passengers, and a dozen ocean-steamers are now being built in New York. With respect to the accommodations in our steamer, they were far superior to those of the *Caledonia*, in which I went to England, and fifty dollars cheaper.

But as you are very patriotic, I must forbear, though I know you hate intolerance as badly as I do, whether it be found amongst Englishmen or Americans.

I talked to my dear people last Sabbath chiefly about my visits amongst the good people in your country; and I am sure they will like England better than ever. My people remember you with affection and esteem, as the numerous inquiries after your health and prosperity show.

I can assure you, dear brother, that a retrospective view of my tour in your country will give me many an hour of pleasure.

Brother Woodman made no stay in Boston, but went directly home. He was very melancholy while on board, on account of his son. I have not heard from him since he left me. Love to your dear wife and family. My wife joins me in love to you and yours.

Boston, Aug. 8, 1848. E. NOYES.

ANNIVERSARIES.

LONDON, *Ænon chapel*.—On Lord's day, July 9th, 1848, two anniversary sermons were preached on behalf of the schools connected

with this place of worship: that in the morning by our highly esteemed pastor, and in the evening by the Rev. Eli Noyes, A. M., from Boston, U. S. The afternoon was occupied by the examination of the children; many were catechetically examined—some repeated portions of Scripture—and others audibly delivered suitable and edifying pieces. At the close of the afternoon's service two scholars from the girl's school received from the hand of their beloved minister a copy of the sacred Scriptures, as a token of christian esteem on their uniting with the church, and for their past diligence as scholars in the school. The services throughout the day were enlivened by appropriate pieces sung by the children. Our kind brother Noyes was present during the examination, and expressed himself much delighted with the recitation of some of the pieces. At the close he gave a present to one of the speakers, and also a gift to aid her in the missionary cause. So we find that the missionary spirit of our American brother is anxious to encourage the working bees for another year. He stated his surprise at the amount raised this year by the children of the school—being above 370 dollars. We rejoice to add that the collections at this anniversary exceeded those on any former occasion. J. G.

SHORE, *Yorkshire*.—On Lord's day, June 18th, two sermons were preached on behalf of the Sabbath school, by the Rev. J. Batey of Burnley, when collections were made, which amounted to £19. 13s. When it is considered that the chapel is small, and that the day was wet, this large sum of money will fully demonstrate the efficiency of the voluntary principle. A. T.

CRICH.—We had a very throng day at our school sermons, and our collections were good—amounting to £4. 3s. 4d.; being more than on former occasions. On the 16th of July the ordinance of believers' baptism was administered by Mr. Bilson, of Ripley, to three candidates, one male and two females. He preached a very impressive sermon from 1 Peter iii. 21, to a very large and attentive congregation. W. G.

SEVENOAKS.—On Lord's day, July 23rd, three sermons were preached in the General Baptist chapel, in behalf of the Sabbath-school, by the Rev. Edward Nicholls, of Oxted, Surrey. The collections, considering the unfavourableness of the weather, and the depression of trade, were satisfactory.

BAPTISMS.

EPWORTH.—Lord's day, June 11th, was a high day to the members of the church here, as six persons followed the Lord Jesus in his ordinance. At six o'clock a special prayer-meeting was held, to ask the Lord's blessing

on the services of the day; at nine you might see, as far as the eye could glance, the roads thronged with both sexes, and vehicles of various kinds, approaching the place appointed for the ordinance; at ten the minister arrived, and took his stand in his gig, when it is supposed from two to three thousand people were assembled on the banks of the river, waiting to see the ordinance administered. The attention of the multitude was directed to Acts viii. 36, 'What doth hinder me to be baptized?' Some of the candidates have had this duty impressed on their minds for many years, and ranked this day amongst the happiest of their lives. In the afternoon the chapel was crowded, and the ordinance of the Lord's-supper was administered to more than forty persons. W. FOGG.

ROTHLEY.—On Lord's-day, July 2nd, four females were baptized, after a profitable discourse by Mr. Goodliffe, from John xiv. 15. The candidates are all in connection with the friends at Mountsorrel. This is the third increase by baptism since the commencement of the present year.

On Lord's-day, Aug. 6th, one female, who had been amongst the Independents, was baptized, and in the after part of the day admitted to the table of the Lord by the right-hand of fellowship. C. H.

STOCKPORT.—On Lord's-day, Aug. 13th, two persons—a man and his wife—were buried with Christ by baptism, after an appropriate and impressive address by our senior deacon; and in the evening they were received into church in the usual way. J. N.

TARPOBLEY.—We have had two baptisms of late; one on the first Sabbath in May, and the other on Thursday, Aug. 3rd, 1848. May heaven smile and send us still greater prosperity.

BURNLEY.—On Lord's-day morning, Aug. 6th, 1848, after a sermon by Mr. Batey, from Isa. xxiv. 5, twelve persons, six males and six females, were baptized, and in the afternoon were received into the church by the right hand of fellowship.

SEVENOAKS.—On Lord's-day, July 16, two persons were baptized in the General Baptist chapel; and on Lord's-day, Aug. 6th, were received into church fellowship.

MANCHESTER, *Oak-street*.—On Lord's-day, Aug. 13th, we had the gratification of adding two to our number by baptism, after an interesting discourse on the subject from our respected friend, Rev. W. Robertshaw, of Shore, Yorkshire.

ORDINATION, &c.

SPALDING, *Ordination Service*.—On Friday, June 30th, 1848, the Rev. J. C. Jones, M. A., was publicly ordained as pastor of the

General Baptist church in this place. At half-past ten o'clock, Rev. H. Everard commenced the service by giving out a hymn, after which Rev. Amos Sutton, from India, read portions of Scripture and prayed. Rev. John Stevenson, M. A., of London, delivered a suitable introductory address; Rev. H. Hunter, of Nottingham, proposed the questions to the church, which were answered by Mr. Butters, one of the deacons, and supported by the members of the church standing up. Also a series of questions were proposed to the minister, which were answered in a manner highly appropriate and satisfactory. Rev. J. Wallis, of Leicester, offered the ordination prayer, and was joined in the imposition of hands by several pastors who were present. Rev. J. Jones, of March, delivered an impressive and affectionate charge to his son, from 2 Tim. ii. 15. Rev. H. Wilkinson concluded the interesting service with prayer. In the evening Rev. J. Golsworthy opened the service with reading and prayer; and Rev. Jabez Burns, D. D., of London, delivered an excellent sermon to the church, from 2 Cor. xvi. 10. The services of the day were concluded by Rev. A. Simons, of Pinchbeck. The attendance on the occasion was large, and we consider the day one of high enjoyment. May the blessing of the Head of the church rest on both pastor and people.

On the same day, two brethren, Messrs. Atkin and Foster, were set apart to the deacon's office, by prayer and laying on of hands. J. B.

THE Rev. E. Bott, late of Leake and Wimeswold, has removed to the General Baptist church Heptonstall Slack, vacant by the lamented illness and resignation of the Rev. W. Butler. Mr. Bott commenced his labours in July.

MISCELLANEOUS.

HUGGLESCOTE.—The church at Hugglescote intend holding jubilee services on the 17th and 18th of September. Appropriate sermons will be delivered on the Lord's-day by neighbouring ministers. On Monday, at half-past one o'clock, a report of the progress of the church during the last fifty years will be read, and speeches delivered; and at half-past four tea will be provided, at sixpence each. In the evening a public meeting will be held, when several ministers are expected to address the audience. On Tuesday a cold dinner will be provided for those who attend the Conference, at 1s. each. Tea will also be provided at sixpence each. The last train leaves Coalville for Leicester at eight o'clock in the evening.

THE MIDLAND CONFERENCE will be held at Hugglescote, on Tuesday, Sep. 19th. Mr. Gill of Melbourne is expected to preach in the morning.

FAREWELL ADDRESS

TO THE REVDS. J. WOODMAN AND E. NOYES, A. M.

(From the members of Ænon Church, London.)

Sons of Columbia! with heart-felt emotion,
 We hail'd your arrival, and welcomed you here ;
 Our spirits united in grateful devotion,
 Our sympathies blended in greetings sincere.

Ye were dear, as the sons of a brave kindred nation,
 Esteemed, as the friends of our pastor beloved ;
 Ye were brethren in faith, joint-heirs of salvation,
 Your presence was welcome, your mission approved.

Delightful have been the sweet times of refreshing
 Our spirits have shared in communion with yours ;
 And copious the showers of the heavenly blessing,
 Diffused from our Lord's inexhaustible stores.

Ye never were strangers in any one dwelling,
 Oh no! ye were brethren and friends of our heart ;
 And the tide of emotion impetuously swelling,
 O'erflows, when we think that you now must depart.

Alas! in this world there are constant revealings,
 Each brightness to shadow, each bliss to alloy ;
 Separation and change come to test our best feelings,
 And sorrow treads close upon all earthly joy.

So our smiles and our greetings seem only just ended,
 When farewells and tears are uttered and shed ;
 Our joys and our sorrows, dear friends, are close blended ;
 The time has been sweet, but how swiftly 'tis fled ;

And yet, not in gloomy complaints and repining—
 Oh! brethren beloved, would we breathe our adieu ;
 For warmed with devotion, our spirits combining,
 We'll supplicate heaven's best blessings for you.

Return to your land, and bear with you the blessing
 Of warm British hearts, your dear kindred in grace ;
 Oh remember! the true soul endures no repressing,
 But triumphs, alike, over absence and space.

Our prayers shall go with you across the wide ocean ;
 Faith shall glow in the sunbeam, and breathe in the breeze !
 Our souls as you journey shall join your devotion,
 Your fond hopes to strengthen, your burdens to ease.

Brave sons of Columbia! it may be that never
 Again in the flesh we our feelings may tell,
 But if faithful till death, we shall join you for ever,
 Where no absence distresses, no friends say 'farewell.'

STANZAS

ON HEARING OF THE DEATH OF THE
REV. R. W. HAMILTON, LL.D., D.D.,

*By one who was present when he preached
the Rev. John Ely's funeral sermon.*

Oh Death! relentless Death! hast thou
Again despoiled the shrine
Where Zion's glorious lights
In solemn beauty shine;
And quenched a beam, and hushed a tone,
That Faith and Love had called their own!

It seems but yesterday we heard
His soul-subduing words,
When grief had fastened on his heart,
And torn its tenderest chords;—
When flesh and spirit wrestled with the stroke,
And friendship's self in his fond accents spoke.

His glowing thoughts, full-orbed with truth,
Came with resistless might,
And bore us from this vale of gloom
To Pisgah's radiant height;
While his deep voice, in stately tide-like roll,
Swept on, full-freighted by his mighty soul.

There was a hush, so deep, we heard
The falling of a tear;
Thousands with sympathies as one,
United heart and ear,
And vibrated responsive to the cry,
'Death is swallowed up in Victory!'^{*}

Again! before the tears are dry
That flowed at friendship's moan,—
Before responsive hearts have ceased
To echo back his groan—
Thy hand, Oh! death, has broke the golden bowl,
And rent a passage for the parting soul.

And now, while mourning o'er the sainted dead,
And gathering round his bier,
The glorious words his voice there breath'd
Are echoing far and near;
The race is o'er, the shining goal is won—
The prize obtained:—'Servant of God, well done!'

Boast not, grim tyrant! o'er thy spoil,
His voice is speaking now;
His thoughts still breathe, while thy pale hand
Stamps his majestic brow.
He met thee with the triumph of the free,
The christian's noble password, 'Victory!'

* The text of Dr. Hamilton's sermon on Mr. Ely.

Oh time! oh death! ye both have failed
To win a conquest here:
Ye could not touch his splend'rd mind,
Or circumscribe his sphere:
Faith, knowledge, love, combined to spurn your
yoke,
His rapid, lofty flight, your envious fetters broke.

His soul, e'en while he tarried here,
On heights sublime had trod,
And now rejoices in the smile
Of his Redeemer-God:
His feet upon th' mountains left a track of light,
To guide our faltering, dubious steps aright.

Oh! murmur not, his useful course
Has been full swiftly run;
View the wide circuit he hath made,
The labour he hath done:
If counted by his works—how vast his age!
How lengthened out his pilgrimage!

And now the pilgrim is at home;
The labourer at rest;
The friend has found his well-beloved,—
The saint is with the blest:
The seraph soul has reached his native zone,
And joined the shining hosts around the Throne.

London, July 25th, 1848.

THE HEATHEN MOTHER.

It lay upon her breast, she laid it there,
By the same instinct, which taught it to find
The milky fountain, filled to meet its wants
E'en at the gate of life—to drink and live,
While yearning sympathy crept round her heart;
She felt her spirit yielding to the charm,
That wakcs the parent in the fellest bosom,
And binds her to her little one for ever,
If once completed;—but she broke, she broke it.

* * * * *
There was a little grave already made,
But two spans long, in the turf floor beside her,
By him who was the father of that child.
She pluck'd the baby from her flowing breast,
And o'er its mouth, yet moist with nature's beve-
rage,

Bound a thick lotus-leaf to still its cries;
Then laid it down in that untimely grave,
As tenderly as though 'twere rock'd to sleep
With songs of love, and she afraid to wake it:
Soon as she felt it touch the ground, she started,
Hurried the damp earth over it; then fell
Flat on the heaving heap, and crush'd it down,
With the whole burden of her grief—exclaiming,
'O that my mother had done so to me!'
Then in a swoon forgot, a little while,
Her child, her sex, her tyrant, and herself.

MISSIONARY OBSERVER.

LETTER FROM REV. W. JARROM.

Ningpo, March 31st, 1848.

MY DEAR BROTHER. * * * My health, I am thankful to say, is very good, and has been now for several months. My spirits, too, are for the most part, through mercy, good; sometimes I am low, but generally cheerful. My affliction is a heavy one—heavy anywhere, particularly in this heathen, unsympathising, uncongenial country. I trust I am not without a sense of the presence of my God and Saviour, or an entire stranger to the pure consolations and joys of true religion. It seems to me one of the principal glories of the gospel, (if one may so speak of that, all the features of which are wholly glorious) is, that it comes to the aid of man when he most needs it, and such as the gospel supplies. Though these people are not reluctant at times to acknowledge what some of them feel—that christianity is superior to their absurdities; yet they are still mad upon their idols. What a proof we have had of this during the last few days of this week. The ‘*Yung Chang Way*’ has been celebrated. This ‘*Way*’ is in honour of Jung Ngõh Ta Te, that is, the ‘great ruler of the east.’ Why it is called *Yung Chang Way* I know not, unless it be that, as the Chinese are particularly fond of high-sounding, swelling names and titles, they determined to distinguish this ‘*Way*’ by such a name. ‘*Yung Chang*’ means ‘eternal splendour,’ or ‘eternally beautiful.’ Perhaps you inquire what is a ‘*way*?’ The word ‘*way*’ literally means an assembly, a meeting; in an extended sense applying it to the thing here meant, it denotes a gathering of the people for idolatrous purposes, and a procession in honour of the god. The general object of it, according to the statement of the people themselves is, to avert sickness and pain of body, and procure peace and ease in particular; while generally they desire to please and propitiate the god, and procure his favour in every way in which it is supposed he can show it. I have been amongst the people a good deal, spoke to them on the folly of their proceedings, and among many other things I have said, ‘You say, celebrating the ‘*way*’ procures the favour of the god, and averts sickness—where is the proof of this? Where is the man from whom such means avert pain?’ &c. They say, ‘True,’ and

then laugh aloud. This day has concluded the ‘*way*,’ and it terminated with the most gaudy and expensive procession that I remember ever to have seen. It was near a mile long. To give any thing like a proper description of it is beyond my power, if even I had time. Let it suffice for me to observe generally that it consisted of many large, and an immense number of small flags and banners, made of the most costly materials, and of the most showy colours, with devices and inscriptions peculiar to the country; many sedan chairs of various kinds and sizes, some made after the manner of a junk; large numbers of lanterns of painted glass and gaudy silks, many silk umbrellas made in the richest manner, such as are carried before mandarins high in office when they appear abroad; a large number of dragons, some of them measuring more than twenty yards in length, made of the strongest cloth and silk, &c.; and many things for which it would be hard to find names in our language. In the midst of this procession was the god of the ‘*way*,’ carried in a richly adorned sedan. His approach was made known from time to time by the firing of guns; and immediately he appeared in sight, the spectators on all sides were to be seen going through their usual ceremonies, some merely bowing their bodies, with their hands raised as high as their breast; while others prostrated themselves, and knocked their heads many times on the ground, until the idol had passed by. This, however, reminded me of the custom in catholic countries, where the populace uncover their heads and perform their usual acts of worship during the passing by of the procession of the ‘host.’

I was much affected to see the pains which mothers were at to teach their children to bow and prostrate themselves before the graven image. Infants were held in the arms of their mothers, and so made to bow themselves in adoration of their fancied God. After the ceremony, I went into several houses of my neighbours to inquire what advantage they had received from it. They seemed to know very little, and all that I could obtain from them was, ‘that it was the custom of their country.’ I sought to direct them to the true God, who alone deserved their adoration and obedience. They asked, ‘Who is he? What is his name? Where does he rest? In what

place can we see him.' They can form no conception of a spiritual God like him revealed in the Bible. May the Lord be pleased to open their eyes, and lead them to the worship of himself.

Yours, &c.,

W. JARROM.

LETTER FROM REV. T. H. HUDSON.

Ningpo, May 1st, 1848.

MY DEAR BROTHER GOADBY. — The day on which I received your letter from America, for which, though short, I thank you, was the day on which our departed friend Mrs. Jarrom breathed her last. It was a sad day to all of us: but it was the hand of our heavenly Father that afflicted us—of him who is too wise to err, and too good to be unkind.

We have frequently said the Chinese are a peculiar race, and truly they are, for you may say, without any inconsistency, that they are a nation of atheists, and a world of idolaters. They materially differ from all other nations in many things, and here you may perceive the wide diversity of human nature; but the physical form, the development of the human mind, and the sad scenes of human depravity, remind you that they are men, alas! afflicted with the common curse. Sin and death exist here; and man's alienation from God, and his native enmity against him, amidst all their learning and philosophy, are displayed to an affecting extent, amidst the millions of those who call themselves 'the middle nation,' and *Teën hea*, 'all under heaven.' Deists may boast about the sufficiency of the light of nature, which in China has existed under the most favourable circumstances; yet, alas! these sons of nature grope in darkness and worship material forms. These gentlemen philosophers talk about '*le*,' which is 'the principle of order,' 'the soul of the world;' they say this principle in action is the *Tao*, 'the way of the right;' that the visible form of it is *teën*, 'heaven;' that there are three powers.—'heaven, earth, and man;' and that the whole is in a kind of irrevocable destiny, which obeying and obeyed is called 'nature.' Moreover, as the whole originally was one 'vast space,' *ta-keh*, and *woo-keh*, 'great extreme without limit,' having in itself no intelligence or moving power, they imagine the whole substance must possess a kind of 'divine energy' to agitate and produce the millions of transformations, productions, and reproductions, which exist upon the face of the earth. But of the character of this moving, Almighty power they, alas, know nothing, and say nothing, except what constitutes the grossest materialism. They move indeed in the regions of fancy when they

attempt to reason; but when they begin to act, as men must religiously act, they settle down into material forms, and contentedly worship they know not what. They find a resting place in material forms, when they have toiled in vain to find the Giver of life, and the intelligent Author of all created existences. And these very men, who write so wonderfully about 'the eternity of matter,' or something, 'the uniform operations of nature,' 'the necessity of the principle of right,' controlling the whole, and the gracious 'energy' which pervades the mass, worship 'the heavens and the earth,' the gods of the seasons, and land, and grain, and a variety of other divinities which their own imaginations have created; nor have they forgotten to dignify and honour themselves. As man is one of the three powers, he performs an important part in the economy and operations of nature; and as pride and vanity are ever active, he should be worshipped, and hence departed spirits and ancestors are adored by every family in this great empire. And if some of their race in the character of philosophers, heroes, or religionists, should display more than usual wisdom, courage, and in their estimation, piety, the carpenter is immediately called in to make an image and build a temple, to which thousands repair, and with incense-sticks and candles offer the most devout homage, in the delusive hope of obtaining similar distinctions in this world, or in some unknown region in a future state of being favoured with an elysium of joy; for it cannot be that he who had so much power and influence among his fellow men should have none in that region of unknown being to which he is gone, and where he is supposed to exist in dignity and glory which no language can describe. Only yesterday I visited a large temple where a number of literary men were assembled to prepare the certificates for the coming examination; and here I found the candles burning before the divinity which protects the city, a number of fortune tellers, with the most gracious smiles, ready to exercise their craft; and a theatre, where the theatricals were exercising all their energies to please the gods and gratify their audience—which presented to my mind a medley of worldly wisdom and superstitious folly at which the advocates of the sufficiency of the light of nature might surely blush. Truly, if Confucius, 'the teacher of the thousand ages,' could rise from the dead, and witness the scenes of that land he wished to enlighten and reform, he would exclaim, 'My teaching is in vain, and we still need, as I before said, a holy sage from the west to teach us the way of true happiness and peace.' That holy personage, of whom he had no knowledge, is Jesus, the son of God, the Saviour, the Redeemer of the human

family; and knowing him, we have eternal life through his name. In no part of the world do the words of the apostle Paul find such an affecting confirmation as in China, 'The world by wisdom knew not God;' nor does the whole literature of China possess a single principle, which, independent of Divine revelation, has power savingly to renovate and bless; for

'Boasted reason never found
The way to happiness and God.'

Leaving the philosophical materialists of the land, you come to the Taoists and Buddhists, whose views of nature and an all-pervading, unknown Divinity, are similar, so much so, that they can frequently blend together as one fraternity; yet, as the latter are not so metaphysical, and are more anxious to accommodate the religious emotions of the masses, they have formed a more tangible and practical system, and hence you have lords many and gods without number, the country full of pagan temples, and the land oppressed with hosts of idle and begging priests. Every class of mind is thus suited; and, while the blinded and infatuated multitudes tamely submit to the leaders in these works of darkness, the leaders harmoniously divide the spoil, and hold in mental bondage and moral ruin, millions who would otherwise be intelligent, useful, and happy. At certain seasons of the year the human heart sickens in beholding the whole city shouting the praises of their divinities, and revelling amidst the graven forms which their own fancy has originated; and all this amidst an otherwise intelligent, active, and sober people. And all this devotion with the hope of being united to that of which they have no knowledge, separate from that which is material; or of being absorbed into the divinity, which amounts to the annihilation of that very existence about the happiness and continuance of which they are so feelingly concerned. It appears to us to be the very perfection of folly; and after all, and according to their own reasonings, they are pleased with a dream, and grasp at a shadow, while they destroy the substance and annihilate all consciousness of the eternal joy, which, after many diversified transmigrations, they thus vainly hope to enjoy. Their sorrows are multiplied, and must be increasingly multiplied, that hasten after another god; and though those sorrows may not be so intense, and those rites and superstitions may not be so revolting and cruel, as on the burning and exciting plains of India, yet, they are as real, and the people are as truly left without God, without Christ, and without hope. Let us pity the nations that know not God; and pray that the wise of China may speedily discover it to be their true interest to submit to the teachings of

the cross—that cross which was a stumbling-block to the Jews, and by the Greeks was esteemed foolishness. Until that day comes, there is no hope for this proud, self-taught, and self-righteous people.

Whence is the remedy for the self-inflicted woes of China? Not in their wisdom; for proof exists that that is folly, and has left a whole nation dead in trespasses and sins, and the dupes of idolatry and superstition! Not in the principle of self-renovation; for our moral nature possesses no such principle, and if it did, history affords us no instance of a pagan nation finding God and rising to christian happiness from the operation of principles within its own economy. That principle must come from without, and from above. Confucius, in some respects, was one of the best, (independent of christianity,) philosophers; and his disciples and successors have penned maxims and taught principles which every man will admire, and these have been handed down through many succeeding ages, and taught to millions with a devotion which has no parallel in the history of any nation, and the whole has been invested with the influence of imperial authority and example: and yet where are they found? Why in the very dregs of materialism and in the grossness of idolatry, and withal, as proud as Lucifer, and as self-conceited as the chief priest of self-righteousness. Indeed no nation needs so much the teachings of the gospel as China. Her enlightenment must come from the wisdom of God. Her salvation must arise from the cross. Her repentance, from the influence of gospel truth; and her moral renovation, from the influence of the Holy Spirit. Her healing must spring from the balm of Gilead; and her blessedness in this world and eternal life in the next, must come from savingly knowing God, and Jesus whom he hath sent. The heralds of China's salvation, and the ministers of China's redemption will be the humble missionaries of Jesus Christ. Our union with China has brought many classes of our fellow-men into contact with her people and institutions; but they have other objects and ends to gain, some of which are extremely important and useful, but all are secondary, and ought to be subservient to the spiritual interests of this people. The oracles of God are committed to the church, and the healing of nations is left, instrumentally, with her. Christ provides the remedy in his atoning blood, and says, 'Go into all the world, and preach the gospel to every creature;' and the church goes to proclaim and apply the means of redemption to the infatuated millions of our fellow-men. And when China shall begin to feel the power of the gospel, and the leaven of gospel truth shall begin to some extent to move the masses, the caste of India will not prevent

the predicted change; and though China is idolatrous and superstitious, yet the whole is so blended with speculation and uncertainty, with a priesthood that has scarcely any influence, that her conversion once fairly commenced, will be rapid, and nations shall be born in a day. True, toiling and suffering years may roll away, and many who now labour for her good may be laid in the silent grave, yet the period will come when China will become the inheritance of our Lord, when all the redeemed of the Lord in every land, those who die quietly at home, and those who fall amidst the conflict abroad, shall come to Zion with everlasting joy, and sing the praises of the Holy One of God. We need not a holier enterprise; we cannot have a holier project; and the love of Christ is sufficient to constrain us, and compassion for a perishing nation is sufficient to move his people on in succeeding generations, until the angelic announcement is fully realized, 'Glory to God in the highest, peace on earth, and good will to the whole family of man.'

(To be continued.)

LETTER FROM REV. C. LACEY.

Pooree, May 16th, 1848.

MY DEAR BROTHER GOADBY.—I date my letter to you from the high place of Jagannath's worship, where we have been rusticating now these ten days. I have long owed you a letter; but, first, your journey to America, and then my incessant labours among the people far from home, have for nearly a year prevented me paying my debt. I enjoy some leisure from constant engagements at Pooree, and embrace the first opportunity I have for writing to you. Our object for being here is not, however, rustication entirely, but, as the Chundamun festival will draw many people to the place, and as the Ruth festival occurs so late that we may not find it prudent to visit it, we thought we might secure purposes of usefulness as well as health by a visit to Pooree now. I never visit this awfully wicked place without being deeply grieved in spirit, and almost melancholy at the retrospective, and indeed at the present view of its destructive abominations. There is no single thing to relieve the impression made on the spirit—nothing appears but benighted wickedness—rampant over the souls, the darkened prostrate souls of men, through unknown centuries; and wickedness aided in its result by the patronage of our country, and indeed drawing its power, or the means of its power, from our country. It would be some relief to the mind if one could gather some reason to think that the

system of idolatry here supported by the government of Britain, was waning; but this is not the case. The bones of the human dead indeed are now carefully picked up and turned out of sight, so that the eye is not offended by everywhere meeting with the skulls and bones of miserable pilgrims; and a superficial observer would say, 'Where are the heaps of human bones around Juggernaut's shrine? Where is the truth of the testimony borne by the missionaries to the wasting destruction produced by pilgrimages to that idol.' Come hither, sceptical friend, and I will conduct thee to the hiding places of these relics, where thousands and thousands exist, turned from observation by the orders and strict surveillance of the European magistracy. I have sometimes seen pictures of the Bible on the front page of a book, from which rays of light are made as though streaming from the heavenly volume. This is descriptive, very descriptive. And when one comes to Pooree, and associates with the people, it is impossible not to feel that this place is *the very mouth of hell*. The infernal monster enshrined in this temple labours mightily, and all his partisans labour mightily, but he is fed by British authority, and his kingdom is in the zenith of its power. He proclaims his high patronage every where throughout the land, and scorns the imputations of feebleness, mischievousness, or any likelihood to decay. Indeed Juggernaut never stood so high, never was so popular, never enjoyed so many evidences of being what the people and the brahmins say he is; and his immediate attendants, the rajah, and the Pooree brahmins and pundas, were never before so rich and prosperous as they are at present. They are now realizing a rich harvest of wealth from the legislation, power, and protection of the British government. A capital road has been constructed, and is kept up, for the accommodation of the pilgrims through all seasons of the year; good buildings are erected at convenient distances, where the pilgrims may rest, and bazaars are established all along the line of road, where pilgrims may purchase all the necessaries of life; police stations are maintained for their protection; at Pooree, hospitals and doctors, European and native, are paid for attendance upon them; and *thirty six thousand rupees yearly* are counted out of the government treasury by the European collector, and paid over to the managers of the shrine for the direct support of the idol, and the tax imposed on pilgrims visiting the temple is taken off. Never were such days of prosperity known before in the history of the temple, under any power or government of former times whatever; and now especial attention is given to the state of the town—the bones of dead pilgrims are

Immediately carried away and buried out of sight, lest the appearance of destruction and mortality which have ever been wont to alarm and disgust beholders, should still offend the sight and deform the place. In every way the wishes of the interested brahmins have been anticipated and exceeded. Nay they never would have asked for much that has been done for the honour and support of Juggernaut. The European mind has been active, and even zealous for the support and glory of the idol; and to have a pleasurable excuse for such shameful interference, a gross and known falsehood has been resorted to, and it has been declared by those who held the documents of the temple under their eye, that the government had pledged itself to make a donation of 36,000 rupees a year to the idol; *while not a word, not a letter of such pledge, or a shadow of such pledge existed anywhere.* Brother Millar, myself, and two of our native brethren, have nearly every day since we came here, been out in the afternoon, for the purpose of proclaiming the tidings of divine mercy; but we have much ado to obtain a quiet hearing, in fact we never do really obtain one. What we say is amidst cursing, hissing, horrible uncleanness of language, and bitter malicious threats. On some occasions we have to endure personal violence. Brother Millar received a stroke with the fist a few days ago, and Dinabhindoo a kick from the heel of a vile Pooree brahmin, which sent him head first in the dust, while dirt and broken pots are a tolerably common salutation. The language however is much more descriptive of the character of the people, and much more galling to endure. 'Strike that defiler of his sister over the mouth.' Put fire into the face of that babblers' God.' 'Halloo you there, you barbarian, look you towards that temple and let your eyes get salvation.' 'Pull him down! worship Juggernaut! kill that unclean wretch, and let Juggernaut have a sacrifice to-day!' 'Does any other of that fellow's countrymen disregard Juggernaut?' 'Ask that barker what the government sends 36,000 rupees to Juggernaut for, will you.' Such are some of the salutations we meet with while we are preaching among the people at this place, and it requires no ordinary resolution, patience, or devotedness to our object, to continue our labours among them. Sometimes there are a few paying attention amidst the storm of abuse, and for the sake of such we go on. Last night we had the best opportunity we have enjoyed since we came, and indeed it was, without comparison, a good opportunity. I spoke for about three quarters of an hour, on God—a spirit—invisible—good—wise—almighty—holy, &c., on each subject drawing a comparison be-

tween such description and Juggernaut, and then directing the people to the Saviour as the only means, the only person, who could bring them to God. The people were serious and appeared convinced. But I was most pleased last evening with brother Millar's address, the best I have heard from him, well-timed to follow what I had said; the truths most vital, the figures (for we can do nothing without them) well chosen and well applied, and the language and pronunciation correct and full. Such opportunities encourage us to go on, and we shall be a sweet savor to God, whether it be in them that are saved or in them that perish.

I have just been reading the account of your removal to, or rather your reception at Loughborough, and your sermon for father Pickering. I cannot express to you the interest I feel in your residence and labours with the Wood-gate people, Loughborough. Almost all my early and pleasantest associations are with the Wood-gate church, in the old chapel. O that dear old chapel! the place of my better birth, the home of my earliest, sweetest, religious joys, where with inexpressible pleasure I hung upon the sweet words of father Stevenson, where I enjoyed the sweetest companionship possible on earth, where my vows were publicly made and recorded, vows which I still feel to press upon me, and which I hope to discharge till I die—vows that I would devote myself to the propagation of the gospel among the heathen. My best affections linger strongly about the church with which you have united yourself, and there are many still living there, whose names are warmly seated, and deeply embalmed in my heart. My sincere and earnest prayer is, 'Peace be within thy walls, and prosperity within thy palaces.' 'For my brethren and companions' sakes, I will now say, Peace be within thee.' May times, even better than those of old, be again enjoyed within that sacred edifice, and thousands depart from her courts impressed with truth, and resolved to devote themselves to Christ. It would be one of the richest indulgences providence could grant me to permit me again to take a seat within those walls and hear again in that place the wonders of redeeming mercy. There may you have many souls for your hire, and seals to your ministry.

I long to hear from you as to how you liked America. How you found my old colleague, your brother John there. Has he forgotten us? or does he maintain his interest in the mission—his old friend Gunga Dhor, and others? Does friend Noyes feel a warm interest in the mission still? and will he ever return to labour for its furtherance in India? Many such questions I should ask you were I with you.

Since I last wrote to you, I have no doubt but our brethren have supplied you with many particulars of our general and particular progress in India; but I am left, I am certain, by them, to tell my own tales, though some of them are nearly connected with the general progress of the good cause, and in all they are deeply interested. The demonstrations of our progress, are not very striking, but what is better, they are solid and indisputable. Our mutually esteemed, amiable, and devoted brother Buckley has joined us at Cuttack, and has charge of the mission Academy, and girl's school, as well as the general charge of the press. He also, with the greatest cordiality, unites in the labours of our public preaching, whether in Oreeh or in English, with much profit to all; and I believe a blessing will attend his removal and his labours generally. The tone of his piety, and his knowledge of the divine record, as well as his peculiar aptness at its exposition, render all persons attached to him and his ministry; while his unaffected humility causes him to exhibit, not himself, but Christ Jesus the Lord. The atmosphere of peace and union surrounds us.

We have not had much prosperity at Cuttack during the past year, and what has resulted, has been chiefly from the school, but some good has continued to be done at our country stations. You will have read, ere this, that Udagapoor has been formed into a separate church. This event is one of no little interest and importance, inasmuch as it is the first of that great series of christian churches which will continue to be established till Orissa is full of the churches of the Lord, and every interstice of its dark surface shall be covered with light and beauty. The native brother, who it was thought would do to be placed over it as its pastor, is appointed to Cuttack for one year, that he may attend the illustration of the Scriptures in the Academy, and become thereby better fitted to feed his flock with the bread of life. This measure will be useful I believe, and in the mean time another native brother has been appointed, *pro tem.*, to Choga. The Udagapoor church contains now about thirty-eight members, and has connected with it a nominal christian population of more than a hundred, nearly the whole of which are located together on the mount of Udagapoor, and all obtain their own living by the cultivation of land. They will not be long before they are able to support their own minister. At all events we have in this instance, a specimen of how the cause must and will proceed, and universally spread. The district of Choga is not very populous, but, the truth will, from the church at Udagapoor, proceed to enter and illuminate the

thick jungly regions of Athgur, Dekmall, and Bamkee. Our labours at Udagapoor, Choga, have, since the establishment of the church, assumed a more regular and orderly character. Brethren Buckley and Millar, alternate in their pastoral visits to Choga, and administer the ordinance of the Lord's-supper to the people. My own visits, moreover, are more frequent than they were, and have of course increased much in interest. The ground I engaged for the location of the village is now full, and we must immediately have other ground. In this case we plainly have a command, to 'enlarge the place of our tent, and stretch forth the curtains of our habitation,' for we are breaking forth on the right hand and on the left. Of the people living in Athgur, it may be truly said that those who sat in darkness, to them is a great light risen up, and the day spring from on high hath visited them.

Another progressive step, is the commencement of a station at Pipplee, or Pimpole. Pipplee is very near midway between Pooree and Cuttack, and is close to the large Jugornaut road, on which seven-eighths of the pilgrims pass to Jugernaut. There are not much less, if any, than a million of pilgrims pass on this road yearly, and the village will therefore be most advantageously situated for diffusing the knowledge of the truth far and wide. Pipplee is in the very midst of an immense population, and the people meet twice a week in numbers of large markets, while within a short distance there is the city or rather town of Bhoo-buneswara. Pooree itself, is to a native traveller within a day's journey. From these remarks you will at once imagine the importance of a station at Pipplee. Our esteemed friend, Mr. Hough, deputy magistrate of Pooree, feels greatly interested in the commencement and progress of a cause at Pipplee. He has interested himself in obtaining a piece of land, and has succeeded. The landlord would have suspected our object, and would in all probability have refused. The situation of the village is very pleasant, and advantageous. Four houses have been erected, two for two native preachers and their families, and two for two farmers and their families, from our other stations, and we shall start in our new village with a population of about twenty souls. The expence of this commencement will be about 200 rupees, fifty of which sum our friend Mr. Hough has subscribed.

There is some analogy between the military movements in the conquest of Cuttack, and our movements for its spiritual subjugation. The city of Cuttack was first taken, and the British authority established there. Then the enemy made a stand over the river towards Choga, and was followed and

scattered; so we have planted a little spiritual force at Choga, after a successful contest with the powers of darkness. Then the enemy rallied his forces, and made a stand, rather a formidable stand at Pipplee, but he was soon beaten and scattered. By the divine blessing we have placed a little detachment at Pipplee, and according to the prediction of one of the chief persons of the place, who related the military conquest to us, we shall succeed in routing the powers of darkness and idolatry, and of enlarging on that side, the boundaries of the Redeemer's kingdom. I am quite sure you will feel a deep interest in the prosperity of the attempt at Pipplee. I hope the committee will decide that a European labourer be placed at Pipplee. Khunditur perhaps has the first claim, but it has no claim for two, and I hope ere long that we shall have two to dispose of, one for Pipplee and one for Khunditur.

Another event which marks our progress, is the ordination of two native brethren at the time of our last conference; one raised up at Choga, and the other at Khunditur. They are not either of them persons of any great amount of mental capacity, but they have a fair amount of mind, much good common sense, and their hearts are fully imbued with the knowledge and love of the glorious gospel, while they have both good abilities for making the gospel known. They have during three years of probation, preached with acceptance, and laboured with zeal and usefulness.

At our last conference, moreover, we received two students into the Academy, and one native preacher on probation. The former are youths, sons of native christians, who have been in the Cuttack school for some years; and the latter is a convert, a recent convert at Berhampore.

Our new chapel in our oldest christian location, Christianpoor is a testimony, moreover, of progress, especially as a good share of the expence of its erection is subscribed by the native christian people, chiefly at Cuttack. The day of its opening was one of much pleasure, and the cold, still placidity of the heathen all around Christianpoor was somewhat alarmed and ruffled on the day of opening. Lots of people going and coming, all dressed, white and clean, with European and Hindoor-Bitish admixture, preaching, praying, singing, and subscribing money! all this was strange, and filled the people with some amazement. This chapel is chiefly intended to serve the purposes of Divine worship in the night, as the females cannot pass through the surrounding population to other places of worship, on account of the infamous insults of the heathen to which they are exposed.

Meantime, how fast our moments are

flitting away! How swiftly we are moving towards eternity! I often deeply feel that my time of life and labour is fast closing upon me. Though I cannot feel that preparation for the stable, grand, and awful scenes of eternity, nor that ardent desire for its glories and its happiness which I ought; yet I sometimes feel tired of this vexing, tempting, deceitful, and depraving world, and languid frame; and rejoice that there is a rest from the toils and weariness of life awaiting the Lord's servants. There, there will be activity without labour, and rest without succeeding weariness.

Dear father Pickering is gone at last. How glorious the course he has run! how glorious a battle he has fought! and he has kept the faith. Few men have lived a brighter life, or run a more useful course than he, and few will shine with a brighter reward in the kingdom of heaven. And now, 'the fathers, where are they?' They look back and call to us to keep the faith they have delivered to us, and to finish our course as they have finished theirs. Well they will not return to us, but thank God, we may, and shall I hope, go to them; and we feel that heaven will be enhanced in its interest because they are there. I often think of the departed fathers through the medium of the Oreeh word, which is very expressive and full, (signifying, 'the wilderness—the multitude of the fathers,') with great pleasure. It is an animating thought, or rather truth, that we shall, if faithful, meet with the fathers again, and spend eternity with the multitude of the fathers in the presence and service of God, admiring and enjoying those glorious truths they taught us.

I have prepared a short memoir of father Pickering for our next month's 'Dawn of Knowledge,' for some of our native friends had heard much of him from one or other of us, and he felt much interest in them. And now I must close, though I had thought of a much longer conversation with you. May great grace and prosperity be with you, and may I request you to make my affectionate remembrances to my old friends at Woodgate. Very affectionately yours, in the labour and love of the gospel. C. LACEY.

LETTER FROM REV. W. BAILEY.

Gopalpore, near Berhampore, May 29, 1848.

MY DEAR BROTHER GOADBY,—It seems a long time since I wrote you; but were I to speak as an Asiatic, I should say, that it seems something like an age since I heard direct from you. Knowing that you take so lively an interest in all our movements in Orissa, I would fain tell you of the various

incidents that have occurred since my last communication, not only in relation to myself, but also to others around me; but as I have kept no journal of late, I think it would be too much for my memory, even to make an effort to call to mind the various circumstances of interest for recapitulation. Ever since I took charge of the boys' asylum at this station, so many new duties have presented themselves to my attention, that, comparatively speaking, I have found but little time for correspondence. In the prosecution of my work day by day, I very frequently meet with much interruption from the natives. Hindoos have no idea whatever of the value of time: they think that they have a perfect right to come when they please, and to stay as long as they please. Many a time have I returned to my study with the fullest intention not to be disturbed by any one, but how often in such cases have my determinations fallen to the ground by the unsolicited interruptions of the people; hence when you sit down to write the outlines of a sermon, or a letter to a friend, ere you have finished your task, you may have been called away perhaps twenty times; these are annoyances common to an Indian life. I have now twenty-two boys in the asylum, and they require great watchfulness and care on my part, for the scenes that are daily occurring around them amongst the heathen are of a most fearful character, and are calculated to blight every principle of morality that may have taken root in the heart; we find it, therefore, essentially necessary to keep our children as far as we can from the baneful influence of heathen example. Not that we have any fear whatever that our children under any circumstances would be led to reverence caste or idolatry, for we have abundant evidence that if they could have their own way, they would soon demolish all the idols in this neighbourhood. Last year, while we were staying at Gopalpore, two little fellows, one about seven, and the other about eight years of age, ran off from the school to the sea coast: I saw them returning from their ramble in the distance, and to my surprise I perceived that they were carrying away with them one of the goddesses from a temple. I told them that though it was sinful to bow down to idols, and that I should like to see all the idols destroyed, yet that it was very wrong for them to steal the gods of the people, and that I hoped they would not do so any more; I found, however, upon inquiry, that this was not the first time—that they had destroyed three of the images which were dedicated to the great goddess Gunga Dabi. I trust that the years of labour that have been spent upon several in our asylums, by our devoted sisters, Stubbins and Wilkinson, have not been lost upon the

children: we have had, it is true, some discouraging cases, but the encouraging ones far outweigh the discouraging ones. If but one soul had been saved by the instrumentality of our beloved sisters in this department of labour, even that would have repaid them for the years of labour and toil they might have passed in this benevolent pursuit. 'Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins.' There is joy in the presence of the angels of God over one sinner that repenteth,—but blessed be God there are several from our asylums, that have given the most satisfactory evidence of a change of heart—have been received into the church, and are now honourable members of society. A goodly number to that, are clad in white raiment in glory, who were first taught to revere the name of Christ in the asylums in Orissa. Precious fruit has been gathered into the garner of the Lord, therefore we would not be weary in well-doing. We may sow in tears, but we shall reap in joy. 'He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Our earnest prayer is, that our asylums may prove a lasting blessing to the mission.

You will be anxious to know how I am progressing in the language. I trust I am advancing; but the fact is, the more I learn, the more I seem to have to learn; difficulties are frequently occurring which arrest me in my progress, and I can never rest until these difficulties are solved; I therefore enter into a discussion with my pundit; and after talking a considerable time, I conclude in my own mind that I have arrived at the meaning and therefore feel tolerably satisfied. At some favourable opportunity I introduce the subject to brother Stubbins, when it not unfrequently happens that he takes another view of the subject; the pundit is then called, and we seat ourselves in solemn conclave that we may come at the exact meaning of the word in question, when after perhaps three or four hours discussion, we all retire fully satisfied. I find these exercises of incalculable service, for you must remember that these long discussions are carried on exclusively in Oriya. I imagine, however that the pundit is not over partial to them, for he says, that we ask him such questions, that would certainly have puzzled some of the most distinguished sages, to have answered. The Oriya is very musical when correctly spoken; the more I see of the language, the more I admire it, and my earnest prayer is, that I may be able powerfully and faithfully through this medium to preach the everlasting gospel to the perishing heathen. In fact, I do not feel very much difficulty now in preaching to the people, and as far

as hearing is concerned, I may say that I can understand and enjoy a sermon as much in Oriya as I do in English, but were I to tell you that I had acquired the Oriya, I should be saying far too much: I am still a learner, and expect to be for years to come; Seneca somewhere, says in one of his morals, 'that it is no shame to learn so long as we are ignorant, that is so long as we live.'

Yesterday the chaplain of this district called to see us, and among other things he enquired about the prosperity of the mission, and he also spoke of the importance of raising up an indigenous ministry, that the natives would be able to preach much better, and much more understandably in their own language than we could. That the native preachers in some parts of India preach more understandably and effectively than the missionaries, we admit, but that such is the case in every instance, we do not believe. Whether our beloved native preachers in connection with our mission preach more intelligibly than brethren Lacey and Stubbins I shall not now say, but that the latter two brethren invariably command larger congregations, and produce greater impressions upon the minds of the people, cannot be disputed. The chaplain, however, in proof of his statements, referred to one of the Church missionaries in the south of India; he said that the missionary referred to, was a clever man, but that the heathen often said to him while he was speaking, 'do you give over sahib, and let the native preacher speak.' We have heard of several such cases, and give full credence to them; yet while we would rejoice that native preachers are so much respected and so well understood by the people, yet we cannot but think that such remarks are a reflection upon the missionary.

I have just gone through, or nearly so, the history of old Juggernaut; and if my time and space would have allowed me, I would have given you some account of this wonderful book—wonderful, not for the truths it contains, but for the glaring contradictions, and unparalleled falsehoods. We are told by the historian, that the residence of Juggernaut (Pooree,) is the most magnificent place in the entire world, that the streets of this superb city are covered with gold, that its inhabitants are pure as the angels in light, ever chanting the praises of the far-famed deity, that the tanks there contain the waters of immortality, that the leaves of the trees there will heal all manner of diseases, and that such is the glory and power of its deity, Juggernaut, that ere the weary-worn pilgrim reaches the temple, he obtains deliverance from the sins of a million births, even should he have killed a million cows, or a million bramhuns; that such is the approbation and delight with which the gods

look down upon this wonderful place, that as a token of their approbation, showers of flowers in full bloom, are frequently caused to fall down upon it. The historian tells us that near the temple stands the most remarkable tree in the world; that this tree has stood in the very same place where it now stands for innumerable ages; and in another place he says that it grew in the time of the flood, and that during the flood, Vishnu slept in one of its leaves and floated on the surface of the waters, and that while floating about in this leaf, he determined to erect this world. This tree is stated to be *ten miles high*, and the branches to be *twenty miles in length*. Such are some of the lying statements with which this work abounds. You will wonder how in the world we find patience to read such trash; by reading such books we become acquainted with the system, and also acquire a more extensive knowledge of the language. The book, however, has one good quality, and that is, it is not quite so impure as many of the native works. Sometime ago I was reading a part of one of the most distinguished Purans that the Hindoos have, and at length I threw it aside in anger, for such was the horrid impurity of the language, that I could not muster courage to read it. O! what an awful system is Hindooism; even the history of the gods would be so fearfully corrupt, that it would be impossible to communicate it; and even the very names of some of the gods are so vile that they cannot be translated. O! when shall the wickedness of this people come to an end. O! when shall the people for ever forsake their foul deeds. Spirit of God, work by thy servants in this province, that by the mighty power of the gospel this awful system, which has ruined for ever myriads of souls, may be no more. Rescue, speedily rescue these poor dying Oriyas from the iron grasp of the destroyer. How long shall the prince of darkness continue his sway over this vast empire! and how long shall the people continue to blaspheme their Creator! Dearly beloved brethren and sisters far away, pray more frequently and more ardently that the heathen may be converted to Christ—that our labours may be crowned with large success.

Yours affectionately,

W. BAILEY.

P. S. On the first Lord's day in May, 1848, we baptized two persons, and in the afternoon of the same day they were received into the church.

N. B. All parties writing to India should post their letters on the 19th of every month, in consequence of some recent changes that have taken place. All letters sent after the 19th will be liable to the charge of 2s. Sd. per letter, while those sent on the 19th of the month will be charged 1s. per letter as formerly.

DEPARTURE OF MR. AND MRS. WILKINSON TO INDIA.

[The following note will explain itself. We may just say, that 'Start Point,' is on the coast of Devon.—Ed.]

*Ship 'Alfred,' off Start Point,
Aug. 15, 1848.*

MY DEAR SIR,—We were obliged to come on board on Monday night, just at the time I was expected at the missionary meeting at Portsea.* As my brother was at Portsmouth he would attend the meeting in my place.

Miss Buckley came with us from London; Miss Mills joined us at Portsmouth. We are all now safe on board. Though some of us are old sailors, we begin to feel a return of sea sickness, which makes it difficult to write. We have a fair wind: the pilot expects to leave us in the morning. Captain Henning appears a very kind and friendly man. The greater part of the passengers are young ladies.

We found parting with our dear children very painful, but the Lord supported us. We have much satisfaction and comfort in leaving our dear boy with his grandmother, and our precious girl with Miss Woodroffe, who appears to be raised up to take the place in Wisbech so long occupied by Miss Jarrom.

We have just taken a last, long, lingering look at dear Old England. Though we feel it painful to leave so many friends and comforts, we feel happy because we are in the path of duty; and safe because we are in the hand of God. We feel we need the prayers of our friends.

Aug. 16th. We are looking forward to a very happy voyage: as we become acquainted with our captain and his lady, and the passengers, we like them better. We expect to have religious services on the Sabbath. At present we have not been in a state to have any service among the passengers; some of them are very sick, others far from comfortable.

I think I have all the boxes and parcels sent by our friends for the brethren and schools, &c. I called before I left London at the mission house and settled the account there.

The pilot is just leaving us. We shall never forget our dear friends in England. We shall always be reminded of the kindness of many of them by their very kind and valuable presents; and we believe they will not forget our great work, and pray that we may be faithful.

Miss Mills is very sea-sick. Miss Buckley continues well. Kindest regards.

Yours very affectionately,
H. WILKINSON.

* Mr. W. spent the Lord's-day at Portsea, and preached for the mission.—Ed.

SUPPORT OF IDOLATRY IN INDIA.

(Extracted from 'the Times,' June 22, 1848.)

'At the quarterly court of the East India Company, Mr. Poynder presented two memorials: one from Louth, and the other from the Baptist churches at Burton-on-Trent, complaining that the payment of money by government for the sustentation of Juggernaut, and other temples in India, had the effect of connecting the government with idolatry, and urging that the government should retire altogether from a connexion with Hindoo temples, and leave them entirely to the support and management of their own votaries. The honourable proprietor, after passing an eulogy upon the labours and character of the Baptist missionaries in India, read a resolution of the Conference of Baptist missionaries in Orissa, Feb. 18th, 1848, protesting against the continuance of government donations to the idolatrous temples in that province, and raising their voices against such an abomination. He also read a memorial of another Conference to the same effect, and an extract of a letter from Rev. C. Lacey, at Cuttack, with reference to a statement made by the late chairman (Mr. Tucker,) on the subject of the sayer duties, in connection with the temple revenues. Mr. Poynder gave notice for the next court* in reference to the subject of the petitions he presented.'

Memorials to the courts of directors and proprietors from the churches are wanted for this court. J. Peggs.

LETTER FROM SIR J. L. LUSHINGTON,

(Chairman of the Court of Directors.)

East India House, Aug. 3rd, 1841.

SIR,—I have to acknowledge the receipt of your letter of the 21st ult., and to thank you for the publications† you have sent to me. I can assure you we are equally anxious as any persons can be to discontinue any money payment towards the support of the Juggernaut temple; but there are difficulties in the way of doing this which we have not yet been able to remove.

I am, Sir,

Your obedient servant,

Rev. J. Peggs.

J. L. LUSHINGTON.

* This will be held September 27th.

† The 'History of the Orissa Mission,' and the Letters to Sir J. C. Hobhouse and H. S. G. Tucker, Esq.

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OCTOBER, 1848.

[NEW SERIES.

GROWTH IN GRACE.

THE most distinguished blessing which we can personally receive from Him who is the giver of every good and perfect gift, is that which is involved in our conversion to God. To be enlightened, to taste of the heavenly gift, to be made partakers of the Holy Ghost, to taste of the good word of God, and the powers of the world to come; in other words, to receive into our own souls the light, the pardon, the sanctification, and the hope, which are the result of the great work of Christ, the influences of the Holy Spirit, and the promises of the everlasting gospel, includes an amount of favour and privilege, the value of which we can never estimate, and for which we shall feel constrained to render eternal praises to God and the Lamb. The penitent who trembles under a sense of sin, and a fear of deserved wrath, is sensible of this; the believer, just 'passed from death unto life,' rejoices to acknowledge it, and the saints in glory with humility and grateful rapture, casting their crowns at the feet of their Lord, confirm the sentiment while they ex-

claim, 'Not unto us, not unto us, but unto thy name give glory.'

The grace which is conferred on believers in the renewal of their hearts, and in bringing them near to God, may be compared to a rich treasure, which should be kept with care, and guarded with the utmost vigilance from injury. It may be represented as a spark of heavenly fire, which should never be permitted to expire, but should ever be kept burning on the altar of our hearts. It may be likened to a plant from paradise, whose preservation should be an object of tender solicitude. It may be considered as the elementary principle of a divine science which has been communicated to the soul from God; or, as the life-giving command from the Eternal to restore a temple from its ruins, that it may again be his residence and resound with his praise. In every view that can be taken of this grace it is of infinite value; and its own excellence, and the divinity of its source, as well as the glorious end for which it is given, and the costly medium through which

it is imparted, demand our gratitude for its bestowment, and our most intense concern that it may not be lost, but may accomplish in us all the beneficent purposes of heaven. The temple should be built, the work should go on to perfection, until it is indeed 'a habitation of God;' the science should be pursued until the soul is filled with the knowledge and love of God; the plant should become 'a tree of righteousness,' fruitful, and meet for the garden of the Lord. The fire should burn until every sin is destroyed, and the treasure should be improved, that its possessor may become 'rich toward God.'

Progression is a law which God has impressed on all his works. We have 'first the blade, then the ear, and afterwards the full corn in the ear.' The infant becomes a youth, and continually advances toward maturity. Surrounded with evidences of the principle of advancement in the material works of God, are we not to expect it, and seek for it, in connection with those which are spiritual? The possibility and the importance of spiritual advancement are suggested to us not only by the analogies of external nature, but by the direct representations and precepts of the divine word. Thus the Hebrews are exhorted to 'go on to perfection:' the Philippians, to 'forget the things which are behind, and to reach forth unto those things which are before:' young converts are to 'desire the sincere milk of the word, that they may grow thereby;' and all are to seek to attain 'the fulness of the measure of the stature of a man in Christ.'

True spiritual advancement, or as it is sometimes called, growth in grace, involves the progression toward maturity and perfection of every element and attribute of 'the inner man.' There must be an increase of spiritual knowledge. The way of salvation thus becomes plainer to the

mind; the dignity, excellence, and suitability of Christ, and his work as the medium of man's restoration to God is more apparent; the grand scheme of redemption in its various bearings, and its scripture principles and results are unfolded to the thoughts of the christian, his faith acquires strength and firmness, and the hope he enjoys through the knowledge of Christ becomes brighter and more settled. Love to God is an affection, the existence of which is an attestation of the mind being renewed. 'We love him, because he first loved us;' and as the mind advances in knowledge and grace, this holy flame burns with a purer, steadier, and more ardent glow within the soul. Spiritual discernment, or an aptitude and power to discriminate between the false and the true, the holy and the unholy, will also become more marked and powerful when there is religious progression. The spiritual senses being exercised, attain to higher power. Conscience becomes more tender, sin more odious, obedience more delightful, and the ways of God are invested with their own divine attractions. As God is holy, and 'we are renewed in knowledge after his image,' there will be an increasing resemblance to him. As Christ is 'meek and lowly in heart,' and has 'left us an example that we may walk in his steps,' there will be progressive assimilation to his likeness. When the unhallowed propensities of our nature are kept in subjection, and the vices of the flesh and of the mind are progressively subdued; when the desire and vigilant effort to 'lay aside every weight, and the sin that easily besets us,' acquires strength and power, and we run in the way of God's commandments, this advancement is sure. The child is becoming a man; the plant is rising to a tree, and is 'filled with the fruits of righteousness.'

The enjoyment of God, and an increased relish for spiritual objects

and exercises, indicate a growth in grace. If we have more love to prayer; if we have an increasing relish for the ordinances of God; if we receive greater pleasure from the perusal of his word; if God, and Christ, and heaven, are more the subjects of our delighted meditation, and the theme of our conversation, we give signs of advancement. But if these symptoms be absent, there is little reason to assure ourselves of its existence. These may exist in connection with many trials and conflicts. Indeed trials and afflictions are among the means by which we become 'partakers of his holiness.'

Humility, deep self-abasement of soul, is also an indication of religious and spiritual progression. The boasting of the pharisee, the obtrusiveness of the hypocrite, who makes a parade of his zeal for God, while his heart is given to covetousness, are not more opposed to true humility than the outward and feigned expressions of false self-depreciation. Deep humility, such as arises from an increased sense of the awful holiness and majesty of God, and our own insignificance and unworthiness, is retiring and modest, and indicates a nearer approach to God and a habit of converse with him.

The most favoured of God's servants, those who see and know most of him, are lowest in their own esteem. So of heaven we sing,

'The more thy glories strike mine eyes,
The humbler I shall lie.'

If these are some of the indications of advancement in religion, how desirable and important that they should be realized! What can be better for us than that the 'good work' began in us should be continued until the day of Christ? And that knowledge, and holiness, and conformity to God should increase? Is not this progression a condition of health? The infant that does not thrive is sickly; the plant that does not improve, has a worm at the root. Is it not so with

the christian professor? If indeed he has tasted that the Lord is gracious, and does not advance he may be said to be in an unhealthy state. What consolation can be enjoyed by a declining christian? The decaying of love to God, the withdrawal of a sense of his smiles, the increasing power of the world and sin over him, the neglect of the closet, and the want of vitality in the exercises of the sanctuary becloud his prospects, and awaken an accusing conscience and guilty fears. As an apostate is the most miserable of men on this side perdition, so a declining christian is losing his riches and treasures and his last enjoyments. What danger too lest the declension which is permitted should end in making shipwreck of faith and a good conscience! If progression and advancement are the will of God, and the law of the grace of Christ, they only are secure, and will be enabled to honour God, advance his cause, rise superior to the world the flesh and Satan, who are going on 'from strength to strength.' Increasing conformity to the mind of Christ qualifies for every good work, sustains in every trial, and prepares for that glory and immortality to which we are called.

Ought not christians then to aim at improvement? If we would do this we must be deeply sensible of its importance, and put forth suitable efforts for its attainment. Without this there will be declension. So numerous are the difficulties and obstructions in the path of piety, that without a miracle this must be. The scholar who is content with his present acquirements, neglects his books and studies, declines rather than advances: but he who aims at advancement will ever improve.

Habitual vigilance and circumspection are requisite for progress in piety. The careful avoidance of everything tending to lower our spiritual principles, as worldly associations, angry contentions, worldly

cares; the cultivation of the habit of habitual watchfulness over our tempers, our words, our thoughts, and our ways; the resolution to carry our religion with us wherever we go, and to have its principles ruling in us in all we do, so as to do all things, even our worldly duties, as before God, will keep from many evils, and tend to our own improvement. And if there be in addition to this the habit of reviewing the past, and examining at the close of the day, and of the week, &c., into our ways before God; that we may deplore what has been amiss, and give thanks in as far as we have been assisted to live to God, and walk with him, we shall be kept progressing: our 'ways will be established.'

A diligent attention to the means

of grace is of the greatest importance to secure spiritual prosperity. Resolution, vigilance, self-denial, and perseverance will be required for this end. The closet, the sanctuary, must not be neglected. 'They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.' While those who despise his ordinances and neglect his sanctuary, sink and perish.

Happy is it for us, dear reader, if God has renewed our hearts; and thrice happy shall we be if in dependence on his grace, and by the help of his spirit, we advance in divine life; and our path, like that of the just, 'shineth more and more unto the perfect day.'

H. Y.

CHRISTIANS AND THEIR FRIENDS.

FRIENDSHIP is pleasant in this changing, bustling world. It heightens the pleasures of affluence, and assuages the bitterness of poverty. It felicitates still further a comfortable life, and renders even oppression tolerable. We love to hang sometimes on the friendly arm as we walk the crowded ways of the world. The words of a friend are influential, and professors of religion should therefore take heed how they converse with their intimates. Next to our own spiritual welfare, that of our relatives ought to lie nearest to our hearts; and next, that of our friends and associates. This will always be the case when our religion is thoroughly alive and active. It is perfectly natural and proper, that when we have been quickened to a knowledge of divine truth, and inspired with a sense of divine forgiveness ourselves, we should be most anxious for the conversion of those for whose temporal well-being we are most concerned. Like the concentric ripples produced by the

injection of a stone into a pond, which gradually swell from the spot of original disturbance, so our individual piety ought to extend its influence through the circles of our closer or more distant relationships.

Permit me, my dear reader, to present to your serious and candid notice a few directions, the observance of which you will feel essential to the complete performance of the imperative religious duty you owe your friends.

1. In your zeal for their spiritual welfare, be not indifferent to their temporal affairs.

It is difficult to persuade undecided persons that you are sincerely solicitous for their eternal safety, if you evince no kind of interest whatever in their worldly condition, and never sympathize with or succour them in troublous times. Christianity is the sublimest form of philanthropy, and an enlightened follower of Christ will comprehend in his prayers and efforts, the supply of every want which must

be satisfied, in order that the improvement and happiness of the human race may be ensured.

The Great Teacher enforced the duty of doing good in his instruction, and crowned his precept with his example. Ever with him the kindly action preceded the admonishing word. He made the healing of the body the means of influencing the mind. He was wisely charitable towards human error, tenderly compassionate to human woe. When he saw the faces, haggard with hunger and exhaustion, of the five thousand who had hung in breathless rapture on the accents of his all-persuasive tongue, he commanded his disciples to feed the multitude.

The blind man's prayer—the forlorn leper's impassioned cry—the sorrow of the bereaved sisters of Bethany, touched his spirit and elicited his alleviating interposition.

Let this mind be in you, which was in Christ. In a critical period, at an important juncture, shew your sympathy and tender your advice; shew your friend you feel for him and care for him; serve him in some way if you would win his heart to Christ.

Do not lose sight of your undecided acquaintances if they remove to another locality. Correspond with them, let them see that you have not forgotten them.

Suppose yourself domiciled in a quiet country town, from which a young friend of yours removes to one of the immense emporiums of British commerce. He is not decidedly pious, but favourably inclined to religion. He feels painfully the loneliness of his situation. At night he issues from the heated warehouse in which he has laboured throughout the weary day, and walks along the streets alive as they are with busy people, and light with the glare of the lamp-lit shops, &c. He feels a being of dullness among lively thousands. Desparingly he gazes round for his counterpart. There would be

some consolation in perceiving he was not the only one that sorrowed; but he sees nought like himself, except it be yon cloud which is sailing in sad solitariness amid a heaven where the radiant stars are eloquent of hope and peace. He enters his dwelling and retires to rest. The delight that shuns his waking hours would seem to visit the visions of his slumbers. He dreams of his rural home, of its serene society, of its unfevered joys; and perchance amid the phantoms that people his unconscious but wandering imagination, he discerns thy friendly form. He wakes—the delicious illusion is over, the beautiful frost-work of a dream melts in the cold light of monotonous reality, and he remembers his feelings on the previous evening with a recoil and sickening at the heart. But a letter from you arrives. Oh, how grateful is that familiar handwriting. It fills his worn spirit with fresh, and gentle, and hopeful thoughts. It whispers to him of the placid and rapturous past. It directs him to a place of worship. He attends it, finds christian friends and sympathetic kindness, joins the Sunday-school, meets there congenial company, and engages in pleasant and beneficent exertion. Thus the Sabbath-day becomes to him the relaxation and lustre of the week.

2. Employ peculiar circumstances and events as opportunities for attempting the moral benefit of your friends.

The illness of friends frequently offers most favourable seasons for conversation on the concerns of the soul. The visitation of the sick is one of the few departments of social duty which female ability may well perform. Woman is eminently the presiding guardian of the chamber of illness. The powers of her discriminating gentleness are there called into congenial and effective play. No foot falls so softly there as hers, no hand lies so cool and kindly on the feverish brow. There is an anticipatory vigilance, a

studied mildness in her manners, an eloquent pity in her beaming eye, a magic in her low and musical voice that never appeal to the invalid's heart in vain. And when she chooses nobody can turn so admirably to spiritual account the minute attentions of the sick room. The lessons of piety tell with insinuating but certain force when they fall from her soothing lips. Lose not, daughters of England, such golden opportunities. While easing pain of body, impart peace of mind.

3. Render any occurrence subservient to the inculcation of religious truth. For instance, a splendid sunrise or a violent storm, a pestilence or a sudden death, an earthquake or a shipwreck.

Suppose thy friend is a sceptic as to the being of a God. Take him to a sequestered spot in the deep and mellowed hush of some autumnal eve, when the western sky is flushed with sunset beams. Bid him lift his eyes to the vertical heaven with its tranquil sweep of azure purity;—bid him look at the green and efflorescent earth;—point him to the abodes of men as they lie shining in the cool and happy light—to the cattle browsing on the hills—to the crowds of merry insects fluttering in the air;—ask him whether these things do not suggest ideas of an all-powerful, wise, and beneficent being; and if in return he bid thee mark the fierce hawk hovering over the home-bound linnet; open thy pocket Bible and read to him the description of man's fall—assuring him that but for that this world had been harmonious and immortal—but for that the beam had shone uncloudedly and the flower had ne'er lost its bloom—but for that no signs of cruelty had been found in the brute creation, and no bad passion had ruffled the sinless calm of the human breast—but for that disease had had no dominion here, and we had never missed from earth the voices that we loved. And perchance

the whispers thou mayest elicit from the bright and breathing universe may convince his understanding and dissipate his doubts!

4. If you see your friends doing wrong reprove them. Do not allow your affection for them to render you indifferent as to the strict propriety of their conduct. Let them see that attached to them as you are, you can look with nothing but displeasure upon their unrighteous way. Such resolutions will have irresistible influence. It is surprising how trivial an indication of disapprobation from an upright person will disconcert another individual who is about to do something wrong. An expression of the countenance—a glance of the eye—a tone of the voice, will discompose, and frequently unnerve the will that is bent upon iniquity. A bad resolution often covers and falls defeated back into the heart that formed it, at the frank rebuke of virtue. Then fail not to be faithful with your friends. Neglect not to warn them when they venture on perilous ground. Speak freely with them when they are parleying with sin. Tender them kind advice in the hour of temptation. Urge their duty on them—lest when stretched upon his death-bed any one of them, thinking in frenzied anguish on that fatal error which a word—nay a glance might have prevented—and you gave it not—should upbraid you as the silent consentor to his transgression and the implicated aggravator of his doom.

In conclusion allow me, my reader, to turn from the immediate consideration of human friends, and to remind you of that eternal *Friend who sticketh closer than a brother*. Have we received him?—do we regard him as our friend? Happy are we if we have, and if we do. But shall I make the painful and yet possible supposition that there is one reading these pages now, who does not consider and feel that Jesus is his friend?

What! Jesus not your friend? *You* arrayed against *him*! And are you content—have you made up your mind to live and die without the favour and without the aid of such a friend? Dare you brave the world, with all its delusions and with all its dangers, single-handed and alone? You cannot mean this. Such conduct would be the height of folly. How will you stand amid the storms of life? How will you bear the ‘thousand natural shocks that flesh is heir to,’ if Jesus Christ be not your friend? In the sad hours of languishing disease, who will sustain and comfort you? In the moments of death, when the shades of the dark valley fall dense and fast, and damp upon you—when you are feeling your way through the departure passage of the world, who shall illuminate and stay and guide and cheer you? When you stand at the judgment bar of God—alone in feeling though surrounded by countless myriads—with the responsibilities of a lifetime upon your conscience, awaiting your eternal doom—who shall be counsel for you then? Who shall plead your cause before the Righteous Judge of all the earth—if Jesus Christ be not your friend? Who shall come to your assistance then? None—there shall be none to help you. But such will be the fate of those only who choose it by rejecting the friendship of the Saviour. Then be reconciled

to God. Acquaint yourself with him and be at peace. Receive the Divine Redeemer as your friend. You cannot have another friend so powerful. Think of what he has done for you. Once we all roamed wretched outcasts on the barren moor of hostile hatred towards the God of heaven. Darkness was above and desolation was below. There was no eye to pity and no arm to save. The past was cheerless, and the future seemed as cheerless and as hopeless as the past. The lightning of retributive justice was just issuing from the cloud of divine displeasure when the Mediator grasped it, and quenched it in his blood. The sun of mercy, which all along had been shining behind the black cloud, burst through it now. The atmosphere grew warm and pleasant; and the barren moor sprouted the green verdure of gospel grace. This is what Jesus has done for you; and will you refuse the friendship of such a friend? Come to him for rest. Take his easy yoke upon you. Why hesitate to assume the wedding garment? Why stand aloof from the marriage supper of the Lamb? There yet is room—abundant, boundless room. Room in the forgiving love of God—room in the yearning tenderness of the Redeemer—room in the tents of the church below—room in the mansions of the church above.

Nottingham.

ABSALOM.

IMPORTANCE OF EVANGELICAL DOCTRINES.

(Continued from page 392.)

BUT while no sinner can be justified or vindicated from the charge of having broken the law; and while, as a sinner, he can never lose the character of having been one; because the actions he has done can never be made to appear not to have been done; still there is a sense, in which, according to Scripture, sinners are

justified. They are not indeed innocent, for this, we have seen, is impossible. As the effect of faith in the Divine Mediator, and as immediately following the forgiveness of sin, they are received into the divine favour, and are regarded and treated by God as if they were legally just or righteous,—as if they had never sinned.

This, we conceive to be the evangelical idea of justification. It has reference, not to the time past, but to the time to come;—not to what God has done, but to what he will do henceforth;—not to any act of mercy which he has performed, but to those acts of grace which from the present moment he will continue to perform in behalf of all who believe. We must not, therefore, confound justification with forgiveness. That they are inseparably connected,—that the one certainly, and without exception, follows the other, we know; that whoever is pardoned is also accepted. But as justification involves both pardon and acceptance, it does not admit of question, that sinners must first receive the forgiveness of sins, and stand accepted in the beloved, before God will treat them as just or innocent. Justification can never make them to have been holy for the time past. It does not, and cannot affect what has taken place. It is not till the sinner, under a consciousness of his guilt, reposes by faith in the atonement of Christ for salvation, that his sins are pardoned, or that he is admitted into the divine favour; and it is not till thus pardoned and accepted that God treats him as righteous and holy. Forgiveness refers to the past—it is an act of mercy extending to all the evil and sinful actions of the sinner's former life; acceptance has reference to the present; it is the present reception of the sinner into the divine favour; and justification refers both to the present and to the future; it is the exercise of his grace, which leads God to treat them now and henceforth as if they were righteous,—as if they had never been sinners.

Forgiveness implies the existence of guilt, and when the individual is found guilty, he can never be acquitted. Forgiveness and acquittal are a contradiction in terms. He that is acquitted wants no forgiveness. His acquittal is an open declaration of his perfect innocence—a public vindication of his

character. But man stands in need of forgiveness, and therefore to acquit him is impossible. He may be pardoned, but not acquitted. He may be treated as innocent, but cannot be made innocent. God may deal with him as righteous and holy, but, (and we speak with reverence) God himself can never make it appear, that the man has not sinned. An action done can never be made not to have been done. And since all mankind are brought in as guilty of having broken the law under which their Creator has placed them, they can never be vindicated from the charge of actual guilt. It is as absurd therefore as it is unscriptural, to regard justification as involving the idea of acquittal. The justification of a sinner can never signify his acquittal, for his acquittal would signify his perfect innocence, and yet his character as a sinner would imply his guilt. Now, just as a person cannot be both innocent and guilty, so he cannot be both pardoned and acquitted! but if guilty he must be pardoned. And it is on obtaining forgiveness, and on being received into the divine favour, that he is treated by God as if he had never offended. But it is evident that to deal with sinners as innocent, is not to make them innocent. Pardon of sin is not to make them never to have offended; freedom from punishment is not freedom from guilt—is not innocence. Having once sinned, we are sinners for ever. We may be redeemed, but still we are sinners: and our justification consists simply in this,—that though we are guilty, yet by faith in the mediation of Christ, we are henceforth treated by God as righteous and holy persons.

But there must be definite and distinct grounds on which God thus receives sinners into his favour, and treats them as righteous. If it be one of the established laws of the divine administration, that sin must be punished, then forgiveness and acceptance must be the effect of something done,

either by man himself, or by another on his behalf. The result of man's own merit it cannot be, for as a sinner he can have no merit, nor could any creature secure it for him. Let a creature do what he may—let his obedience be perfect, still there is no merit either in his obedience or his doings. He can never rise higher than the standard of his duty; and no one will affirm that there is any merit in a creature performing his duty. We conclude, therefore, that we must stand indebted to another—the one on whom the law has no claim, and whose obedience must be meritorious. In the language of Scripture, we are justified through the redemption that is in Christ Jesus. His merits are the ground, and the only ground of our justification. For the sake of what he has done, God pardons, and accepts us, and then treats us as righteous. Not that he transfers to us the merits of Christ, but as the reward of his merits, gives eternal life to as many as believe.

Having thus no merit in ourselves, and being treated as righteous only for the righteousness of Christ, it clearly follows that our justification is wholly of grace. It is on the part of God an act of pure mercy, and to man a favour wholly undeserved. We are justified freely by his grace through the redemption that is in Christ Jesus. While the work of Christ is the

meritorious cause, grace is the source whence it proceeds.

And yet this justification is by faith. We can never become interested in the blessings of the Saviour's mediation till we come to repose implicitly in his character and work, through belief of the divine testimony. Faith must terminate on Him as its exclusive object; and as faith unites to him, it is on the accomplishment of this union that He is made of God unto us, 'wisdom, and righteousness, sanctification, and redemption.'

There are those who maintain that they are justified partly by faith and partly by works. In this we think there is a grand mistake. Works are something which we do for ourselves;—faith is only the act of depending on what has been done by another. Now the work of Christ being a finished work, and since we are pardoned and accepted only for the sake of what he did, works can form no part in the cause or ground of our justification. And yet a man has no right to look on himself either as accepted or justified who does not bring forth in his life the fruits of the Spirit—show forth the riches of him who hath called him out of darkness into his marvellous light—walk worthy of the high vocation wherewith he is called—adorn the doctrine of God his Saviour in all things.

Ripley, 1848.

SCRAPS FROM A MISSIONARY'S PORT-FOLIO.—No. 4.

TRANSMIGRATION—ORIGINAL SIN—AND JOHN IX. 2.

THE notion of transmigration, or that the soul after death passes into other bodies, either of men or beasts; and that according to the deeds done in the body will be the dignity or degradation of its future birth, is a notion prevalent through India. This strange idea pervaded the ancient system of idolatry, and the Jews,

'to whom were committed the oracles of God,' by mingling with the heathen, insensibly imbibed this and many other of their sentiments. That the notion was pretty general among the Jews is plain from references in the Apocryphal books, and from several passages in the gospel. They supposed that the soul of John the

Baptist, or of Elijah, or of Jeremiah, or of one of the prophets, had entered into Jesus,—[See Matt. xvi. 14, See also, John i. 21.] The question put by the disciple, ‘Master, who did sin, this man or his parents, that he was born blind?’ clearly pre-supposes their belief of this dogma. I was one day reading the latter passage with my pundit, when he remarked that the Jewish notion was different from that taught in the Hindoo shastras; that according to the shastras no person could be born blind on account of the sin of his parents: it could only be in consequence of some heinous sin committed by himself in a former birth. In accordance with this they have a *sloke* which they are constantly repeating, to the effect that ‘Every one must bear the fruit of his own doings.’ I told him what was the Scriptural view of the matter: that mankind were born subject to pain, disease, and death, in consequence of Adam’s sin. If my father murdered a man, said he, instantly taking hold of an objection which unbelievers in other countries have urged,—should I be hung for it? No, it was replied, you would not be hung for your father’s crime; nor would any be condemned for Adam’s sin: each would bear his own sin. Besides, if sin came by Adam, mercy and grace were revealed through Jesus Christ. But suppose a person possessed of considerable wealth expended it all in profligacy, would not his children be sufferers in consequence? No one would blame *them* for their father’s extravagance, but they would be sufferers by it. In like manner we are not to be blamed for the sin of the first father of the human family, but in consequence of it we are born subject to disease and death, and with a nature averse from that which is good, and prone

to that which is evil. He then asked, ‘If it was just that on account of Adam’s sin *some* persons should be born blind or subject to any other calamity, why did not *all* persons come into the world in this deplorable state?’ But it is easier to ask questions than to answer them; a child might ask many questions that would perplex a philosopher; our only resource on many points is, the Judge of all the earth will do right. It was remarked in reply, that it was not the will of God that all persons should be subject to these calamities, and his will was right and good. Besides, we knew but in part; and {further, we might be certain that what was now dark and obscure would at the appointed time be made plain and clear.

It would be tedious to describe in detail the Hindoo notion on future births and deaths, but it pervades all their shastras and systems. I am far from wondering at the almost universal prevalence of the belief in transmigration where the Bible is unknown. Man without the light of God’s word cannot account for the existence of suffering, where personal sin has not been committed, and as they know that infants have not sinned in the present state previous to their suffering, they suppose that sin must have been committed in a former state of being, and that this suffering is the fruit. The imputation of Adam’s sin to his posterity is doubtless a mysterious doctrine, but it is clearly revealed in the Divine word; and I hesitate not to say, that the man who to escape from difficulty denies it, plunges into difficulties ten-fold greater. It cannot be just to inflict suffering except on the ground of sin actual or imputed. Let us in ‘the spirit of a little child’ meekly receive what is taught in the oracles of God.

AN EXPOSITORY LECTURE ON HEB. II. 5—18.

BY REV. J. J. OWEN.

THE passages which now are to occupy our attention, present no small difficulties. Perhaps we cannot do better, in attempting to ascertain their meaning, than furnish a brief abstract of what we deem to be the author's process of argumentation. At the beginning of the epistle, as we have shown, he clearly demonstrates the deity of Christ; and in this chapter he primarily makes a personal application of the doctrine, urging upon the Hebrews in the most solemn manner the importance of embracing the Lord Jesus as their Saviour, since he is 'God,' whose 'throne is for ever and ever.'

Three striking and powerful considerations are adduced to enforce this duty.

First, that the strict justice of heaven, which under the ancient dispensation inflicted 'just recompense of reward' upon the disobedient, cannot surely be expected, (when the Son of God himself has come into the world,) to be less strict with those who neglect 'so great salvation.'

The second consideration arises from the direct and unequivocal sanctions which the Supreme Being gave to the gospel economy. At its introduction there were 'signs, and wonders, and miracles, and gifts of the Holy Ghost.' These were given at the birth of Christ, attended him through his life, and accompanied those who preached after him the special efficacy of his death.

The third consideration is, that the coming and crucifixion of the Redeemer constitute the positive realization of that which God had foretold and promised, and the light of which was really the only light that beamed anywhere on the fields of the ancient dispensation.

Now if we keep before our minds this last observation, we shall find it of essential service in the elucidation of our subject. 'Unto the angels hath he not put in subjection the world to come,' or the christian dispensation; whereas, all things are arranged and controlled by the boundless power and consummate wisdom of the Saviour.

This fact is shown to embody the fulfilment of an important statement

contained in the eighth Psalm—a statement involving the most magnificent themes in the economy of grace—the exaltation of man in the person of Emmanuel, and our ultimate advancement to share in his glories before the throne. 'One in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands.' As this quotation has frequently occasioned considerable perplexity, it may be well, before we proceed, to endeavour to develop its exact bearing on the point under discussion, to ascertain in what light it is to be regarded. Is the eighth Psalm Messianic? or does the writer here merely accommodate the language of the Psalmist? Some commentators, for whom we entertain the highest respect, (Doddridge, for instance,) unable to set aside the difficulties with which the admission of the Messianic character of the Psalm is surrounded, adopt the principle of accommodation. We cannot but think, however, that this view of the case is in direct antagonism to the great object which the author of the epistle seeks to accomplish. A glance at the passage abundantly proves that his design is to show that although Christ possessed a nature truly human, still in this nature he has been exalted above all angelic beings. But how could a mere assertion of the common dignity of man, on the supposition that the Psalm refers *simply* to this, furnish a proof of the supreme majesty of the Saviour?

And yet we feel it impossible to regard the Psalm as being strictly and immediately Messianic. Even a cursory perusal must, we conceive, at once convince an unprejudiced mind, that its primary object is, to celebrate the greatness and goodness of God. When we consider the Divine glory as reflected through the magnificence and vastness of the celestial bodies, how must we be filled with profound admiration and gratitude, that the Su-

preme Being should have so distinguished frail, mortal man as to crown him with honour and constitute him his vicegerent on earth. Such evidently is the theme which absorbed the attention of the Psalmist. How, then, are we to understand the use which the writer of this epistle makes of the Psalm, or on what principle can we justify his peculiar interpretation? We stated in a previous lecture that between the Old and New Testament there are evident parallelisms and almost innumerable points of connection. The Old Testament, in fact, taken as a whole, forms a type of the New, and many statements, principles, and events were designed to adumbrate the glories of redemption, and to have a sublimer development in the gradual but sure advancement of that kingdom which is not of this world.*

We are now able to discover how appropriate the citation is to the subject discussed. The honours declared to have been conferred upon the human race, had never, exalted as our position is, been completely verified till the man Christ Jesus was exalted 'above all principality, and authority, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,' and had 'all things put under his feet.'

It may also be observed, that while

man in the person of the Redeemer is advanced to the possession of unutterable glory, that which we have lost in Adam, shall, through the work of redeeming grace, be restored in a still higher and more perfect manner. Even now we partially witness how the triumphs of mercy in the economy of redemption tell on the condition and circumstances of humanity. It is evident that the progress of science and skill, augmenting the dominion of man over the inferior orders of creatures and the various powers of nature, has borne a striking relation to the diffusion of the principles taught by our divine Master. The intellect acquires more strength and vigor, social enjoyments multiply, human misery diminishes, wherever christianity in its native purity is proclaimed. These, however, are only blessings which religion scatters by the way in her march to immortality. Far sublimer blessings are to flow through *Him* who is God-man. Where he is, there we shall be also, and for ever gaze on all his majesty and splendour. We have thus in Christ the positive realization of all which had been foretold and foreshadowed under the ancient dispensation.

But the entire fulfilment of the statement in the eighth Psalm, even in relation to Emmanuel, is as yet future. 'But now we see not yet all things put under him.' We have, however, a pledge that in due time all shall be accomplished. 'We see Jesus, who was a little inferior to angels, (in his humanity on earth) for the suffering (or on account) of death, crowned with glory and honour, *after that*, by the grace of God, he had tasted death for every man.†

In consequence of his humiliation and death, the Redeemer has been elevated to the throne of universal dominion, and there he is to reign until all things are made subject to his sway.

* There is a difference between the phraseology of the eighth Psalm and that used in the chapter under consideration, to which we have not thought it necessary to advert above. We refer to the fact that in the epistle to Hebrews we have *αγγελους*, 'angels,'— 'Thou madest him a little lower than the angels,' and in the eighth Psalm we have *אלהים* — *Elohim*, 'Gods.' According to Hengstenberg, 'Thou madest him to want little of a Divine standing,' or 'Thou bestowed on him an almost super-earthly dignity.' The Chaldee and Septuagint, however, translate *Elohim*, by 'angels.' With this rendering several distinguished linguists agree, as Michaelis and Dathe. Still it is perhaps questionable whether this was the exact meaning of the Psalmist. The citation, as it stands, though it assumes less in the argument than the original, is perfectly apposite to the writer's purpose; and as he was addressing those who used the Septuagint version, nothing would be more natural than to quote that version, unless it conveyed an idea essentially erroneous.

† The above passage is confessedly difficult, and has been variously rendered. 'Τον δε βραχυ τι παρ' αγγελους ηλαττωμενον βλεπομεν Ἰησου,' has been by some translated, 'We see Jesus a little while made lower than the angels.' By others the phrase 'βραχυ τι' is regarded as referring to inferiority of nature. We have included both ideas. The latter part of the verse is by Beza rendered, 'We see crowned with glory and honour, Jesus, who was made a

When we thus contemplate, the exaltation of human nature in the person of Christ, as well as the unutterable glory which is to flow through him to all his people, well may the inspired writer exclaim, 'What is man, that thou art mindful of him?' He is lost and degraded. His foundation is in the dust, and compared with the immensity of the universe, he is a mere atom. But in the Son of God we see man dignified and ennobled, pure and godlike. How unspeakable the honour that the Divinity should speak to men in connexion with human nature, and that from human hands should go forth power to heal the sick, and even to raise the dead and to control the elements.

Is it not an honour beyond expression great, that atonement should be made and the Divine perfections developed on the grandest scale in direct connexion with humanity? Is it not an honour that one tabernacling in a human body, should have all worlds and all beings under his governance and at his disposal; that angels, principalities, and powers should do him homage, and that ultimately he should have to sit on the throne of judgment, and pronounce the final doom of angels and men? Our dignity consists not in the exploits of heroes, or the achievements of philosophers, but in the exaltation of *Him* who is our friend and brother.

A Jew, however, unacquainted with the great design of christianity might object to the declaration thus made as to the superiority of Christ to angels, as he was emphatically a man of sorrows, and died an ignominious death. To this it is replied, that this arrangement was necessary. 'It became him (there was a fitness and propriety in it) for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings,' that is, to render him wholly qualified for his work, so that he should be a Saviour in every respect adapted to redeem man. To make reconciliation for the sins of the people,

the Redeemer needed a body, and he had it; and a reasonable soul, and he had it—and it was often wrung with bitterness and anguish; it was requisite that he should stand under the law, and he stood there—and it spent its thunders upon his bared head; he needed to die, and the sacrifice was ready—he went willingly up to Jerusalem; and the prayer of the garden nerved his holy soul for the fearful conflicts of the cross. The divine government was under no obligation to our guilty and lost world. No sinner could ever have uttered a word of complaint if Bethlehem and Calvary had not been heard of.

The fitness and propriety of the sacrifice of Christ arose from the fact that the law had been dishonoured by man. What, then, can be done? Is the law to be abrogated? This cannot be. If, therefore, the sinner is to be saved, the Divinity must step forth from behind the curtains of eternity, and in this world of sin must write somewhere the demonstration of a satisfied law. When we see God's beloved Son, standing in our own nature and in our own place, arraigned as our surety, and dying in this capacity, never yielding till the mysterious work of salvation had been accomplished, going down to the grave to sweeten and sanctify it for the believer; and when in the open portals of the tomb, and in the upward track of the Redeemer from Olivet to glory, we behold the evidence of God's pacification; when we hear from the Deity's own mouth the declaration—'The law is magnified,' 'He that believeth shall be saved,' we come in contact with that on which the mind can repose. God is a just God, and yet a Saviour. The Divinity has grappled with death and hell—justice has been honoured—the tomb has owned a conqueror—and away up by the throne of God bursts the exclamation, 'Glory to God in the highest, on earth peace, good will to men.' There was thus a necessity that Jesus should suffer. It is his sufferings—the sufferings of A SINLESS ONE, of AN INFINITE ONE, that prepare him as an infinite exception in the universe, to tread, in recovering power, along the dark track of sin, ransoming and redeeming by his blood.

little lower than the angels for the suffering of death.' But this is manifestly wrong. We conceive the exact idea is given above, and that the object of the writer is to show that the present exaltation of Christ is owing to his obedience unto death.

‘Christ did not lay hold on angels, but he laid hold on man.* He assumed our nature. Hence there is between him and his people a vital union. ‘Both he that sanctifieth, and they who are sanctified, are all of one,’ of one family, one spirit, one Father, one nature. Exalted as he is, majestic as is his throne, ‘he is not ashamed to call us brethren.’ The author, in adducing this important fact, appeals to the Old Testament for confirmation of it, ‘Saying, I will declare thy name unto my brethren, in the midst of the church, (or assembly) will I sing praise unto thee;’ ‘and again, I will put my trust in him;’ ‘and again, Behold I and the children which God hath given me.’ That the twenty-second Psalm, from which the first citation is made, is prophetic of the Messiah, has almost universally been acknowledged, and indeed there are fewer difficulties in connection with this portion of the predictions of the Old Testament than many others which are supposed to have a Messianic reference. The import of the declaration is, that the Redeemer would make known unto his brethren the character and perfections of God.

There is some difficulty in ascertaining where the second citation is to be found. Most critics, we believe, agree that it must have been taken from Isa. viii. 17. In the English version we have, ‘I will wait for him;’ but the Septuagint contains the very phrase used in this epistle, (*πεποιθως εσquam εν αυτω*), ‘I will trust in him.’ The principle which the expression evidently involves is, that the Messiah, having assumed our nature, places himself in a certain sense in the same position as his people. Do they exercise confidence in the **MOST HIGH**? So did he, in relation to his humanity. A question, however, presents itself, which we cannot leave unnoticed. Has the passage, as it stands in Isaiah, the slightest reference to Christ? It seems to us that a careful examination of the chapter will lead to the conclusion that the prophet only speaks of himself. This observation is of essential importance, as frequently such efforts are made to interpret the prophetic writ-

ings as not only place the authors in very equivocal positions, but materially aid the cause of infidelity, by enabling the sceptic tauntingly to assert that the Scriptures can be made, by a species of spiritualizing, to teach whatever the imagination or fancy of the expounder may dictate. Against such latitudinarianism we solemnly protest, as directly hostile to the interests of vital religion. But as the passage under consideration is cited by an inspired writer, there can be no doubt that there were such resemblances between the circumstances of Isaiah at the time when he wrote, and those of our incarnate Lord, that they were designed to be symbolical; indeed as much as this may be gathered from the connexion of the words. Expressions, then, primarily referring to the individual by whom they were uttered may thus with perfect propriety, be employed as descriptive of another; and especially was this the case in regard to him whose advent was the grand theme which absorbed the attention of the ancient seers. Similar remarks may be made relative to the third quotation, on the subject of the Saviour’s union with his people, ‘Behold I and the children which God hath given me.’ The language is found in the same chapter of the prophet to whom we have adverted, and originally was spoken in reference to Isaiah and those whom he was able to regard as having been brought to a saving acquaintance with Divine truth through his instrumentality. The expressions are literally true when applied to him who is Head in Zion; he does and will acknowledge his children. Having sustained and comforted them on earth, he will ultimately present them faultless before the eternal throne.

One prominent object of Messiah’s assumption of humanity was, that ‘through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.’ The term ‘destroy’ does not here imply—the immediate extinction of being; but is used in the sense of ‘subduing.’ The empire of death owes its existence to Satanic agency. The Jewish Rabbins frequently refer to *Sammael*, the angel of death, or Satan; and seem to inti-

* So the above passage undoubtedly ought to be read. Christ passed by the tempter and laid hold of the tempted.

mate that he possesses the control of life and is employed in its termination. On this subject, however, the word of God is totally silent. Still there can be no doubt that the grand adversary, by presenting innumerable temptations before the mind, by leading to the commission of sin, and by marshalling in all their force the most harassing suggestions, invests death with unutterable terror. Christ saves from sin, which constitutes the sting of death, comes himself to our aid while in conflict with the last enemy, opens before the mental vision scenes of surpassing loveliness and splendour, beyond the narrow confines of time and sense, and sends a convoy of angels to attend the ransomed spirit to the realms of eternal bliss. The atonement not only reveals the possibility of moral purification, so that man may approach God without fearful apprehensions, but takes away the veil which hides futurity from our view. Life and immortality are brought to light by the gospel. The christian, too, can joyfully anticipate the period when 'death shall be swallowed up in victory,' and the body fair and beauteous shall arise from the corruption of the cold and silent grave.

We are moreover assured, that our great High Priest, 'having been made like unto his brethren,' and having suffered in our nature, is able to sympathize with us in all our afflictions, and to succour us in every temptation. Here we have before us the sublime reason why the Son of God was 'for a while made lower than the angels.' The declaration had gone forth, that

heaven would interpose for the recovery of fallen man. Angels had heard it, and the intelligence had caused a thrill of delight to pervade their capacious minds; prophets had heard it, and they had made it the great burden of their songs. Divine providence had in all its operations been so arranged as gradually to unfold this great mystery of godliness. But how is the stupendous work to be accomplished? There are other attributes in the Divine essence besides love: justice is inflexible—holiness must for ever maintain its sway, or God can be no longer God. This accounts for the humiliation of Christ. Now, 'Mercy and truth meet together, righteousness and peace embrace each other.'

Not only have we pardon and eternal life, but comfort, peace, and joy flow through the mind, amid the toils and conflicts of the wilderness. He who sits on the throne has been exposed to the same troubles. We can enter no region of trial where he has not gone beyond us. The cup of sorrow he drank to the very dregs. To him then in every trial may we go. On his arm may we lean in the dark and cloudy day.

'His heart is made of tenderness,
His soul is fill'd with love.'

Soon the period of our deliverance will come. Our redemption draweth nigh, and where our Saviour is there we shall be also. With HIM we shall reign in the full enjoyment of unsullied purity and ineffable glory for ever and ever.

Leicester.

RECOLLECTIONS OF THE LATE R. W. HAMILTON, LL.D., D.D.

(Concluded from page 399.)

PRE-EMINENT as were Dr. Hamilton's powers as a preacher, those who only knew him as an author could not doubt that his writings must have equalled his speaking, both in force and beauty. There have been, and still are, a variety of opinions as to his style. Many deem it too redundant in imagery—too encumbered with words; yet even these must admit that the imagery was

always appropriate, the words always well selected. It appears this gorgeous, luxuriant style of his was formed at a very early period of his life. One who was a fellow-student, says,—'His style, at the age of eighteen, was substantially what it ever continued.' Yet those who for a long series of years had been thoughtful readers and hearers of Dr. Hamilton, noticed during

the last twelve years a marked change in his mode of writing and manner of speaking. Any one who compares the introduction to his book '*Popular Institutions of Education*,' with some of his early published sermons, will see at once that in the former production the style is terse, cogent, condensed. Short sentences and freedom from parentheses are the marked characteristics of the production; while his earlier writings have an elaboration of ornament, a pomp of decoration, a towering grandeur of diction which is perhaps more dazzling and captivating than really valuable and instructive. His preaching also during the last twelve years of his life was more rich in evangelical truth. His attainments as a scholar, his imagination as a poet, his arguments as a reasoner, his eloquence as an orator, were all used to illustrate the noblest of all themes—Jesus Christ and Him crucified.

In a beautiful epitome of his life, by Edward Baines, Jun., of Leeds, the following admirable analysis of his intellectual character was given:—

'The *intellectual character* of Dr. Hamilton was pre-eminently marked by *power*. His was a robust, a Herculean intellect. It was large in grasp, and vigorous in action. His apprehension was quick and penetrating; and his reflective power great. To Dr. Hamilton may be truly applied the well-known description given by Milton of the English people—"a nation not slow and dull, but of a *quick, ingenious, and piercing spirit*; acute to invent, *subtle and sinewy to discourse*, not beneath the reach of any point the highest that human capacity can soar to." A memory which seemed to retain all that he ever read or heard, furnished an inexhaustible store-house of knowledge; whilst his quickness in producing his mental treasures was equal to his power of acquiring and retaining them. His combination of strength with subtlety suggests the familiar but apt comparison of the proboscis of the elephant, which can equally pick up the pin and rend the oak: and his union of quickness with power recalls the idea of the steam engine, which adds the speed of the bird to the might of leviathan. Words presented themselves to him in only

too great abundance; and his choice among them too constantly, though quite unconsciously to himself, betrayed the scholar, who might seem to be ever living amongst Greek and Latin, amongst metaphysicians and schoolmen. The exact technical term was never wanting; the illustrative allusion was ever at hand, though drawn from remote sources; and this over-flowing of the well of knowledge, though a positive defect in a popular speaker addressing an unlearned audience, was a rich intellectual feast to the scholar, whom it carried back to antiquity, as well as through the vast range of letters and science.

Dr. Hamilton was endowed with an imagination which luxuriated in all beauty and soared to all grandeur and elevation. His soul was full of poetry. He was also passionately fond of music. Yet with all these attributes of genius, and with all his exquisite susceptibilities, there was still a defect, namely, in point of *taste*. This regulator and governor of the great mental machine, in its operations to produce what shall move and please mankind, was imperfect. There was power, there was elevation, there was beauty, there was tenderness, and all even in redundance, but there wanted the fine proportion, the elegant symmetry, the restraining, self-controlling hand of the perfect artist. There was over-colouring,—there was excess. He was the Michael Angelo, but not the Raphael. His architecture was Egyptian, not Grecian. Had he combined Attic taste with his Atlantean strength, his literary fame, high as it is, would have been still more eminent.

There are many aspects in which to contemplate Dr. Hamilton's varied yet unique character, and all of them afford scope for profitable meditation.

I. *His early dedication to God and to the work of the ministry.*—Dr. Hamilton was descended from an ancestry richly distinguished during many generations for eminent piety, and his immediate parents were celebrated in their day and generation, for shewing forth in their life and conversation the beauty of holiness. His father was a valuable minister in the Independent connexion, his mother, (the daughter of the Rev. Richard Winter, B.D., for

forty years pastor of the Independent church, New Court, Carey-street, London,) was distinguished for natural gifts and mental acquirements of high order. The early childhood of Dr. Hamilton does not seem to have been marked by particular aptitude for study; he is reported to have been slow at learning to read, but this stumble at the threshold of knowledge being once recovered, his progress must have been most rapid. Memory, imagination, swiftness of acquisition, facility of communication, were his in rich abundance, and with these, as a crowning glory, there was a heart devoted in its opening youth to God. At the age of fifteen he united with his father's church, at sixteen he entered college to study for the ministry, and before he had completed his twentieth year he was invited to supply the pulpit of Albion Chapel, Leeds, where the admiration and esteem felt for him were so great, that he received a call from the church, and was ordained its pastor on the 15th of March, 1815, four months before he attained his majority.

A position so solemn and responsible, entered on at so early a period of life, must have possessed peculiar difficulties, and been surrounded by many dangers. His triumphs and his successes must have constituted his greatest personal trials. A proud or a vain man would have made shipwreck. But He who had given him the mental power for the honoured office, bestowed the requisite spiritual fitness. The young minister lived near to God, and in that was his security. Doubtless he had the sympathies and prayers of the devoted elders of that intelligent and influential congregation, who while they knew that he could not have the mature wisdom and correct judgment of experience, yet delighted to witness the consecration of the activity, zeal, sincerity, and tenderness of youth on the altar of the Redeemer.—They must have thought, as they listened to his eloquent ministrations, of the young disciple who leaned on the bosom of his Lord, and of the young minister of whom Paul said, 'From a child thou hast known the Holy Scriptures.' Indeed, in the language of the authority before quoted, so far from his youth being a hind-

rance to his popularity in Leeds, it is stated,—'His eloquence, his high attainments, his generous warmth of disposition, and even his extreme youth caused him to be popular at the very commencement of his ministry.' But though this was the general feeling, there were not wanting those who felt differently affected towards the young pastor, and consequently very early in his ministerial career we have to contemplate him under

II. *The waning of his popularity.*—Doctor Hamilton attended in his ministerial capacity, in his last hours, Mr. Joseph Blackburn, who was executed for forgery. The youthful preacher addressed an immense audience in the Cloth-hall yard, Leeds, on the melancholy event. The sermon as he delivered it, had a most powerful effect, and was much admired. He was pressed to publish it. He hastily re-wrote or recalled it from memory, sent it off piece-meal to the printer, and stood at once before the public—not to move the feelings with oral utterances aided by his earnest manner, and his splendid voice, giving power to his words by the flashes of his eyes, and the enthusiasm that quivered his lips—but with the silent appeal of the judgment presented in printed sentences, which could be calmly read, nicely weighed, carefully gauged. Oh how much that the world calls eloquence, if submitted to the test of printing, and presented to the eye of a reader instead of to the ear of a hearer, would seem mere frothy verbiage, and stilted nothings! The young minister had committed a great imprudence, and he endured a bitter penalty as its consequence. It would be gratifying to be able to record that the church—the family of believers, were essentially different from the world in their mode of administering reproof or punishing delinquents. Alas! the frailty of human nature is such, that we could find more parallels than contrasts between the righteous and ungodly in their manner of uttering censure. Literary Reviews, laughing William Wordsworth to scorn, scoffing at Pollock, mocking at Keats, sneering at Southey, might be all very appropriate, for courtesy, charity, kindness, are not exactly the literary creed; but these

qualities are surely combined with the articles of faith professed by a christian; and yet nothing could be more stern, sarcastic, bitter, and unmerciful, than the criticism of the religious periodical press upon this production of the young minister. He was derided as a bombastic declaimer, a grandiloquent pedant. This chilling blast from the stormy regions of criticism had the effect of scaring away many ephemeral admirers. An insect tribe they must surely have been, who buzzed their approbation while the sun of public favour shone warm and bright, but fled at the first breath that indicated change of weather. Amidst this painful reverse the true greatness of Richard Winter Hamilton's character was manifested. He neither quailed nor shrunk; he showed neither petulance nor despondency. He bore the shock with dignity and calmness—set himself to discern how far he might profit by the criticism so sternly administered, and strove to discipline his powers to a more rigorous attention to received opinions in matters of composition. The result was, that he gradually laid the foundation of a fame as great as it will be enduring. His triumph over his censurers has been so signal that their animadversions are now only remembered to illustrate his greatness, and to add to the many proofs of mistaken literary criticism, equally foolish and invidious.

The vicissitudes of Dr. Hamilton's early career are instructive evidence of the extreme reluctance with which society gives its suffrages to genius. We are constantly hearing the cry for originality; and when a great man appears, this very quality is that which is likely to be most found fault with. He is said to be strange, wild, peculiar. People seem to think that his originality should be of a kind which they had previously some notion of: an originality harmonizing with their ideas—agreeable to their opinions; forgetting that it would then cease to be originality. Such persons, being disappointed in finding their own likeness, are very apt to denounce all peculiarity as affectation. If Dr. Hamilton's ornate style had been assumed, it would have been really open to censure; but that copious phraseology

and rolling volume of stately sentences, were natural to him, and therefore original. The servile imitator would soon have sunk under the glittering trappings of gorgeous words merely; but the man of genius infused his great soul into that splendid phraseology, and made it the noble vehicle of powerful thoughts and original ideas.

Reflections on this aspect of Dr. Hamilton's character bring us to

III. *The peculiar temptations incidental to genius.*—If the responsibilities attending the possession of high mental powers are great—the dangers are equally important, dangers from without and within. The unwise applause, the tempting adulation, likely to minister to the love of approbation; the undue censure, the vindictive sarcasm, equally liable to rouse into activity the bitter and angry feelings of our fallen humanity.

The mixed elements that constitute genius, contain the germs of many strong temptations, more particularly to him who has to fill the holy, self-denying, arduous duties of the ministerial office. It has been said of Dr. Hamilton's mental constitution, that one distinguishing feature was, 'his exuberant wit.' This was in him as spontaneous as thought itself. It played in his mind like sunbeams on the water. Perhaps no quality could have required more skillful management than this. Certainly none could be more liable to the misconstruction of the severe and invidious. It is a characteristic that more frequently than any other accompanies a fine intellect, and one also that subjects its possessor to stern and even suspicious inspection from those who have no sympathy with it. As to annihilating such a quality, it would be as easy to annihilate the mind itself: as colour and odour to the flower—as light and heat to the sunbeam; so is wit to certain mental constitutions, a component part of their very being. What has the christian minister to do in reference to the possession of this quality? Simply to bring it along with his other mental qualifications to the throne of grace, and ask for power to direct and control it. In Dr. Hamilton's case, (and doubtless in every other where

aid from on high is conscientiously sought) this assistance was given; we are told that 'in the pulpit, playfulness was always and entirely shut out. There nothing interfered with the rich solemnity of manner—with the grand elevation, or sweet tenderness, or impressive earnestness.' Indeed, so subdued was this element of his genius, that those who only knew Dr. Hamilton in the pulpit would scarcely have thought he possessed it in such abundance.

Another temptation peculiar to such a mind would be a discursive and miscellaneous reading, which in the judgment of many excellent persons might be considered more copious than profitable. This training of his mental constitution was also under wise direction, subordinated to the purpose of aiding him in the work of instruction.

'Seek truth where'er 'tis found,
On pagan or on christian ground,'

appears to have been his motto. And from that wide search he brought an inexhaustible treasure of apt illustration, nice analogy, beautiful simile, with which to point an argument, or elucidate a reason. As Paul, he might say with truth and power, 'I am determined to know nothing among you but Jesus Christ and him crucified.' Not in the sense of shutting out all collateral knowledge, but in the far nobler signification that every kind of human knowledge and intellectual attainment should be gained for, and directed to, the elucidation of that highest and most essential of all knowledge.

One of the most manifest temptations of genius in the age in which we live is, a tendency to preach on every subject but the one 'faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners.' We recollect hearing a sermon in Liverpool, from a most eminent minister, not a resident in the town, but supplying during the absence of the stated minister. This sermon might have been preached in a Jewish synagogue without offence, for all the allusions that it contained to the person or work of the Redeemer. There was a splendid oration on the grandeur and solemnities of public worship—the dignity of intellectual homage to the Creator—the power of God in the works of creation—the wonders of nature and their suggestive effects on the

mind of man, but not one word on man's state as a sinner, or Christ's work in his redemption. We listened, wondering when the natural philosophy would cease, and the christian doctrines supervene; but while the ear was anxiously attent, the conclusion, in which nothing was concluded, was grandly given, with harmonious grace and classic polish, and the assembly separated—one at least exclaiming mentally, with a slight alteration of the text,

'Oh all ye hungry, starving souls,
Ye've fed upon the wind.'

'Tis said, we trust falsely, that young men in the present day are liable to fall into this grave, this deadly error. The gentleman alluded to, however, was not a young man, but 'a master in Israel.' This strange, unsatisfactory, indirect mode of preaching—in which all that is important is inferred and implied—taught, we presume, by ellipsis—and all that is comparatively unessential is prominently paraded, has been defended on the ground of meeting the demands of the increased intelligence of the age. Surely christianity would be best promoted by bringing up the mind of the age to its high, pure standard, faithfully, honestly, and fully exhibited, and not in descending and pandering to the vagaries, mysticism, and inanities of modern (so-called) refinement. Dr. Hamilton never for a moment yielded to this temptation. He had no 'doctrines fashioned to the varying hour.' He preached Jesus. For this purpose all his varied stores of knowledge were accumulated; to this end all the powers of his mind were devoted.

The last and greatest aspect of his character exhibits

IV.—*His laborious life—his triumphant death.*—Fifty-four years was his span of life; of that period, whether we contemplate his studious youth or his ever-active maturity, we have an untiringly sanctified industry presented to our view, perfectly marvellous. Thirty-nine years a member of Christ's visible church, thirty-four years a pastor; diligent in all his arduous labours, whether in the pulpit, or in visitation among his people. And at the same time a patron of institutions calculated to promote the spread of general knowledge. He was for three successive years president of the Leeds Philosophical and Literary

Society, and was several times re-elected vice-president. No less than twenty-six papers or lectures he read at different times to the members. His contributions to religious periodical literature were as numerous as they were excellent. Besides these, volumes of sermons; admirable and elaborate essays; learned, curious, instructive, and valuable miscellanies proceeded in rich abundance from his unwearied pen. On the platform he was equally the active champion of truth and freedom, the unrelaxing antagonist of error and oppression. How so much of labour, and of such quality, could be crowded into so comparatively brief a space, is indeed a marvel. As a preacher, a pastor, an orator, an author, his labours in each character were so copious, that any one

might have sufficed for a great reputation; the whole combined present a concentration of powers so vast, with effort so steady and persevering, that we might look in vain for any parallel case.

Such a life of labour was a daily preparation for death. 'Blessed are those servants whom the Lord when he cometh shall find watching.' Even so was this great and good man found, 'His loins girded about, his light burning.' Steadily to the last that light illumined his intellect. His end was not merely one of peace and tranquillity, it was one of joy and triumph. Ripe in deeds if not in age, in the fulness of labours if not of years, he obtained the prize and entered into the joy of his Lord.

C. L. B.

THE EARTHQUAKE IN LISBON.*

ONE of the most terrible events of the last century was the earthquake, which on the 1st of November, 1755, suddenly and unexpectedly plunged the metropolis of Portugal into the abyss of ruin. To estimate the greatness and extent of the disasters that fell on the inhabitants of Lisbon, it is necessary to cast a few glances at the city as it was before that day of terror broke out.

It is generally known that Lisbon, next to London, Amsterdam, and Hamburg, was one of the principal trading-places of Europe. Some few years before the eruption of the earthquake, the commerce was still more lively than at that time. The city lay on the northern banks of the Tagus, on seven hills, and when seen from the river was a most magnificent sight. The houses were erected in a terrace form, gradually ascending from the river up the hills. From the interior of the city could be seen one of the most magnificent rivers

in the world, which from one bank to the other was a long half German mile+ wide. On its bosom was the wealth in ships of a great seafaring nation. Beyond this dense forest of masts lay a romantic landscape, full of the gifts of nature, and bestudded with thriving towns and villages. At that time Lisbon was a long half German mile wide. It had a wall, with seventy-seven little ancient towers built on it, which indeed were not able to keep off an invading foe, but gave the city a venerable appearance. Towards the river the wall had twenty-six gates, and on the land side seventeen.

On the top of the highest hill in the city stood a strong old castle, which was partly remarkable for its size and partly for its Arabian architecture. The nobility had excellent free-stone houses, with tasteful gardens attached to them, which greatly tended to ornament the city; but the houses of the common people presented only a poor appearance. Within the city were forty churches, besides the cathedral, which stood on the summit of one of the hills. It was a fine old Gothic building, and adorned in the interior in

* The above account we have translated from the German of C. K. L. Hirschfeld, who for several years occupied one of the philological chairs at the University of Kiel. Although the earthquake happened nearly a century ago, yet as the general accounts of it are extremely meagre, and as that written by our author goes more into detail, we think it will be acceptable to our readers.

+ 'Ein gute halbe Deutsche Meile.' As fifteen German miles make a degree, 'a long half German mile' is equal to about two English miles and a half.

the most costly manner. The city had no less than twenty-five convents for monks, eighteen for nuns, and nearly one hundred and thirty for laymen, who maintained the chapels and the priests. For the army were several large hospitals. The royal palace, when beheld from the Tagus, was a superb spectacle. It occupied a very advantageous position, so that from its windows could be seen the whole of the vessels at anchor, as well as those plying backward and forward, and those under full sail. This palace formed one side of a quadrangle; the custom-house, the shambles, and the corn-market, the other sides. In the square in the centre the bull-fights were held; and in it also the Inquisition—which conducted its bloody tribunals in the *Place de Rosina*—burnt the unhappy victims of its cruelty.

The straits of the river were exceedingly narrow and steep. The excellent harbour was able to hold 10,000 ships, and so deep that the greatest vessels rode in eighty fathoms of water—all of them directly opposite the palace. To defend the entrance of the harbour stood two forts:—San Julian, which was erected on the bank; and Torre, which stood on a bastion surrounded by water. The greatest defence of the harbour was, however, the bar, or sandbank, which extended itself across the entrance, and was extremely dangerous to all vessels that had not an experienced pilot on board.

Such was Lisbon on the 1st of Nov. 1755. In the morning one of the most beautiful, wealthy, and populous of cities—in the evening a heap of rubbish, a smouldering ruin, an unbounded graveyard. On that fatal morning the heavens were clear and smiling, as they ever are in the south of Europe. Not a breeze stirred; but at three minutes to ten, a rolling was heard in the streets, like that of heavy waggons, and at the same time the earth rocked. It was the Feast of All Saints, and when the disaster broke out the inhabitants were numerously assembled in the churches. The short period of ten minutes was sufficient to transform the beautiful palaces, the princely churches, and the private dwellings into deplorable (*bejammernswürdige*) ruins, and many thousands were killed beneath them. The *Casa Santa*, the House of the Inquisition, fell with the first shaking. The royal palace did not

fare better. In consequence of the costliness of its interior, and its numerous appurtenances, it was a loss of about four million thalers.* By good fortune the royal family had gone to Belem, a rich monastery westward from Lisbon, on the mouth of the Tagus. The magnificent College of Jesuits buried under its ruins every fellow of the society. A greater misfortune and a more incalculable loss happened in the neighbourhood of the custom-house, where there was an extensive quay. On it richly-laden fleets from the Brazils, the East Indies, and Africa, had piled bales, chests, and bags, full of choice products for the use of the northern world. Here lay in merchandise the worth of millions: sugar, indigo, ivory, gold-dust, cotton, silks, coffee, cinnamon, nutmegs, drugs, Chinese and Japanese porcelain, fine wood, jewels, fruit, and costly dyes; on which place were also collected equally great cargoes of European ingenuity, from Lyons, Birmingham, Nuremberg, Breslau, Chemnitz, Solingen, Elberfeld, and other manufacturing towns. Around these goods from morning till night swarmed nearly six hundred travellers, ship-owners, servants, officers, sailors, porters, packers, Moors, Turks, Americans, Jews and Christians from every land. The earth trembled, and within a minute the quay sunk, without a soul escaping; water spread over the spot, and every vestige of the great wharf disappeared.

The terror, lamentation, and moaning on every side surpass all description. The people cried aloud in the streets, and extended their arms to heaven, imploring mercy. Great numbers sought one of the squares; others tried to reach the highroads; and some ran half-naked to escape from destruction. The aged, the infirm, and the sick, who were lying in their beds, were suffocated, without any one to help them; others being wounded and half burnt by the rubbish, were condemned to a most painful and terrible death—the death of hunger. The horses and cattle became ungovernable; and snapping asunder their cords, sought with their owners to escape from the destruction which appeared inevitable. Whole multitudes endeavouring to escape by flight

* A thaler is worth about three shillings.

were pursued by the hail and the falling stones, or were crushed beneath the tottering buildings. A crowd stood on the *Terrera de Passa*, near the royal palace, that they might embark, and so escape the general ruin; but they quickly fell back, as the Tagus rose the immenso height of thirty feet above its level. It was one of the frightful marvels of that day, that this river swelled with amazing rapidity, and then as quickly retreated. Ships that had been situated in six fathoms of water, were left on the bare ground. This ebb and flow, which was horrible beyond expression, occurred four times on that day. Sundry small craft were immediately entangled; and out of the royal wharf this deluge carried timber, masts, casks, and the whole of the immense ship stores. On the sandbar at the entrance of the harbour, the waves were lashed into foam by the storm, which made the stoutest mariner tremble. The Castle of the King was in great danger by the flood, and fired a signal of distress.

There suddenly arose within the city an immense column of dust, which fell into the streets. Tradition says that for a moment (*Augenblicke*) it obscured the sun, and that the city became dark as at night; a new cause for alarm among so many dreadful scenes. We are told, further, (what may be easily imagined,) that continual shrieks of agony everywhere resounded, and that every bosom felt the calamity of death, whose thousand forms they saw before them. After these scenes of destruction an awful silence followed. The cloud of dust disappeared—to one it was a longed-for deliverer, and to another the bitterest woe. On one side lay children, wife, and friends; on the other, parents kneeling with their lifeless babes. As by a miracle, many escaped from destruction, crawling forth from beneath the rubbish, and appearing among the living. Some held themselves at a terrible height on the beams and rafters of the shattered houses, and implored help. The wounded, the bleeding, and the dying, unfortunately a great number, filled the air with moanings, shrieks of sorrow, and prayers.

After a few minutes a second shock followed. The smaller houses which were yet standing, bent to and fro, like the mast of a ship in a storm. Those who had rejoiced in their deliverance,

now suddenly cried aloud to heaven for mercy, when possibly at that moment the rubbish fell upon them. Others who reached the churches, found a new motive to thank God for their wonderful deliverance, for they saw with shuddering that of the whole crowds of men who had fled thither for shelter, a greater part had found a tomb beneath [the fallen towers, roofs, and walls

Not long after a third quaking was felt. Those who were escaping were not able to keep on their legs, and were obliged either to lie down or to crawl. The fright, the confusion, the shrieks of agony, and the supplications for help and deliverance, on every side, increased the horror of this scene and the greatness of the calamity.

The tragedy (*Trauerspiel*) was yet far from being at an end, for the outbreak of a fire augmented the destruction and uproar occasioned by natural phenomena. In an hour all entrance was obstructed by the fire, which broke out in several of the glutted parts of the city; and on the approach of night all the rubbish of Lisbon stood in flames. As there was no one to quench it, the fire raged on—found fuel on every side—completed the desolation—and brought the remnant of the inhabitants to poverty, for amazement seized every one so much that no one sought to preserve anything. The wind blew very strongly, and drove the flames from one street to another. The fire raged eight days—both in the superior and humble parts of the city. The people were obliged to fly half naked to the neighbouring fields. Merchandise, state-house, garments—all were burnt, all suffered the same fate. Courtiers, the common people, nuns, monks—all were obliged, without distinction, to endure fatigue and the weather in the open fields; and not only to withstand the cold, but also the pangs of hunger.

In this way was a great and flourishing city in one short hour transformed into a heap of rubbish, (*Schutthaufen*.) Many rich and substantial families were plunged into poverty and distress; children were robbed of their parents, and parents of their children; the most delightful connections were severed, and the sweetest hopes destroyed; the dearest joys were changed into calamity and woe.

It was thought at first that the fire came out of the earth; but closer exami-

nation proved that it did not. It was originated partly by the fires of the houses, partly by the burning candles in the churches, and perhaps partly by incendiaries. Sixty days after, the fire was so hot that baskets which were brought near it, ignited. The royal family were obliged to pass the night in coaches in the open air. The Spanish ambassador was killed as he was crossing the threshold of his own house. Those who had put their ready money in iron chests, obtained it again unhurt; all the other money saved was blackened, and any other exchange made just before the earthquake, was found marked, or if polished coin, it was tarnished. An eye-witness said it was impossible to find words adequately to express the frightful appearance of the rubbish after the fire. On all hands could be seen horrible rows of gutted houses, which gave way now in this place and then in that. From many other places dead bodies were removed, which often lay six or seven over one another, and were half-buried in the rubbish, or half-consumed.

All the public buildings remaining after the earthquake were—the mint and the treasury. Earthquakes occurred frequently afterwards, but none of them were of equal importance. A continuous rain pursued those who fled to the hills from the fury of the flames and the flood. The damp, the cold, sickness, and hunger, brought a great number—notwithstanding all the attention bestowed upon them—to the grave, those who till then had been saved to a miserable life. The number of those who had perished (*Umgekommenen*) was 34,000; the loss of property was immense, and reckoned to be upwards of 570,000,000 thalers. Rapacious men attempted to appropriate to themselves the property of the survivors; in consequence of which a regiment of soldiers was ordered in, and thirty highwaymen (*Strassenräubern*) were hung in one day. Nearly 3,000 men were daily employed in removing the rubbish, and desolated Lisbon gradually arose again more magnificent than it was before.

Leicester.

J. J. G.

JOTTINGS OF A TOUR TO THE NORTH.

HAVING made arrangements for the supply of my pulpit for three Sabbaths, I left London on Monday, July 31st, and went by the train to Halifax. I had the pleasure of travelling in the same carriage to Normanton with one of the worthy Wesleyan ministers, on his way to the Conference at Hull. The same evening, in connection with Rev. Mr. Mellor, Independent minister, I addressed an interesting audience on the subject of the temperance reformation; and again, the following evening, a still larger assembly, over which the mayor presided. On this occasion, Rev. Newman Hall, B.A., of Hull, delivered a most eloquent and effective address. During my sojourn in this district, I visited my respected friend, Mr. James Hodgson, of Stubbing House, and spent several agreeable hours with his family, and brethren Pike and Bott. The removal of our brother Bott, will, I trust, tend greatly to the prosperity and extension of the cause in this interesting and populous district. The cause in

Halifax is decidedly improving under the devoted labours of brother Pike; but I cannot reasonably anticipate great things there, unless a more comfortable and modern edifice be erected. If trade should revive, I hope the friends will make an effort to effect this. In Halifax I had the great happiness of meeting brother Ingham, from Louth, and brother Rose, of Bradford, which added no little to my enjoyment of the visit.

On Wednesday, Aug. 2nd, I went by way of Bradford and Leeds to Selby. At Leeds I visited our very eligible chapel, spent some time with brother Horsfield, and went to see the sanctuary of the late, intellectually great and morally good, Dr. Hamilton; also visited the large Brunswick chapel belonging to our Wesleyan friends. By tea time I reached Selby, and again addressed on that and the following evening large and respectable audiences on the subject of temperance. In this town nearly one fifth of the population are avowed abstainers from inebriating

drinks: and greatly has the cause of temperance subserved the interests of moral order, comfort, and religion in Selby.

On Friday morning I took the railway train for Edinburgh, and reached the 'modern Athens' about half-past nine in the evening. I am never weary of viewing this most picturesque of all cities. Its romantic position, covering the summits of several hills; its unrivalled scenery, both of land and water; its antiquated streets, enormously-high houses, numerous monuments, and distinguished public buildings, render Edinburgh, in my estimation, by far the most unique city in Great Britain. Into the truly affectionate family of General Colquhoun, who had worshipped with us for several years in London, I had a right hearty Scottish welcome. Bereavement and affliction have cast their shadows over these dear friends for several years; yet I trust there are numerous evidences that the visitations of God have been sanctified, and his hand, with resignation and patience, prayerfully acknowledged.

On the Saturday evening I went by train to Glasgow, where I had engaged to assist at the opening of the Rev. Jas. Taylor's handsome and commodious chapel. Our worthy brother formerly belonged to the Congregational body, but having received scriptural views of baptism, he has been a most faithful labourer among the Baptist friends for several years. By indefatigable exertions—open air preaching—and a plain and earnest ministry, he has extended his congregation, until at length it was found essential to have a good and commodious chapel. At this crisis, the chapel formerly occupied by Rev. Mr. Campbell, of Row, was to be sold; a modern, substantial erection, which cost about £2,300., and which Mr. Taylor's friends purchased for £1,600. Having been thoroughly cleaned and painted, it was opened on Lord's-day, August 6th. I preached forenoon and evening, and Rev. M. Landells, of Cupar, in the afternoon. The congregations were most cheering through the day, and in the evening many could not obtain admission. Mr. Landells is a young man of great mental vigor, and delivered a most admirable sermon on the occasion. On the Monday evening I delivered a lecture on temperance, and my late tour to

America, to a very interesting assembly. On Tuesday I returned to Edinburgh, and during the week called on several old friends, from two of whom I obtained some excellent volumes for our College Library.

On Lord's-day, August the 13th, I preached in the forenoon for the Rev. W. Reid, United Presbyterian. His chapel is immensely large, and was well filled on the occasion. In the vestry immediately after service, I was astonished to meet our esteemed friend Mr. Whimper—a worthy member of Rev. J. Stevenson's flock. In the afternoon I heard the celebrated Free Church minister, Dr. Candlish. His place of worship is remarkably handsome and commodious; his congregation, large, respectable, and attentive. His subject was one of a series on the doctrine of assurance. He displayed great logical skill and strong argumentative powers, and he threw his whole soul into his subject; but his treatment of it seemed to me somewhat wordy, too elaborate, and occasionally surrounded by a sort of Scotch metaphysical mist. It wanted simplicity of idea, and more distinctness of aim. At the conclusion of the service, three babies—two, the offspring of pious parents, and whom he declared were by their very birth members of the visible church; and another whose mother only was an avowed christian—were sprinkled. He gave great importance to the rite, and expatiated on the privileges these infants possessed, and how baptism was both a seal of the covenant, and a sign of their acceptance with God. One of the children disturbed the whole congregation by its cries, which waxed louder and louder as the water was sprinkled on its face. Either it did not understand the sacred mystery, or else had an unaccountably rebellious nature. The other two seemed to join in the chorus before the whole was ended, so that the mothers had to be hastened away before the concluding prayer was offered. Strange to see a man of Dr. Candlish's mind and standing clinging with a superstitious earnestness to one of the most manifest corruptions of christianity. I felt strongly inclined to ask those around me, 'What meaneth this? Is it from heaven, or of men?'

In the evening I preached for Rev. F. Johnston, our devoted Baptist brother.

He has been eminently useful, and has raised a lively and flourishing church during the last three years. In labours he is abundant. In addition to having the entire duties of educating several young men for the ministry, he is a laborious preacher, and faithful pastor of his flock. His place of worship, which is in Adam Square, was crowded in the evening. I hope he will soon obtain a larger place of meeting. Messrs. Johnston, Taylor, Landels, and another brother or two, have completely changed the aspect of the Baptist cause in Scotland. They preach a free and universal salvation—have no Calvinistic shackles or reservations. They are instant in season, and out of season; resolved by God's grace to save souls; and their labours are eminently blessed. They publish an excellent monthly penny magazine, which I can conscientiously recommend as one of the best cheap periodicals of the day. It is styled 'The Evangelist,' and may be had through Houlston and Stoneman, London.

On Wednesday, Aug. 16th, by the urgent request of Mr. Johnston, I delivered an address to the students on their resuming the duties of the session. I have great confidence in this school of the prophets, and trust that a goodly number of young men will be sent forth from it to preach the pure gospel in all

its fullness, freeness, and universality. Hitherto, Calvinistic views have held almost universal sway in Scotland, but now myriads are renouncing all restricted schemes of salvation, and are rejoicing in the grace of God which hath appeared, and which bringeth salvation to all men. The periodicals and tracts of the 'Evangelical Union,' have been greatly blessed in this work, as well as in the revival of earnest, spiritual religion among the people.

On Lord's-day, the 20th, I preached in the forenoon for Mr. Johnston, and in the evening a sermon on the temperance reformation, in the Rev. W. Reid's commodious chapel, to a large and interesting audience.

On Monday evening I lectured in the same place to a most respectable assembly on temperance and America. This service finished my labours in North Britain; and on Wednesday morning I left by the route of the Caledonian railway to fulfil engagements among our friends in Burnley. After two evenings with our kind friends there, I resumed my journey, and reached home on Friday evening, after an absence of three weeks and four days, and found my church and family, through mercy, in peace.

Paddington.

J. BURNS.

ANNUAL MEETINGS OF THE SCOTTISH BAPTIST UNION.

[We subjoin the following account of the Scottish Baptist Union, which will be still more interesting to our readers when they are informed that most of these churches and brethren are heartily with us on those doctrines by which we are distinguished as General Baptists.—J. B.]

THE annual meetings of the Baptist Union of Scotland were held in Edinburgh, August 1st and 2nd, 1848.

The brethren representing the churches in union, with those of the General and Executive Committees, were accommodated in the School of Arts, Adam Square, and in the Calton Convening Rooms. Brother Johnston, pastor of the church which had kindly invited their meeting, presided at the various diets.

At eleven a.m. of Tuesday, the brethren

ren, after prayer, proceeded with the business of the Union.

W. S. Nichols was appointed secretary to the meeting.

Questions respecting the constitution of the meeting gave rise to the consideration of how many representatives were expected from each church, when it was adopted as a standing rule, on the motion of brother Blair, seconded by brother Landels—

'That no church send more than four delegates, including the pastor, and that the representatives of the churches, together with the General and Executive Committees, constitute the annual meeting.'

The minutes of the last annual meeting were then read by secretary brother Thomson, and the proceedings of the

Executive Committee from that time were reported by the Convener.

After discussion of the minute, referring to the printing of tracts which still remained to be carried out, it was resolved on the motion of brother M'Lean, seconded by brother Landels—

'That the sum of £10. be paid to the treasurer of the Evangelist, to be laid out in printing tracts and hand-bills, according to the minute of last annual meeting; brethren Taylor, Lamont, and Nichols, to be the committee for that purpose.'

The Editor of the 'Evangelist' then presented his report, on which brother Blair moved, and brother Syme seconded—

'That the thanks of this meeting be most cordially presented to brother Taylor for his conduct of the 'Evangelist' during the past year, and that he be requested to continue its management.'

In order to obtain full and regular information to guide the proceedings of the Executive Committee, and to interest contributors to the Union through the magazine, it was moved by brother Thomson of Dunfermline, seconded by brother May of Edinburgh, and resolved—

'That reports be furnished to the Executive Committee quarterly, by agents of the Union, and half-yearly by churches and stations receiving aid.'

The general report of the operations of the year, prepared by brother Johnston, was submitted to the meeting. Brother Johnston of Bonnyrigg moved, brother M'Lean seconded, and it was resolved—

'That the report be adopted, and, with extracts from the letters of the churches and other usual matter, be printed, under the superintendence of brother Taylor.'

At three p.m. the brethren adjourned for dinner, hospitably provided by the friends at Edinburgh, after which letters from the following churches were read:—Galashiels; Ingram-street, Glasgow; St. Andrews; Adam Square, Edinburgh; Dunbar; Albion Hall, Glasgow; Dunfermline; St. Michael-street, Greenock; Ayton; Cupar.

Wednesday, Aug. 2.—The meeting was resumed at ten a.m. with prayer, after which a letter was read from brother Grant of Grantown, by brother Thomson, resigning connection with the Union, unless satisfaction could be af-

forded on matters referred to by him; on which, after acceptance of the resignation, with much regret at the interruption of cordial intercourse with brother Grant, it was moved by brother Taylor, seconded by brother Somerville of St. Andrews, and unanimously resolved—

'That the great object of the Baptist Union of Scotland being to spread the gospel in the large towns and populous districts of Scotland, and to assist small churches in supporting the ministry of the word, it has never been deemed necessary to require any confession of faith from brethren, understanding that all hold the fundamental doctrines of the gospel; seeing no reason to change this opinion, the meeting decline entering upon any doctrinal discussion, and agree, in dependence upon the grace and strength of Christ to prosecute their works as before.'

Brother Blair read a report of his proceedings during the past year, as agent of the Union, and intimated his resignation, in consequence of accepting the invitation of the church at Stirling to labour there. It was resolved, on the motion of brother Thomson, seconded by brother Taylor,

'That brother Blair's report be accepted and approved.'

Brother Landels having moved, and brother Lamont seconded, it was resolved unanimously—

'That brother Blair's resignation be accepted, and that the Union express their continued affection for himself, and high estimate of his labours while in their service, and trust that in his new sphere his usefulness may continue and increase.'

It was moved by brother Thomson, secretary, seconded by brother Thomson of St. Andrews, and cordially resolved—

'That the committee express their gratitude to the friends of Christ in England, for the aid and sympathy extended by them, during the past year, to the Baptist Union of Scotland, notwithstanding the depression of the times and the various demands otherwise made on their liberality.'

The treasurer's report was then submitted, showing a balance of £20. on hand, to which remain to be added subscriptions for the year now ending, in progress of collection. Brethren W. Greig and L. Pullar of Perth, were appointed, on the motion of brother

Robertson of Dunfermline, to audit the account.

Brother J. Pullar having resigned the office of treasurer, as intimated by him last year, it was moved by brother Taylor, seconded by brother Blair, and resolved—

‘That the most cordial thanks of the Union be presented to brother Pullar for his long and efficient services from the commencement of its operations.’

Applications for aid were submitted from churches or stations at St. Andrews, Galashiels, Hawick, Auchterarder, Dunbar, Leith, Ayton, Airdrie, and Ingram Street, Glasgow, to some of which grants were made, and others were referred to the Executive Committee.

The Executive Committee were instructed to obtain, if possible, the services of four brethren, pastors in the Union, to visit the churches before next anniversary, to call their attention to the proceedings of the annual meeting, to revive among them the work of the Lord, and to encourage them by the assurance of the sympathy and prayers of their brethren.

The committee were also instructed, in the arrangement for next annual meeting, to include a public diet, at which the letters of the churches may be read, and of which due announcement shall be made to the churches.

The meetings of the Union were appointed to be held at Cupar next year, brother Syme to preach, or, in case of his failure, brother Taylor.

As on Tuesday, the delegates and committee were kindly entertained together by the Edinburgh brethren, during a short adjournment of business.

Brother Landels preached, according to appointment, in Adam Square chapel, on Tuesday evening, from Isaiah lii. 1—3, a very impressive discourse, on a subject highly important in the present condition of the church of Christ. The substance will be found in the ‘Evangelist.’

On Wednesday evening, a public *soiree* was held in the Calton Convening Rooms. After tea and devotional exercises, brethren Johnston, Blair, M’Lean, Landels, Taylor, and Johnston of Bonnyrigg, addressed the meeting.

The attendance and cordial interest manifested at all the meetings sur-

passed the expectations of the brethren. After the enjoyment of holy fellowship, they separated, greatly encouraged by ‘the grace of God,’ and full of hope in his continued blessing on the faithful and diligent labours of all who seek the extension of his kingdom.

The churches have not yet attained the habit of making regular and full returns of their progress; it is hoped better attention will be given to this subject next year, aided by the proposed deputation to the churches, that an accurate table may be inserted in the report. The following are the returns which have been furnished this year, but others are expected, which will be noticed in an appendix, or, if too late, in the magazine. In some instances, much humiliation is called for by actual decline; but, in a greater number, we cannot but rejoice and praise the adorable Head of the church, who has dispensed amongst us, in times of trial, such peace and prosperity, such a spirit of humble, earnest zeal, and holy devotedness to his glory.

FIFTH REPORT OF THE BAPTIST UNION
OF SCOTLAND, FOR THE YEAR ENDING
AUGUST, 1848.

THE committee, in giving an account of their stewardship during another year, rejoice to know, that, notwithstanding the adversity with which they have had to contend, the churches and stations of the Union are still sustained. The extraordinary state of the commercial world has greatly affected us in common with other religious associations. From this cause our funds have suffered so much, that the Executive Committee have been compelled to delay applications from interesting and important fields of labour. On this account it is exceedingly desirable and necessary that the friends and churches, in immediate connection with the Union, redouble their exertions, and justify the continued confidence of brethren in England, who have so kindly received our representatives, and generously renewed their aid. To the southern churches the committee would express their deep obligation, and their confident expectation, that efforts to extend the kingdom of Christ, in its primitive simplicity, will meet with their continued approbation and liberal sympathy.

thy. It would be a source of lamentation, if, having a just claim to assistance, one church were refused, as in this case, the cause of truth must suffer greatly, and continue in weakness to struggle on without the efficient preaching of a free and full salvation. This we fondly hope the brethren of the Union will never allow for want of funds.

1. The churches at Airdrie, Galashiels, St. Andrews, Ayton, Dunbar—five in all—have been aided from the Union funds—some of them during the whole year—some only a part. At Airdrie, Mr. Blair has been labouring; at Galashiels, Mr. Simpson; at St. Andrews, Mr. M'Lean; and Ayton and Dunbar have been enabled, through the committee's aid, to have the regular preaching of the students of the Theological Institution, and also to have students stationed with them during the three months' vacation, from May to August. A grant was also made in aid of Mr. M'Gowan's missionary effort at New Deer, Aberdeenshire.

2. By the same means also the station at Leith has been regularly supplied during the year. Particulars from these churches and stations will be found in the extracts appended to this report.

3. The church in Burray, Orkney Isles, chiefly through the exertions of one of themselves, Andrew Laird, has obtained a chapel capable of accommodating upwards of 200. Also, our brethren in Albion Street, Glasgow, one capable of seating between 600 and 700.

4. At the close of 1847, an attempt was made to gather a congregation at Alexandria, with the agency of Mr. Farrent, formerly of Manchester: but, from a combination of untoward circumstances, it was seen fit for the present to abandon it. It is proper here to state that brethren in Glasgow made an extra contribution, in order to aid in defraying the expenses of that attempt.

5. The small church in Mey, Caithness, in connection with the Union, has lost the services of David Watson, their former leader, who has removed to Orkney on business. They still meet together, but are greatly in want of the regular preaching of the gospel, and of one to lead them. They have sent £1. for the funds of the Union.

6. The churches in Stirling, formerly

under the care of Messrs. Grant and Muir, we rejoice to state, have again become one. They united in fellowship in March last. During the year, they have been supplied by the students, and now they have the prospect of brother Blair's labours among them, which, we fondly hope, will be eminently blessed of God. Long may the union thus happily formed be continued, and lead to the strengthening and reviving of the cause of truth in that important town.

7. During the past year, the following ordination services have taken place. Mr. E. Syme, over the church then meeting in Nelson Street, now in Ingram Street, Glasgow, on the 21st of October, 1847; Mr. R. H. Carson, over the church in South Street, Perth, October 25th, 1847; Mr. Thomas M'Lean, at St. Andrews, in December, 1847.

8. We annex the editor's report of the circulation and success of the Evangelist* during the year. Much we know requires to be done of a more spirited character, both on the part of the contributors to its pages, and on the part of the churches in increasing its circulation. We beseech our brethren constantly to urge its claims from the pulpit, assured that it may become a mighty instrument of good to our churches, and to the cause of truth in the land, in exciting a spirit of reading, and extending and cultivating an interest in the doctrines and spread of the gospel. Especially do we call the attention of the churches to the Friendly Visitor, published monthly from the Evangelist, and well calculated, by its excellence and cheapness, to encourage and aid the introduction of divine truth to the consideration of sinners.

9. The diminution of resources during the year has prevented their appropriation to the printing of tracts; but we rejoice at the formation of the Glasgow Baptist Tract Society, which has a large assortment of tracts, chiefly adapted to the unconverted and on baptism. We recommend the churches wanting tracts to obtain a supply, and thus to spread the truth and encourage this valuable society. They will obtain all needful information by applying to the Depository, W. S. Nichols, 57, Miller-street, Glasgow. Much more requires

* An excellent monthly penny magazine.—J. B.

to be done by our churches in circulating tracts on the gospel, such as we can with confidence put into the hands of the careless and the inquirer. We urge this matter upon the attention of the brethren, and trust we shall soon be enabled to offer an increased variety of such tracts from our own resources. Every church should have a tract distribution association within itself, both for the sake of circulating the precious truths contained in the tracts, and thus saving souls; and also for the purpose of inviting strangers to the preaching of the gospel in our churches. By this means the congregations and churches may be greatly increased.

10. In consequence of our brother Blair preferring henceforth to be settled in one place, and having no other brother to enter upon evangelistic labours, the Union's efforts, for the coming year at least, will be directed more especially to maintaining and aiding churches and stations already begun. In this all-important object we hope that the com-

mittee will be warmly supported by the churches and subscribers, so that the brethren in the churches requiring aid may be greatly encouraged, and be enabled to support efficient ministers of the word among them.

THE EVANGELIST.

During the past year the circulation of the Evangelist has rather increased, and about twenty-seven thousand copies have been sold. There has also been a considerable demand for the back numbers and bound volumes. Much, however, remains to be done before the magazine can be fully established, and we would respectfully urge upon our brethren the propriety of recommending it from the pulpit, as well as in private. An advertising fund is much needed; and if we had it in our power to spend £20. or £30. in advertising, we doubt not that the circulation would be doubled in a few months. We shall be grateful for contributions to this object.

Tabular Report of the Churches in the Union from what returns have come to hand, for 1847-8

	Increase.		Decrease.			Clear Decrease.	Clear Increase.	Present Mem- bers.
	By Baptism.	Letter or Profession.	By Death.	By Exclusion.	Removed or Withdrawn.			
Cupar,	14	12	3	1	14	...	8	148
Dunbar,	1	...	...	...	1	...	...	24
Dundee,	9	13	3	...	4	...	15	80
Dunfermline,	4	6	...	3	2	...	5	65
Edinburgh,	20	29	1	2	12	...	34	97
Galashiels,	19	3	...	1	4	...	17	54
Glasgow, Albion Hall,	42	11	2	2	11	...	38	157
„ Ingram St.	23	4	2	...	7	...	18	91
Greenock,	9	14	...	...	4	...	19	49
Millport, .....	...	...	...	...	...	...	...	19
Orkney, Westray, } „ Eday, } „ Burray, }	15	6	5	3	...	...	13	201
St. Fergus,	2	1	...	...	...	...	3	24
St. Andrews, .....	...	...	...	...	6	6	..	35
	158	99	16	12	65	6	170	1,044

The above table shows, as the result of the past year, among the churches reported, that a clear increase has taken place of about five to every hundred members, for which God be praised!

SECOND ANNUAL REPORT OF THE BAPTIST THEOLOGICAL ACADEMY.

In presenting their second annual report to the friends of an educated minis-

try, among the Baptists, in this part of the island, the committee beg to state that the past year has been peculiarly trying to the interests of our Academy, in common with all other religious institutions. The difficulty of obtaining the necessary funds has been great, and has arisen mainly from the fact, that not a few of those who are ready to assist in every good work, have, since we last met together on a similar occasion, been, by melancholy changes in their commercial prospects, deprived of the means of doing so. Still we are thankful to be enabled to state, that, after a considerable effort, our means have been equal to our expenditure. But it is evident, from the extent of this undertaking, and the importance of carrying it on, that some more extensive effort must be made, in order that the object of the Institution be secured, and its affairs carried on comfortably. Now if every church interested would give regular yearly collections, so as to afford the very poorest an opportunity to help, and if our able friends would all combine to help, as God has prospered, we should not be under the painful necessity of refusing young men, who appear likely to prove useful to the church and the world, that which serves as the key with which to unlock the stores of wisdom and truth, and without which the Great Head of the church himself did not think well of sending his immediate followers forth into the world to labour. We do not live in the age of miracles, but we live in a time when it is as necessary as in the days of the apostles for the ministers of Christ to possess a knowledge of language, so as to convey, in the clearest possible manner, the *revealed mind of God to the inquisitive mind of man*—in a time when a polished infidelity is stealing away the hearts of many of our most intelligent citizens, and sophistry is creeping its way almost to the very altar of God; we live in a time when there are Baptist churches in Scotland needing pastors, but not knowing where to look for them—when there are favourable openings for able and devoted men, both here and there; but although the harvest is ready, there are no labourers ready to be thrust into the field. This state of things shows how much our body has lost and suffered for want of a suitable Academy, vigorously supported, many years since.

God has established a law, that 'as a man soweth, so shall he reap;' accordingly if we do not sow ministers, how can we reap? It is high time for all to look at this matter, and put forth an effort demanded by reason, by revelation, and by the extraordinary times in which we live. Learning, talent, and piety have been always needful. The denomination which wants one of these three gifts is sure to be behind.

In this part of the island our body, though possessed of the latter, have certainly neglected the former, hence we see how far we are behind. Shall this always continue? We trust not. In this faith and resolution our Institution is carried forward; and we doubt not but that, with perseverance, liberality, and union, under the blessing of God, our aim will be fully gained. We therefore implore brethren and churches to lend a helping hand.

During the past year, *the want of books* has been greatly felt, both by the tutor and the students, and we are exceedingly anxious to avoid this evil, as we believe the efficiency of the Academy is greatly hindered for want of suitable books. We therefore entreat friends who have not the books, kindly to consider the propriety of a special donation for this object, and, if possible, purchase such as they may consider useful, or assist by any other means they may think right, in order that this want may be supplied.

The committee have again to acknowledge the zeal with which the several students have discharged their duties, and the readiness with which they have supplied vacant churches, as well as the amount of voluntary support of a pecuniary nature so generously given to the society by some; and have also to record their sincere thanks for the constant, able, and gratuitous services rendered by Mr. Johnston to the Institution, during the past year, and would present earnest supplications for the same to be accompanied by the Divine blessing.

The committee have recently thought it advisable to propose to remunerate the tutor for his efficient services, by the payment of an annual salary; and having now five students to support, (one of whom was admitted during the present week,) would respectfully urge on the friends and supporters of the aca-

demy the necessity of making renewed exertions, for the purpose of carrying on the business with energy and vigour; and while they are thankful for the readiness with which subscriptions have been forwarded during the past year, would not forget that considerable more responsibility is involved at present, and that a larger amount of contributions will be needed for the current year than has been received during the past.

The present students are, James Anderson, John Pearson, David Wallace, William Anderson, and Robert Mac Master.

James Scott and F. Forbes have, as already stated, gone to suitable openings for them. We subjoin the tutor's report.

THE TUTOR'S REPORT.

During the last Session, I am happy to say, that, notwithstanding the prevalence of disease in winter, the six students in the Institution were enabled to pursue their duties almost without interruption.

The Junior Hebrew Class went nearly twice through the grammar, and read—Genesis, chapter xv.; and Psalms, i. to xvi. twice through.

The Senior Hebrew Class revised the grammar, and read—in Genesis, chapters i. to xi.; Psalms i. to xl.; and the book of Amos twice.

The Greek Class read nearly the whole of Matthew's Gospel, and prepared careful and extensive notes and observations on each lesson; these they read in class.

The Latin Class went through the grammar, and read some of the New Testament, and of Cæsar Book, I., and part of Book IV.

In Mental and Moral Science—there was read in class the article, Metaphysics, in the Encyclopædia Britannica, and the whole of Wayland's Elements of Moral Science.

In Church History, the whole of Mann's Lectures, and the most of Hagenbach's History of Doctrines.

In Divinity, the whole of Paley's Natural Theology, Butler's Analogy, The Philosophy of the Plan of Salvation, and the most of Campbell's Preliminary Dissertations.

Two courses of lectures were also delivered on theology—one to the Junior and one to the Senior Class—and of these, carefully written notes were pre-

sented at each succeeding lecture, and questions put.

On preaching and pastoral duties, the whole of Porter's Lectures were read in class.

Every Wednesday, sermons, essays, and expositions, prepared by the students in turn, were read, and observations made by the tutor and the students.

For the greater part of the session, the students also supplied Leith, Dunbar, Aytton, and Stirling, besides occasional visits to Airdrie and other places. Their preaching has been very acceptable.

The students have conducted themselves in a manner worthy of the christian and of their high calling. Their diligence in study, and their constant application to the great work to which they have devoted themselves, have been of the most praiseworthy character. Never did I see young men more intent on 'one thing.'

During the vacation, all the students have been engaged supplying different churches and stations. This is truly worthy of notice, as a proof how much such an institution as ours has been wanting, and how much the churches require more and more young men to devote themselves to the ministry. According to the supply, the demand has increased.

Of the students, the two seniors have left—James Scott, who is engaged preaching in Orkney; and Finlay Forbes, who is preaching at Aberchirder. The other four remain—James Culross, John Pearson, David Wallace, and William Anderson. It is hoped that the number of students this coming session will be much increased.

Edinburgh, July, 1848. F. JOHNSTON.

RECEIPTS.

	£.	s.	d.
By subscriptions &c.....	180	13	8½

PAYMENTS.

By Five Students, 1 Year at £25 each,	125	0	0
Rent, Taxes, &c.	43	8	0
Journeys and Postages,	1	4	1
Printing,	4	17	6
	£174	9	7
Balance,	6	4	1½
	£180	13	8½

REV. JOHN HEALEY.

DIED, in Baltimore, Md., on Monday, June 19th, Rev. John Healey, for more than fifty years pastor of the second Baptist church in that city.

Mr. Healey was born in Leicester, England, Oct. 31, 1764. At about the age of fourteen he was confirmed according to the usages of the Established church. Three years after this, he was hopefully converted to Christ, and was baptized by Rev. John Deacon. He united with the General Baptist church in his native town. About the year 1792, he commenced speaking publicly of Christ and his cross. With a few of his neighbours, most of them members of the same church, he came to this country in 1794. They landed in New York, but went immediately to Baltimore, the place fixed upon as their abode before leaving England. In June, 1795, with five or six of his associates, he formed the second Baptist church. He was chosen and ordained their pastor, and continued in that relation till within the last six months, when, finding his

health too feeble to attend to the duties of his station, he resigned.

Mr. Healey was not a man of great talent, though possessed of good common sense and sound judgment. His piety was ardent and consistent. Throughout his long career as a pastor, he maintained a spotless character.

He was a constant friend and supporter of various efforts for the spread of the gospel. As early as 1804, a Sabbath-school, (probably the oldest in this country) was established in his church. With occasional interruptions, it has continued to the present time.

He was appointed, with other worthy brethren, as one of the Board of Missions by the original convention of the friends of that good cause who met in Philadelphia in April, 1814. One of the oldest societies auxiliary to the convention was formed under his auspices. He was one of the earliest members of the American Bible Society, and afterwards of the American and Foreign Bible Society. Of the latter he was a life director.

SPEAK KINDLY TO THE STRANGER.

BY JABEZ BURNS, D. D.

SPEAK kindly to the stranger,
And give the hearty hand,
And tell him he is welcome
To a distant, foreign land;
Let neither clime nor colour
Prevent the gush of love,
For all mankind are children
Of God who dwells above.

Speak kindly to the stranger,
And cheer his lonely heart,
For who can tell his sorrow,
Or know his bitter smart;
Oh! shew him that true goodness
Should grow on every soil,
As all mankind are heirs alike
Of trouble, pain, and toil.

Speak kindly to the stranger,
Dispel his needless fears;
By tender love and sympathy
Dry up his falling tears.
If hungry, give him bread to eat;
If homeless, take him in,
For all mankind are wanderers
Through this weary world of sin.

Speak kindly to the stranger,
And tender counsel give,
Nor taunt him with his native land,
Where friends and kindred live;

But tell him earth and heaven are free
To every child of man;
And all mankind have been redeemed
By Him on Calvary slain.

Speak kindly to the stranger,
For where thou yet may'st go
No one on earth can surely tell,
Poor wandering child of woe.
And as thou would'st that others should
Kindness to thee display,
Be tender to that stranger man
Whom thou may'st meet to-day.

Speak kindly to the stranger,
And thus thy joy increase,
For he may prove a messenger
To bring thee news of peace;
For Jesus once a stranger was,
And oftentimes a guest;
How honoured they who sheltered him!
How richly were they blest!

Speak kindly to the stranger,
And honour thus thy Lord,
For he who soothes the stranger's heart
Shall have a high reward:
For Jesus deems the kindness done
To the least of all his saints,
As to himself performed, who feels
Their sorrows and complaints.

REVIEW.

SPIRITUAL HEROES: or Sketches of the Puritans, their Character and Times.
By JOHN STOUGHTON. London: Jackson and Walford, 1848. 12mo. pp. 436.

WE have been much interested in the perusal of this beautiful and instructive volume. The subject of it is one, which, to all who have taste to recognize, and right feeling enough to admire and revere, the truly noble and heroic in human nature, must ever prove deeply interesting. The Puritans! those stern, mighty spirits of the sixteenth and seventeenth centuries; those earnest, thoughtful, truth-loving God-fearing men, who in an age of intolerance and persecution, dared in spite of kings, and queens, and bishops, unflinchingly to declare, both by word and deed, their profound reverence for the Bible, their irreconcilable hatred to Popery; their determination either to maintain the pure worship of God and discipline of Christ's church in the land, or to die in the struggle; these were indeed heroes, 'spiritual heroes,' the tale of whose exploits a writer far less able than the author of the work before us could scarcely relate without eloquence. The subject is indeed an admirable one; and it has been on the whole, well treated. As the title-page of the book indicates, and as Mr. Stoughton tells us expressly in the preface, it has been the author's intention to present his readers, not with a regular connected history of the Puritans, but with a few sketches of their character and times, chiefly with a view to illustrate their spiritual heroism. The sketches he has given us, thirteen in number, we may liken to a series of paintings, or beautiful etchings, arranged according to the respective dates of the events depicted, and in this order made to pass before us. Or, to change the figure, we may say that the several acts in the great drama in which the Puritans were called to take so prominent a part, are, with their appropriate scenery, brought vividly in succession before us, whilst the minute connecting links in the chain of events, it is left to the

reader himself to supply. This, however, we think he will readily do; at least, if he have a tolerable general acquaintance with the important period of English history referred to; and if he have not that acquaintance, we can only say that, be he young or old, the sooner he obtain it the better.

It was during the short reign of the pious young king, Edward VI., that there appeared the first symptoms of that great rupture among the Protestants of this country, which in the days of Elizabeth led to the formation of the two powerful parties of Diocesans and Puritans, and which is continued in the present day, in the separation between the supporters of the church of England and Dissent. Cranmer, Ridley, and others, of the bishops of king Edward's days were for retaining in the service of the English church, (at least for a time,) whatever in the Roman Catholic ceremonial appeared to them to be not actually sinful. They imagined that the mass of the people was not prepared for a sudden change from the pompous ceremonies of the Romish church to that almost primitive simplicity in the mode of worship which was advocated by Calvin and other continental reformers. But of this policy of Cranmer and Ridley, many of the more zealous Protestants, including Hooper and Rogers, did not approve. They were for discarding at once surplices, bishop's robes, kneeling at the Lord's-supper, everything in fact which they considered to savour in any way of the idolatry of Rome. But in the year 1553, king Edward died, and both classes of Reformers became the objects of severe persecution from queen Mary and the blood-thirsty bishop Bonner. In Mary's short reign of rather more than five years, 284 persons, according to Fox, and 290 according to Lord Burghley, suffered death by fire for their attachment to the Protestant faith. Smithfield market was generally the scene of martyrdom, and one of the best passages in the first chapter of Mr. Stoughton's book, consists of an account of the

death of seven individuals, who at this period, and in this place, sealed their testimony with their blood. They were members of a christian congregation, which about this time, secretly met for worship in various parts of London, and particularly in the fields near Islington. Although the name of Puritan did not come much, if at all, into use before the reign of Elizabeth, Mr. Stoughton has commenced his volume with an account of this congregation, we suppose partly as a fitting introduction to the subsequent chapter, and partly because several leading members of the congregation belonged to that stricter sect of the Reformers, which had previously advocated a purer form of worship than the one prescribed by law. These seven have been taken, tried, and condemned, and the morning of execution has arrived.

‘That morning, crowds might be seen gathering in Smithfield, to gaze on a spectacle with which many of them had become sadly familiar. In an open space, in the midst of that old enclosure, stood the murderous pile, with a due supply of faggots, surrounded by barriers and officers, to keep off the concourse of the people. The tenements in Long-lane, built on both sides for ‘brokers and tipplers,’ yielded their contributions of profane and thoughtless idlers. Graver and more respectable citizens were wending their way through Giltspur-street, and other avenues; while from the windows of the fair inns and other comely buildings, which adorned with their picturesque architecture the western side of ancient Smithfield, many a face was looking out upon the dense masses in front of Bartholemew Priory, whose tottering wooden steeple still rose to heaven, the memorial of a monastic house, which, before the dissolution of the abbays in the time of Henry VIII., had stood there, in its pomp and pride, one of the noblest monuments of London. Some officers of the queen pass through the crowds, and close to the stake, repeat a proclamation, which they have already announced by the city walls, near the archway of Newgate, forbidding any of the people, under pain of imprisonment, to speak a word to the forthcoming martyrs. A band of serious persons yonder, standing close together, listen to these words with deep emotion, as men who have come to sympathize with the sufferers, and are resolved that the expression of their sympathy shall not be chained by this merciless edict. Promi-

nently among them stands Master Bentham, their loved and honoured pastor—for they are no other than members of ‘the congregation,’ met to see their brethren die—to cheer them by their prayers, and to be themselves strengthened by examples of constancy. At length the procession moves from the Gatehouse; the seven witnesses for the truth are seen emerging from their prison, attended by officers fully armed. On their approaching Smithfield, the faithful congregation, despite of the royal edict, press forward, rendering ineffectual the attempt of the hill-men to keep them back, and affectionately embracing their brethren, bring them in their arms to the place where they are to suffer. The preparations being made for the last act of this horrid tragedy, the proclamation forbidding every expression of sympathy is read again. A dead silence reigns over the multitude as they watch the kindling of the faggots. The heroic Bentham turns his eyes to the people, and exclaims with a loud voice, “We know that they are the people of God, and therefore we cannot choose but wish well to them, and say, God strengthen them! Almighty God, for Christ’s sake, strengthen them!” The queen’s proclamation avails not—a murmur, deep, solemn, sublime, like the sound of many waters, rolls along the multitude, echoing, ‘Amen—amen—amen!’ to the pastor’s prayer. The officers were astounded and abashed; and the martyrs gathered strength. They lifted up their eyes to heaven as Roger Holland prayed, ‘Lord, I most humbly thank thy majesty that thou hast called me from this state of death un- into the fellowship of thy saints, that I may sing and say, Holy, holy, holy, Lord God of Hosts. Lord, into thy hands I commend my spirit. Lord, bless these thy people, and save them from idolatry.’

‘The impression was deep and universal: men left the scene in Smithfield musing on it in their hearts. Often had the praise of heroism been there bestowed on some proud knight, as he bore his lance in the tilt and the tourney, and his name had been inscribed with honour in the rolls of chivalry; but the praise of an infinitely nobler heroism belonged to that martyred band. Their names are emblazoned on no herald’s roll, but they are written in the book of God’s remembrance, and “they shall be mine, saith the Lord, in the day that I make up my jewels.”—pp. 17—19.

These were the last, who, at the hands of the Papists, suffered in Smithfield. Numbers, however, fled for refuge to Germany and Switzerland, where they remained until, in

the year 1558, Mary was succeeded by Elizabeth, who, as is well known, was a high-spirited, imperious, yet clever woman. She had been educated in the Protestant faith, but had a great predilection for several of the Romish ceremonies. She retained in her chapel a crucifix with lighted tapers before it, and is said even to have used prayers to the virgin. In the first year of her reign were passed the celebrated acts of supremacy and uniformity, the main links in the unholy connection of church and state in England. The latter of these two acts, prohibited, under severe penalties, the use by a minister of any but the established liturgy. Now this liturgy, in consequence of those predilections of Elizabeth to which we have alluded, and mainly through her personal influence, ultimately became established in such a way as to give great offence to many of her Protestant subjects, especially to those of them who, during the late persecution, had resided on the continent. These, having witnessed the simple mode of worship adopted by the Reformed churches abroad, wished for greater *purity* in the worship and discipline of the English church. On this account they received from their opponents the name of *Puritans*, *Precisians*, or, *Disciplinarians*. The objections of the great majority of these good men were, at the first, confined to comparatively trivial matters, such as to the use of the surplice; to the employment of sponsors, and of the sign of the cross in christening; to the frequent repetition of the Lord's-prayer, and to the reading of the Apocryphal books in public worship; to kneeling at the Lord's-supper; to several things in the burial and marriage services, and so forth, and the probability is, that had the opponents of the Puritans consented that these things should be left to each minister to observe or omit as he might see well, that irreparable breach among the Protestants of England which immediately ensued, would have been delayed for centuries. As it was, however, the queen and her party were determined to have *uniformity* at

all hazards; they strove to crush the Puritans by persecution; hundreds of pious ministers they suspended or altogether silenced; many they cast into prison, whilst some they even burned, or hanged at the gallows-tree at Tyburn. 'O, for the golden days of good queen Bess!' They were indeed golden days for Aylmer, Whitgift, Bancroft, and high churchmen of that school; but let the reader, when he hears of the court festivities, the royal progresses, the rural and city gaieties of the days of Elizabeth, not forget to think of the poor Puritan pining in his cell, or borne in the death-cart from Newgate to the place of execution. The affecting and instructive chapter in Mr. Stoughton's book, entitled 'the Three Martyrs,' contains a narrative of three witnesses for the truth,—Barrowe, Greenwood, and Penry, who in this reign suffered death for their attachment to the principles of congregational nonconformity. We say, of *congregational* nonconformity, because already it might be perceived that the Puritans consisted of two classes; one class, which was at this time by far the most numerous, being most inclined to the Presbyterian model of church government,—the other preferring rather the independent system, as now followed by the modern Baptists and Congregationalists. It has evidently been the wish of Mr. Stoughton, in his chapters headed, 'the Three Martyrs,' 'the Church in Southwark,' and, 'the East Anglian churches,' to bring out into more prominent notice than has been done by most historians of those times, the principles and proceedings of the congregational class of Puritans.

(To be concluded in our next.)

NOTICE OF PUBLICATION OF A NEW BOOK.

Roger Williams' *Bloudy Tenent of Persecution Discussed*, with an introduction by Edward B. Underhill, Esq.

Reprinted for the Hanserd Knollys Society. August, 1848.

GEO. OFFER, JUN., *Sec.*

CORRESPONDENCE.

EMIGRATION.

To the Editor of the General Baptist Repository.

DEAR SIR.—As there is now such a wide spread opinion of the advantages of emigrating to a foreign country, and by which many of the members of our churches are induced to seek an improvement in their temporal circumstances, it appears desirable to turn this circumstance to advantage, as well for the benefit and extension of the Connexion as also the individual interest and comfort of the emigrants themselves, by some combined effort.

Having taken this view of the subject now for some time, a case was presented from the church at Sheffield to the late Association, but being introduced at a late period of its sitting, nothing further could then be done than the appointment of a committee, who during the coming year should obtain such information as was in their power, and report at the next Association. To call the attention of that committee to the object intended, and also for the information of the Connexion at large, this letter is written.

Emigration, as heretofore carried out, has been upon so isolated a system that *individuals* have gone out mainly as such, and have had to struggle, it may be for years, with all the disadvantages of their lonely and unaided situation; for being generally in very humble circumstances they have thereby been driven into the back settlements, far away from any human habitation where they have been compelled to endure their loneliness until perhaps in the lapse of years others under similar circumstances have been directed to the same locality. But to the contemplative christian mind their physical disadvantages are not the most important, for should they in the land of their birth have been in some measure under the influence of christian principles, or even decided for God, there is great reason to fear that having no man to care for their souls, and their whole attention being directed to procuring the necessaries of life, the concerns of eternity will be in some measure lost sight of; and if, as is mostly the case, they have a young family to provide for, their attention to the things of time will be more important, and their offspring rise up comparatively wild as the woods in which they live.

Of late a more combined system has been acted upon, but it has chiefly been undertaken by large capitalists, and for their own advantage, whose prospectus (to the public) has been the best part of the

scheme. Now we think a combined plan may be devised which shall secure permanent advantage both to the Connexion and the emigrants themselves, and at the same time retain them as connected with our body.

Some such plan as the following has occurred to our minds as likely to secure the object sought.

1st. That an emigration society be formed, under the direction of the Annual Association, who should control its affairs,

2nd. That to establish the concern a fund be raised in shares of £1 each; the shareholders to be guaranteed a certain stipulated per centage.

3rd. That the committee of management take up portions of land at the government minimum price, to be resold to the emigrants upon equitable terms, and in such quantities as the committee may determine.

4th. Upon a number of emigrants offering themselves, suitable for land cultivation, a limited number of handicraft trades, useful in a new colony, accompany them.

5th. That a missionary, and if practicable a schoolmaster go out with them.

Such are some of the leading features of the plan proposed, which of course can be extended or altered in committee; and one of its present main advantages we apprehend would be, it would in a very short time become a self-supporting Foreign Mission station, and eventually a source of profit to that body from which other similar stations might be formed.

Australia has been the locality to which our attention has been directed as most suitable to carry out this plan; and from its own immense extent of territory, and the great number of islands by which it is surrounded, with its comparative proximity to India and China, and the salubrity of its climate—forming a home for the invalid missionary of Orissa—we apprehend a better scene of labour for such society cannot well be found; and from the fact that it is in contemplation to establish a line of steam communication from this country to Sydney, the distance will be comparatively annihilated.

We trust the ideas contained in the above remarks will commend themselves to the denomination as affording a rational means of extension, and that the necessary fund may be raised amongst our own members, who whilst securing an advantageous outlay of their own capital, would also materially aid the cause of the Foreign Mission.

And if, say 100 individuals can at an early period be thus located, they would be a mutual assistance, and at the outset a respectable church, formed upon our own distinctive principles, with a pastor and a schoolmaster for their offspring, and would form a point to which other emigrants would direct attention.

Arrangements might be made in committee to secure a habitation and portion of cleared land for each person, to be ready upon his arrival out; and thus find not only a social but also a spiritual home for himself and family.

Sheffield.

W. B. L.

[We have inserted the above suggestions from our esteemed correspondent at his request, and because something of this kind was submitted to the last Annual Association from the church of Christ of which he is a member. We have no doubt that his motives are praiseworthy, and that his zeal for the interests of religion, and of our own denomination, are sincere. We have, however, but little expectation that an effective society like that proposed could be formed within the limits of a denomination so contracted as ours. Though the number of emigrants from this country has of late been considerable, yet those from our own denomination are not, we presume, likely to be so numerous as to enable them to form new settlements, or to colonize on a large scale. Of those who have emigrated, most are influenced by some peculiar circumstances. Some have gone in families, or in small companies, to the United States, to Canada, and of late probably to Australia; and when they have arrived at a distant land they have been frequently scattered about far apart by stress of circumstances. We doubt not that emigration will be an ultimate good as it will tend to fill the world with a civilized and enterprising people; but we have many fears. Great numbers are exceedingly disappointed and deceived. Every man who thinks of emigration should act with caution in this matter, and if possible be in a position to return to his own country if he finds that to be desirable. We are of opinion that many would return if they were able to replace themselves in the same position they were before they removed. If a person is doing well in England, why emigrate? If he is not prospering here for want of skill, or capital, or employment in his particular calling, it is worth while to enquire whether he has a reasonable prospect of improving his condition in a strange land. Would not the exertions which will be needful to ensure prosperity abroad suffice to do this at home?

The question of climate, too, is not to be overlooked. The extremes of heat and cold are much greater in most countries than in England. The average range of the thermometer in New York is 104 degrees from 12 below zero, to 92. In Adelaide the extreme heat is frequently 115! The rough and heavy toil of early settlers may be borne by some constitutions, but all are not alike hardy. Emigrants should prepare themselves for any kind of toil; and it surely deserves consideration whether their constitution is suited to endure the climate of the land whither they go. A person who is contemplating a settlement in a far and a new country should endeavour to divest himself of the mere romance of emigration, and look at things as they are in sober truth. Is he thinking of tillage? an unreclaimed waste invites his labour: or he must pay for the labour of others. Is he a mechanic? His services may or may not be needed; and he may find that his strength will be consumed in clearing the forest, or in hewing wood. Persons who have been through the toils of emigrants, who have felt its sacrifices of home, friends, and connections, and also have toiled on even till they have attained to some measure of comfort in a distant land, are generally more hesitating and cautious as to advising others to emigrate, than the inexperienced, who are on the tip-toe of expectation. The representations of those who have a direct interest in promoting emigration should be regarded with the same caution as is due to the advertisements by which patent medicines are palmed on the public.—ED.]

DISSENTERS' TRUST DEEDS.

To the Editor of the General Baptist Repository

DEAR SIR.—The last annual Association requested me to communicate through your pages my thoughts on the above-named very important matter. I scarcely know, however, what to write, more than to draw attention to the subject, feeling convinced that its great importance, and the oppression and injury sustained by the whole body of dissenters, by the present laws relating to their trust property, must be universally admitted. The renewal of the deeds every few years, as the trustees die, and the numbers become decreased, is a very heavy tax upon poor churches, and it is to be feared, that in some instances property has in consequence been lost, and in others only recovered by a tedious and costly litigated struggle.

Why should there not be a legally constituted register, where property of this

kind might be registered, and thus security be attained — even greater than by the present costly, cumbrous, and tedious mode, at a trifling charge for registration fees?

I cannot but believe that a vigorous and united effort by the body of dissenters would effect a great improvement, although the government may for a time resist this, as they have done other reliefs to dissenters, whom they evidently wish to

keep in a state of thralldom—the *Regium Donum* to wit.

Thus, Mr. Editor, I have complied with the request of my respected brethren; and having called attention to this very important and hitherto neglected part of the weight by which we as dissenters suffer wrong, I remain, dear Sir,

Yours faithfully,
 Boston, Sep. 9, 1848. J. NOBLE.

OBITUARY.

ELIZABETH SALISBURY, the subject of this obituary, was born August 14th, 1819. She was the child of many prayers, and was placed in circumstances peculiarly favourable to her moral and religious culture. Blessed with parents who made her religious instruction their first care, there was never perhaps a period within her recollection in which she was a total stranger to serious impressions of the importance of gospel truth. At the age of twenty-one years her religious character became decided. The ministry of the venerated Mr. Goadby of Ashby-de-la-Zouch was blessed by God to her conversion. This good shepherd of Israel ever manifested towards her the kind and tender solicitude of a spiritual father. The word of truth which he so faithfully preached produced impressions upon her mind which were never erased. She gave herself to the Lord and then to his people according to his word. Shortly before her beloved pastor was called away to the joy of his Lord, he cordially welcomed her into the church of the Redeemer. No one who was present on that occasion will ever forget the solemn and impressive scene. The aged servant of Christ then commemorated for the last time the love of his dying Lord. He had fought the good fight, and was about to leave the church militant for ever, in order to receive his eternal reward. His strength was wasting, his energies were exhausted in the cause of his Master. The Saviour's love was still the theme of his contemplation, and the language of his lips was, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Every heart was touched, but his faithful and affectionate people 'sorrowed most of all for the words which he spake, that they should see his face no more.' How strikingly is the grace of God sometimes manifested to his faithful servants, ere he calls them away from their scenes of usefulness, to be for ever with himself. Souls over whom they have tenderly watched, and for whose salvation the prayer of faith has often been offered up, are at last gathered into the fold of

Christ, to become their glory and crown of rejoicing. These remarks will not be regarded as superfluous, when it is considered that our deceased friend ever looked back upon the closing days of her aged pastor's ministry as days of peculiar blessedness to her soul. There was nothing particularly striking in the course of her history from the time of her admission into the church till her last illness. In consequence of her general weakness and debility she was unable to mingle much in the busy scenes of the world. Her peculiar sphere was the social and domestic circle. Though her personal influence was thus necessarily contracted, she ever evinced by her consistent walk and conversation the reality of that change which had been wrought upon her mind. She ever lived and acted as a decided follower of the Lord Jesus. She was possessed of the ornament of a meek and quiet spirit, which caused her to be esteemed and loved by all those with whom she was acquainted. Her attachment to her relatives was ardent and lasting, and she willingly and cheerfully exerted herself to promote their benefit. At the close of last year she was seized with the epidemic which then so extensively prevailed. Her frame was too weak to sustain the severity of the attack. Almost from the first she seemed conscious that she would never ultimately recover, and bore her affliction with that calm dignity of soul which is the result of habitual faith and resignation to the Divine will. Although diligent in her attention to every means which was calculated to counteract or remove the disorder, she gradually sunk under its weight. Though naturally reserved, she discoursed upon the great truths of religion, during her lingering illness, with the most perfect freedom; and greatly consoled her relatives and friends by her repeated expressions of attachment to the Saviour, and of a lively hope of a blissful immortality. In the early part of her affliction she was occasionally distressed with doubts and fears. They were soon dispelled. Her mind gradually became more calm and

composed—her faith stronger—and her reliance on the promises of the gospel more firm and steadfast. She anticipated her dissolution as the most welcome and glorious event, and referred to it, not only with firmness, but delight. Those portions of the word of God which refer to the bliss of the heavenly state were often alluded to with triumphant joy. She ardently longed for the summons of the Saviour, and desired ‘to depart and be with Christ which is far better.’ She never repined in consequence of the severity of her sufferings, but would contrast them with those of the Redeemer, and regard them as light and trifling. Though she herself was calm and resigned, she was at the same time deeply sensible of the grief which was felt by her dear relations, and employed all the arguments which she could possibly adduce, to comfort and console them in the event of her departure. The writer of this obituary cannot forget the scenes of her sick chamber. They still start up fresh to his recollection, replete with interest. They teach him that the religion of Jesus is indeed a reality—the soother of the afflicted—a light which gilds the gloom of death, and brightly shines even in days of grief and sorrow. Our deceased friend added her decided testimony to its truth. She could say with firm assurance ‘I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.’ Her long days and nights of pain and languishing were also seasons of joy and rejoicing. In her fortitude, her patience, her resignation, she breathed the spirit of her Divine Redeemer. By her entire self-abasement, her unfeigned faith, her entire relinquishment of all temporal good, and her strong desire to participate in the joys of immortality, she proved that she was a true disciple of the Saviour—a partaker of the glory to be revealed. When the closing scenes of her life were approaching, and almost all hope of her ultimate recovery was banished from the minds of her friends, she waited unmoved for the solemn crisis. God was truly gracious in allowing her such delightful seasons of communion with himself, and affording to her friends such bright evidences of the consoling power of religion in the hour of death. She occasionally started up from her troubled sleep surprised with the pleasing visions of happiness with which her spirit had been soothed. On one occasion she energetically declared she had just been passing over the river of death, but whilst entering into the promised land, a messenger was sent from the celestial city to request her to return for a little time and wait till the Saviour should call her to himself. We know not whether this was merely a transient dream, or a gracious premonition

of heavenly glory which was given for her support and comfort in the hour of weakness. Suffice it to say, that it produced a very powerful impression upon her mind, and greatly augmented her spiritual joy. On the day previous to her departure, her spirit was somewhat troubled. This change in her religious state appeared to be caused by her extreme weakness, and the failure of her memory. The expressive language of Wesley, which was recalled to her mind, and which she oftentimes repeated, proved an antidote to her anxiety.

‘Other refuge have I none,
Hangs my helpless soul on thee;
Leave, O, leave me not alone,
Still support and comfort me.’

A peaceful heavenly calm succeeded which was never again ruffled; the storms of temptation then ceased for ever. She died in peace, and now sleeps in Jesus. Her last words were—‘Christ is precious, he is my all in all.’ In her expiring moments she tasted of the richness of his grace—now she enjoys the fulness of his glory. Her earthly remains were interred April 18th, in the burial ground attached to the Baptist chapel at Packington. On the following Lord’s-day evening her funeral sermon was preached at Ashby, by the Rev. T. Yates, to a numerous congregation, from Jeremiah xv. 9, ‘She hath given up the ghost, her sun is gone down while it was yet day.’ How sweet must be the rest of the just made perfect; with them the conflict is passed—the victory is won. Outward foes and inward fears no more assail the spirit. ‘God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.’

Ashby-de-la-Zouch.

J. S.

Mrs. JOYCE FRIER, of Barrow-on-Soar, Leicestershire, died December 8th, 1847, aged seventy-seven. Mrs. F. was brought to the knowledge of Divine things in early life, and was more than fifty years a respectable and consistent member of the Quorndon church. She possessed a meek and quiet spirit; and her general character was such, as to reflect honour upon religion. In her last affliction she was divinely supported, and graciously comforted with the presence of the Saviour. She was unmoved by the prospect of dissolution, and calmly resigned herself into the hands of the Almighty. She was buried in the burial-ground connected with the General Baptist chapel, Barrow; and her removal from the church militant to the church triumphant was improved in a funeral sermon by the pastor of the church, from, ‘I have finished my course,’ to a full and attentive congregation.

J. S. Q.

MR. JOSEPH SLEE of Woodthorpe, Leicestershire, died May 25th, 1848, aged seventy-eight. Mr. Slee embraced the truth in early life, and at the time of his decease was the oldest member of the Woodhouse branch of the Quorndon church. Our aged friend was a thorough General Baptist in principle, and retained much of the character of the General Baptists of olden times. When a young man and a young christian, he felt much interest in the erection of the Woodhouse chapel. He was present at the jubilee services in the summer of 1846, when it was observed that he was the only member living who took a part in the building of the chapel; and it was truly affecting to witness the feeling manifested by him on that occasion. Providence had smiled upon his industrious habits; and he willingly contributed to support the funds of our connexional institutions. His mortal remains were buried in the General Baptist burial-ground Woodhouse Eaves: and on the following Sabbath, the solemn event was improved in a funeral sermon by the pastor of the church, to a large, respectable, and attentive congregation. J. S. Q.

SARAH WRIGHT, eldest daughter of George and Ruth Wright, of Castle Donington, was born January 18th, 1829. Trained in the fear of the Lord, she became early impressed with a sense of the importance of religion. In her seventeenth year, residing at Derby, she was united to the church in Brook-street, then under the care of Rev. Amos Smith. In the autumn of 1845, she removed to

Loughborough, and became connected with the church in Baxter-gate. She afterwards, in 1847, returned to Castle Donington, and in June last was attacked by a contagious fever, which had for some time afflicted her father's house. Under this malady she became distressingly delirious, and her gloomy fears added to other afflictions in the family, almost overwhelmed her afflicted parents with sorrow. Public prayer was offered for them, and her agonized father wrestled with God for her recovery to reason; feeling that he would resign her to death without a murmur, if her reason were but restored so that she could leave behind her a testimony as to her interest in the promises. Prayer was heard, and she became rational, calm, and triumphant. She spoke most delightfully of her consolations and her hope. Expectations were even cherished of her recovery; but she relapsed. On the day she died, she said to her mother-in-law,

'Tis religion that can give
Sweetest pleasures while we live,
'Tis religion can supply
Solid comfort when we die.'

A change came over her, and she expired on the afternoon of Saturday, June 24th. The event was improved at Castle Donington, on Lord's-day, June 2nd, by Rev. R. Nightingale, from Rev. xii. 1.; and by her pastor, Rev. E. Stevenson, with whom she had resided two years, at Loughborough; and who bore honourable testimony to the consistency of her conduct. 'The Lord gave, and the Lord hath taken away.'

INTELLIGENCE.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held at Tarporley, on Good Friday, 1848. Rev. J. Maddeys, preached from Isaiah lxii. 1. In the afternoon brother Shore, as minister of the place, presided.

The Audlam friends state that it is a source of pain to them as a church, that they have had no additions by baptism since the last Conference, and that their congregations are not so good. They request to be supplied by the ministers of the Conference once a month, which request was acceded to.

At Congleton, fifteen have been baptized, and thirteen added to the church. The congregations are improving and encouraging.

The friends in Macclesfield say that they are blessed with a good degree of peace. Four have been baptized and received into church fellowship since the last Conference.

Resolved,—that the Manchester friends be allowed to withdraw.

The state of the church at Stalybridge is

much the same as when last reported. They are thankful to state that their new chapel was opened on Lord's day, March 26th; and they pray that it may be the spiritual birthplace of thousands of precious souls. Since last Conference, seven have been baptized, and a few more are shortly expected to be. A case was presented from this church, namely,—'Can we as a Conference do anything towards establishing an interest in Crewe, as there are, it is believed, about thirty members at this place belonging to distant churches?' At Stoke-upon-Trent a good degree of brotherly love prevails amongst them. They have two approved candidates for baptism. They still request the same amount of pecuniary aid for the next six months.

At Stockport as a church they are united and peaceful. Since the last Conference, two have been baptized and three received. Their prospects, on the whole, are improving.

Our Wheelock friends have baptized two,

and received them into church fellowship. Their congregations are good, and they are at peace among themselves.

At Tarporley, the friends are thinking of enlarging their chapel. Since last Conference, they have received two, and have three candidates for baptism.

Resolved,—that brethren Shore, Sutcliffe, Maddeys, Pedley, and Bate, form a committee to consider the Crewe, and other cases.

In consequence of the treasurer having no funds in hand, no further grants can be made to the needy churches at present.

It was agreed,—that brother Minshall be requested to draw out a plan for collecting funds for the Home Mission.

The next Conference to be held at Audlem, on the second Tuesday in September, and brother J. Sutcliffe, (D.V.) to be the preacher.
J. SUTCLIFFE, Sec.

THE LINCOLNSHIRE CONFERENCE assembled at Spalding, on Thursday, Sep. 7, 1848. In the forenoon, at eleven o'clock, brother Golsworthy, of Sutterton, read Phil. iii., and prayed, after which brother Jones, of Gosherton, preached from Luke xv. 10.

The brethren met for business at two o'clock in the afternoon. Brother Jones, the minister of the place, presided. During the meeting it was resolved,

That the report of the Home Mission be printed and circulated as formerly.

That the friends at Magdalen be recommended to apply to the secretary of the Conference respecting their case, requesting the Conference to assist them in obtaining a minister.

That the application from Castleacre for pecuniary assistance be referred to the committee of the Home Mission.

That a committee, consisting of brethren J. Jones, of March, R. Kenney, J. C. Pike, J. B. Pike, and J. C. Jones, of Spalding, be appointed to arrange the places for holding the Conference during the ensuing four years; and that they make their report to the next Conference.

That the subject for discussion at the next Conference be, 'What plan can be adopted to supply small village congregations more efficiently with pastoral supervision?'

That the next Conference be held at Fleet, on Thursday, December 7th, 1848. Brother Pike, of Bourne, to preach on 'The authority and permanent obligation of the Christian Sabbath.'

At this Conference, brother Jones, of March, preached in the evening, from Eph. i. 1.
R. KENNEY, Sec.

ANNIVERSARIES.

NORTHAMPTON.—On Lord's-day, August 20th, two sermons were preached in behalf of our Sabbath school, by our respected pastor,
VOL. 10.—N. S. 3 M

Mr. T. Stanion. The congregations were respectable, and the collections larger than they have been for a number of years. J. C.

DISWORTH.—The annual sermons, in behalf of the General Baptist Sabbath-schools in this place, were preached on Lord's day, Aug. 13th, 1848, by the Rev. T. Gill, of Melbourne. The congregations were good, and the collections about £6 10. P.

BELFER.—On Lord's day, Aug. 20th, 1848, two sermons were delivered to large and attentive congregations, by the Rev. T. Gill of Melbourne; when collections were made in behalf of the Sabbath schools here.

The pleasing fact was stated—that, during the past year seventeen young persons from the school, had been baptized and received into the church. On the following Monday a sermon was preached for the same object, by the Rev. J. Pulsford, of Derby. Amount of collections not known to the writer. Z.

LINCOLNSHIRE SUNDAY SCHOOL UNION.—The twentieth anniversary of the Lincolnshire General Baptist Sunday-school union was held at Sutterton, on the morning of Thursday, July 27th. The sermon to the teachers was preached by the Rev. J. C. Jones, M. A., of Spalding. It was a powerful and argumentative discourse, delivered with great effect. Dinner was provided for teachers and friends in a booth, after which a meeting was held in the chapel; Mr. King of Boston in the chair. Reports were then read from the different Sunday-schools connected with the union. They were of a pleasing and encouraging kind, and there appeared to be a considerable increase of children since the last year. An animated and interesting discussion took place, which, we trust, produced a good effect on the minds of those present. Thanks were voted to Mr. Jones for his excellent sermon; and he was requested to allow it to be printed. After other business was disposed off, the Rev. A. Jones, of Gosherton, was appointed to preach at the next meeting, to be held at Boston. In the evening another meeting was held, at which the attendance was very numerous, when addresses were delivered by Messrs. Mathews, Sharman, Jones, Bull, and Golsworthy. A serious and impressive feeling pervaded the audience; and the opinion was, that this was the best meeting that has been held for several years past.

BARNEY.—On Wednesday, July 12th, 1848, we were favoured with the visit of the Rev. Amos Sutton, and the Rev. T. Scott of Norwich, who with the Rev. C. T. Keen, of Thornage, held very interesting missionary services at our little chapel at Barney. Mr. Sutton preached in the afternoon, after which upwards of fifty took tea in the chapel, and in the evening addresses were delivered by

the above ministers to a crowded congregation, who listened to the deeply interesting and affecting statements of Mr. Sutton with the most intense regard. Collections, including subscriptions and profits of tea, upwards of £5.
J. W.

BAPTISMS.

KNAZE BOTTOM.—Lord's-day, August 27th, was a day of no ordinary interest to the Knaze Bottom branch of the Heptonstall Slack church, and indeed to almost the whole population of that immediate vicinity. Though the morning was very uninviting, in consequence of much rain having fallen during the night, by six o'clock numbers of people were seen wending their way to the place appointed for the baptism. It was close by brother Stansfield's mill, in a deep and craggy ravine, the descent to which was very steep, and to strangers dangerous, yet presenting the most romantic appearance. By half-past seven the steep declivities and almost every place commanding a view of the water was thronged by wondering spectators, many of whom had never seen the ordinance administered before. Not less than from ten to twelve hundred persons were present. The scene was impressive beyond all description.

The service was commenced a little before eight o'clock, by Mr. Bott giving out, 'Jesus and shall it ever be,' &c., which was sung in the old hundred, the mountain tops reverberating with the delightful song. This was followed by an appropriate address and prayer, and then brother Horsfall immersed eight candidates. At half past ten, Mr. Bott preached in the chapel and again in the afternoon to a full congregation, after which the right hand of fellowship was given to the newly baptized, and the Lord's supper was administered to a numerous and happy company. May we have many such times of refreshing from the presence of the Lord.
J. S.

DOWNTON, Wills.—On Lord's day Aug. 13, one female was baptized, the wife of the person noticed last month.

LEICESTER, Carley-street.—On Lord's-day, September 3rd, three females were baptized by Mr. Winks, and added to the church. Two of them are teachers in the Sabbath-school.
J. G. W.

STOCKPORT.—On Lord's-day, Aug. 27th, we held a baptismal service at seven o'clock in the morning, at Zion chapel (which was kindly lent by our Particular Baptist friends;) the Rev. J. Maddeys of Macclesfield gave a suitable address, and brother Garrett immersed two female candidates. In the evening Mr. Maddeys delivered an impressive sermon on the subject of baptism, after which he administered the ordinance of the

Lord's-supper and received the newly-baptized into the church by the right hand of fellowship.
J. N.

CASTLE DONINGTON.—We have recently had two baptisms: one on the last Lord's-day in June, when eight young friends (principally the fruit of Sabbath-school labour,) followed their Saviour through the baptismal stream; and five others on Lord's-day, Sep. 3rd. Our congregations were large and attentive.

SHEFFIELD.—Lord's-day evening, Sep 3rd, seven individuals were baptized and added to the church, four of whom are connected with our adult classes; after which the ordinance of the Lord's supper was administered. The chapel was crowded, and many advocates of sprinkling were present, upon whom we trust the powerful appeals made will not be lost.
W. L.

LONGFORD, Union-place.—Sep. 3rd, 1848, six persons were immersed and received into the church by their minister: one of whom was the eldest daughter of Mr. Shaw. The services through the day were well attended, our Divine Immanuel being in the midst; whose melting compassion constrained many to weep and exclaim, 'Master, it is good to be here.' As we have some candidates, we hope soon to have another baptism. May we be steadfast until death, and receive the crown of life.
J. S.

MISCELLANEOUS.

MARKET BOSWORTH.—It is expected that the new General Baptist chapel in this place will be opened on Thursday October 5th., and on the following Lord's day. The Revds. J. P. Mursell of Leicester, and J. Goadby of Loughborough, are engaged to preach.

HUGGLESCOTE, Jubilee Meeting.—A most delightful meeting was held at Hugglescote, on Monday, Sep. 18, to celebrate the fiftieth year of the existence of the church in that place. Mr. Dean read a paper containing a brief reference to the early history of the General Baptist cause there and in the neighbourhood as connected with Barton, and an account of its proceedings and progress since 1798. Addresses were delivered by Revds. T. Yates, Dr. Burns, J. Goadby, T. and E. Stevenson, G. Staples, &c. Rev. J. Derry, of Barton, and Mr. Smith, delivered appropriate sermons on the previous Lord's-day. The attendance was large, and the interest well-sustained. We hope to give a more detailed report, &c., in a future number.

THE YORKSHIRE CONFERENCE was held at Allerton, Aug. 29.—The Midland Conference was held at Hugglescote, Sep. 19. Reports in our next.

POETRY.

THE POLE STAR.

THE monarch of day has gone down,
 And darkness o'ershadows the land;
 The beauties of nature are flown,
 Yet almost enchanted I stand:
 For worlds without number I see,
 Reflecting their glories afar,
 Of which the most pleasing to me
 Is the light of the sweet polar star.

As I gaze on this beacon of night,
 It reminds me of those on the sea,
 Who so long as they have it in sight
 Can happy and confident be.
 But should clouds in such numbers arise
 As to hide its beneficent ray,
 Then nothing can gladden their eyes
 Till safety returns with the day.

'Tis true, there are planets above,
 Array'd in a brighter attire,
 On pathways of glory they move,
 In circles which never expire,
 That Jupiter, Venus, and Mars,
 Through courses of brilliancy roll,
 But which of these beautiful stars
 Can compete with the star of the pole?

For this far distant star is a sun,
 A centre of heat and of light,
 With planets around it, which run
 As large as our own, and as bright:
 It reigns in its sphere as a king
 Dispensing its favours afar,
 And thus as a sovereign we sing
 The praise of the sweet polar star.

How oft has its vision been hail'd
 By the traveller ready to die,
 His path through the forest has fail'd,
 He fixes his gaze on the sky;
 The star for a moment appears
 Imparting a comforting ray,
 Dispell'd are his harassing fears,
 And onward he urges his way.

But can I not carry my mind
 To *one* more transcendent than this?
 Is it not through a Saviour I find
 My passage to infinite bliss?
 The star at the pole oft declines
 While the mariner sinks in the main,
 But the one which in Bethlehem shines
 For ever remaineth the same.

'Tis Jesus the star of my soul,
 The pole of my fondest desire,
 From whom as a centre must roll
 Each blessing my state can require.
 To have him, O may it be mine,
 To know in his death I've a share,
 To see him attending through time
 My soul, as her sweet polar star:

August 4th, 1848.

W. SMALL.

MY NATIVE LAND! FAREWELL!

Yes, my native land, I love thee,
 All thy scenes—I love them well;
 Friends, connections, happy country!
 Can I bid you all farewell?

Can I leave you,
 Far in heathen lands to dwell?

Home! thy joys are lovely:
 Joys no stranger heart can tell.
 Happy home! 'tis sure I love thee!
 Can I—can I say—Farewell?

Can I leave thee,
 Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
 Holy days, and Sabbath bell,
 Richest, brightest, sweetest treasure!
 Can I say a last farewell?

Can I leave you,
 Far in heathen lands to dwell?

Yes, I hasten from you gladly,
 From the scenes I love so well,
 Far away, ye billows, bear me;
 Lovely native land, farewell!

Pleas'd I leave thee,
 Far in heathen lands to dwell.

In the deserts let me labour;
 On the mountains let me tell
 How he died—the blessed Saviour—
 To redeem a world from Hell!

Let me hasten,
 Far in heathen lands to dwell.

Bear me on, thou restless ocean!
 Let the winds my canvass swell:
 Heaves my heart with warm emotion,
 While I go far hence to emote;

Glad I bid thee,
 Native land! Farewell! Farewell!

G.

LINES REPEATED BY REV. E. NOYES

In a Sermon at Woodgate, Loughborough.

As on the fragrant sandal tree
 The woodman's axe descends,
 And she who bloomed so beautifully
 Beneath the strong stroke bends:
 E'en on the edge that caused her death,
 Dying, she breathes her scented breath
 As if betokening in her fall
 Peace to her foes, and love to all.
 How hardly man this lesson learns,
 To see and feel the hand that spurns,
 To see the blow, to feel the pain,
 But render only love again.
 This spirit not to earth is given:
 One had it, but he came from heaven;
 Reviled, neglected, and betrayed,
 No curse he breathed, no plaint he made,
 But when in death's cold grasp he sigh'd,
 Prayed for his murderers and died.

MISSIONARY OBSERVER.

JOURNAL OF REV. W. JARROM.

March 12th, 1848.—This day have been to three villages, within as many miles of my residence, where I have distributed tracts to the people, and endeavoured to make known unto them some of the peculiar and momentous truths of the gospel, in their own language. Many people have heard what they never heard before, and seen books containing doctrines and truths which they have never had before presented to their eye. Of these truths the importance was pressed upon them: how fearfully is their responsibility increased! O that the Spirit of the living God, when we prophesy unto these dry bones, 'O ye dry bones, hear the word of the Lord,' would 'cause breath to enter into them, that they may live.'

15. This day have been to another large village, about a mile and a half from Ningpo, called Bassaw, containing in all a population of some four thousands of people. My reception was pleasing; in one place I spoke for some time, to a hundred people, or more, who paid the greatest attention while I endeavoured to expose the folly of the popular notion that each man has three souls, and six 'pah.' I do not know whether you are aware of this, or not; if not, I think you will be interested in reading some short account of it. It is a notion that is most generally received through China, that every person has three souls, and that at death one enters and remains in or about the grave, that one remains in the place of the ancestral tablets, in the 'dong zeen,' in the house, and that the third enters men, or beasts, or birds, good or bad, according to one's conduct in a preceding state. But how this last article of belief among this people accords with another notion, apparently common amongst them, that the soul of a good man, after death enters heaven, and that of a bad man, hell—I do not know. In idolatry there are many inconsistencies. What the 'six pah' are, I am sorry it is beyond my power to explain. I have never talked with a Chinaman who knew himself. Dr. Morrison gives, as the meaning of the word 'pah,'—'The sentient principle; the animal soul; the spiritual part of the Yin principle,' &c. He adds, 'They say the lungs contain the pah.'

17th. This afternoon have been a round of three or four miles, through some of the

very populous suburbs on the east of Ningpo. Distributed tracts, and spoke, to the people as usual. Spoke in five or six different places. Much surprise was again manifested when I told one company that the great God whom I revealed to them was a living God. One old gentleman in this company asked me if Jesus was an Englishman? Another man said, he was the same in England as Confucius in China: that there we had Jesus, and here they had Confucius; and they were both alike. Thus by the expression of their views, which at a proper time and in a proper manner we are always pleased to receive, they furnish topics of discourse which often elicit from us remarks which we might not otherwise make, not unimportant too; and had we strength and a good command of the language, we might continue talking a long time. Considering the dense masses which everywhere exist, what years must roll away ere the people generally are made familiar with the plan of salvation, even should the agency and instrumentality employed be yearly on the increase. Reading is not essential to one's salvation, though so important do we esteem the art, that at home we think that person very pitiable who has not attained it, and regard his salvation as the more uncertain; here myriads among the poor cannot read; among the women scarcely one in ten thousand, including all classes, can read a simple tale, indeed, can read at all.

19th—21st. These three days have been particularly rainy and unsuitable for going out.

22nd. Weather fine. Went for two or three hours into the city. Called at the chapel. Spoke to different people, and distributed books.

23rd. This day have been to several villages on the eastern side of the river, immediately opposite to my house. One of these villages was large, containing probably two thousand people. To many people I was enabled to declare truths which they never heard before. How lamentable the state of the heathen! When to those villagers I was announcing the solemn truth that all men are sinners, and they were themselves—they immediately asked, 'What sins have we?' On particularizing, and bringing the charge home to them, instead of showing any feeling of regret, they laughed aloud. How distressing! What patience we need! In the

midst of another group, while endeavouring to press upon the people the necessity of renouncing their idols, and all their superstitious practices, in order to their salvation, and receiving and trusting in the Lord Jesus Christ, 'What thing is Jesus?' they inquired. 'Who and what is he talking about?' Natural questions from those who before have never heard his name. But how affecting that such myriads and millions should be in the profoundest ignorance of that dear name on which rest all our hopes, that to us is 'all in all.' In one village I found a large family in the act of sitting down to consume a large quantity of various provisions which had just been offered in worship to their ancestors. In telling them that the souls of their forefathers required no such attentions, could not eat, &c., with a laugh they replied that what I said was quite true, but they cared not. I asked where the souls were of their ancestors, that they had been worshipping? they said in the 'Dong Zeeen.' I begged to be shown them; they took me into this place. 'But,' said I, 'I cannot see them.' 'O no,' they replied, 'we cannot see them; but they are here.' 'What proof of this?' I asked. They had no proof. Then I gave them the scripture account of heaven and hell, &c., and begged them to think deeply of what they had heard, left them, presenting them tracts.

The villages, and there are very many within five miles of Ningpo, I like visiting much on these accounts:—1. The excursion into the country is conducive to health. 2. The people, though rude, are on the whole more simple. 3. Where one woman forms part of our audience in the city, twenty do in the country. 4. The missionaries generally here, too much neglect the population out of the city in the villages around.

On Lord's day, 26th, it being my turn to lead the Chinese service at the chapel this morning, I went soon after breakfast, making arrangements to spend a good part of the day in the city. At the chapel the people were comparatively few; several literary men were there, acquaintances of our assistant Le Seen Sang, having come from the country to attend the literary examination, now being held here, for the degree of Sew tsay. On the whole we had an interesting service; I commenced with prayer, then delivered a short address, after which the assistant spoke and concluded with prayer. In my visits in different parts of the city, I was much interested and pleased. This arose in part from the greater ease with which I was enabled to speak than I oftentimes am, and from the increased attention which I consequently received from the people, and from the conviction of my mind, produced by what I see of the effect of the

truth on the understandings of the hearers, that this people would ere long submit to Christ. I visited several temples and tea-shops, and besides talking very much, distributed many books. To detail here what I said and what remarks the people made, would not interest you; suffice it to say, that idolatry was exposed, and the true God made known, and the plan of salvation unfolded, so far as at present I can talk on these great subjects, and the people often made such remarks, and proposed such inquiries as one might suppose would suggest themselves to persons who for the first time, had had their long cherished notions and fond prejudices disturbed, and a new religion offered to them, as better than, and in the place of, their ancient follies.

In our communications home we sometimes mention the apparent timidity of the priests, and their hollow insincere concurrence with all we say. In addressing, in a tea-shop, a number of people amounting to a hundred, pointing to the Penates near us, the gods of the districts, I asked them of what use they were? A Buddhist priest who was at my elbow, immediately replied, 'They are no use at all, sir.' This was said as if the man really did mean what he said; all through my address, he said I spoke 'most truly.' If this be the voluntary expression of their real sentiments, produced by the force of truth, and the obvious plainness of the thing, it is encouraging to us; but how greatly is their responsibility augmented. The Chinese are far from being a priest-ridden people; from their influence we have, or the cause of truth has nothing to fear. The people are very depraved, worldly, and indifferent to all religion; but on the whole they invariably commend the gospel, and acknowledge the falsity and vanity of their graven images and superstitious notions and practices. So far as it goes, this is good. May the Lord be pleased to open their eyes, and turn them from darkness to light, from the power of Satan to himself. Amen. I may mention that we all met for an English service at the latter part of the day. These we endeavour to hold regularly, once on the Lord's-day, and once in the week.

30th. Since my last entry there has not been a day free from rain, and scarcely from thunder and lightning. This week a very large 'way,' or in other words, an idolatrous gathering and procession in honour of 'Tung Ngho So Le Poosa,' that is, 'the great ruler of the East.' He is said to be inferior to 'Yuh Wong Ta Le,' but in possession of considerable authority. I have been much among the people, conversing with and addressing them, on the subject of the 'way,' as well as somewhat freely giving away tracts. I proposed many questions to different people at different times, as

to the utility and advantage of the 'way.' (I feel disposed to remark that this word 'way,' is the same word as is used in the Chinese testament to represent *εκκλησια*, or our word church. It does mean a meeting together. In the present idolatrous custom, it means likewise the procession in honour of the false deity.) They generally tell me, it is to avert sickness and pain of body. On my inquiring whether those who engage in the 'way,' are more free than they who do not, or whether any are free from sickness and pain, they reveal by a loud laugh what passes in their minds. Then they say, 'It is a custom in the country. Have you not "ways." On my saying no, nor any Poosas, they show much surprise. Of the origin of these processions, and the period of their commencement, I have met with none who has seemed to know much about it. The general notion which the people have is, that it pleases and propitiates the god, in honour of whom the 'way' is celebrated, and receives his favourable and kind providence. They always have a stage erected in some suitable place for theatrical performances, immediately opposite to this is another, with the god of the 'way' in it, that he may see the play performed and be pleased. Hundreds of people will stand for hours in succession, and for half the night, to witness these worse than foolish exhibitions; yet the people say the object is to please the deity. O the infatuation of men left to themselves without the influence of truth. And yet I never met with a man who dare say plainly, and try to maintain it, that he did believe in his gods. The priest the other day said they were no use, and I cannot but think that many people think so, I mean among the middle and lower classes; and as missionaries are multiplied, and the truth more frequently and more clearly and more abundantly spoken, many will renounce these vanities. Among what are here called reading-men, but few encourage or like idolatry; it seems to them too gross; but whether such men are nearer christianity than the professed worshippers of idols, is I think doubtful; they are little better than real atheists. But when one thinks that now for nearly 2000 years, Buddhism has had undisturbed influence over the masses of this country, every one must see that their prepossessions must be very strong. And when it is considered how retired they have been kept from other nations, and been taught to consider themselves as the only people of any power, or knowledge, or wisdom, wonder will cease that we find them so surprised that other people differ from them in customs and religion, and act differently. I trust by our going amongst the people as we try to do more and more, with the

words of the gospel in our mouths and in our hands, and the grace and the love of God, I trust, in our hearts, that to thought and reflection, the people will be by degrees excited. May the Lord greatly prosper our efforts.

JOURNAL OF A TOUR BY REV. T.
H. HUDSON.

(Continued from page 420.)

On these accounts, we do rejoice, yea and will rejoice, that the Lord Jesus has bestowed upon us the privilege of proclaiming the gospel in China. It is a matter of joy that the new connexion of General Baptists, few, poor, and comparatively unknown, is permitted to take a part in conveying the glad tidings of mercy and salvation to this great nation. India unfolds a moral glory which is an ample and an appropriate compensation for all the toil endured and money spent. The Lord directed our churches to extend their labours, and grace and gratitude prompted our friends to look out for another field of missionary toil and triumph. China is opened—a wider scene presents itself; and an opportunity is given for far more extensive operations, amidst reading millions with one language, and in a nation where must ere long be reaped some of the brightest gems and most effulgent glories of the mediatorial work of our blessed Lord. We hope all our ministers will participate in the glory expressed, and hopes indulged—hopes which are originated and confirmed by the word of God. We anticipate that our deacons will warmly advocate and cheerfully sustain the cause of the mission. The members of our churches will not forget to pray, to plead, and to give for the welfare of China; and the collectors, those disinterested and toiling friends of guilty man, with India and China engraven on their hearts, will move with energy and humble boldness to receive the voluntary contributions of all for the everlasting good of the myriads among whom we are called to live. The widow's mite is here received and doubly sanctified; and the rich friends of Jesus, where are they? and what are they doing to pull down the mighty strongholds of the god of this world, and to establish throughout the earth the reign of him who is the prince of righteousness and peace? Do they give in proportion to their ability, and the magnitude of the interests which demand their liberal donations for the treasury of our Lord? The poor give of their poverty, and we trust the Lord will bless them; and the rich give of their abundance, and to you we look, and with you we plead, not for ourselves, but for Christ's cause, and Christ's in-

terests, for a large increase to the funds of our missions to India and China. In India you are reaping; but in China you are only breaking up the fallow ground and sowing the seed. You sow in hope; you give in faith; nor shall that hope be lost. Nor shall that faith be vain. Let all unite; let all aid this sacred cause; and let all come up to the help of the Lord against the mighty; and in China, with the blessing of our Lord, you will reap an abundant harvest. The beginning is the day of toil, and of expenditure; and our conviction is, that we shall not lack any thing which may be needful to establish the cause, and extend the gospel among the multitudes who are perishing for lack of knowledge. In the exercise of this confidence, we plant and water, daily praying that the Lord may give the increase and cause the wilderness to become a fruitful field—bearing fruit unto eternal life.

The short time we have been in China renders it impossible to say much about our operations, especially among a people so very peculiar, and having to grapple with a most difficult language. We can however say with a good conscience we have not been idle. You have been furnished with many facts and particulars relative to the spiritual condition of the people. The state of China has been in some measure laid before you by those whom you have sent to tell the sad tale of truth, as to their moral woes, and to make known the glorious gospel. You have believed us, and feel satisfied that the hand of the Lord led the way in our commencing the mission to China. Some of our experience has been bitter indeed; but it was well, and we trust will be sanctified and prepare us for future years of usefulness amid this world of souls. With the people we are becoming better acquainted; the language we are beginning to master; the people are beginning to understand our plans and designs; large numbers of tracts, printed by ourselves, have been put into circulation, and we hope ere long to be well located for the work in which we are engaged. We now have made several visits to distant places in the country, and everywhere have been well received. The Chinese services at the chapel in the city have been regularly sustained. The school for days has been kept up and affords us encouragement and hope. The teacher is an accepted candidate for baptism, and affords us much satisfaction. He improves in speaking, and we trust increases in christian knowledge and his devoted attachment to Christ and his cause. Our beloved young friend, born and educated among you, has been brought to sit at the feet of Jesus in a pagan land, and placed under some circumstances favourable to learning the language, he

is likely to become a good speaker, and ere long devote himself to the cause of God among the heathen. We hope ere long to prepare, and, aided by the grant of the Bible Translation Society, to put into circulation many thousands of different portions of the sacred volume. The field is wide, and open. The people are friendly. The written language will carry you the length and breadth of this great country, and many of our tracts have been sent to far distant provinces. The 'too-hwd,' or the dialect of this place will carry you many miles into the interior, and enable you, when you can, to reach twenty-six millions of human beings. There is a disposition to hear you, and you may collect small bodies of hearers at almost any time. The books you give are always received with intense interest, or with a respectful demeanour. China thus presents in every respect a most interesting field of missionary labour, and the city of Ningpo has been said to be as important and promising a scene of labour as any to which we have now access. What reason for gratitude, faith, and encouraging zeal. Though I thus speak my brother, and it is the truth; yet we do not anticipate great results immediately. A nation's religion and manners are not changed in a day, and the Chinese are a very wary and cautious people. We know the human heart too well, and the pride of man's nature too thoroughly from our own experience to expect they will become new creatures at our bidding. Our dependance is on God; and we need and they need the Holy Spirit to enlighten and raise from the dead. It is a valley of dry bones; and shall these dry bones live? Yes! for the word of the Lord hath spoken it. Blessed Lord breathe on the slain, defeat the murderer's power, and let this immense region of souls present innumerable living witnesses for thee! Amen!

I wish you to say to those friends who have *not* replied to letters which I sent, that I should be happy to hear from them; and also to inform those who *have* replied, that I have not forgotten them. So many engagements make it difficult to write to many correspondents, but certainly if life be spared, I shall reply to those who have so kindly favoured us now that we are far away.

From what I hear the cause of missions in China wears a favourable aspect. At Ningpo, all the missionaries are pursuing a course of christian activity. We are on friendly terms with all, and to-day I have to give the address at the union missionary concert. All are tolerably well. The experience of all testifies that the two first years have been the most trying; and this has been our experience. We hope from what we can judge, to bear the climate well. Brother Jarrom is quite well and active. Jo-

seph and myself are well, especially since we left the city. The Lord be praised. Prepare for action. Aid China, and plead and pray for their dying multitudes. Urge our dear friends to help us. Thank you for the letter you wrote to us. Have patience with us; all is well and we hope will be well. Kind regards to Mrs. G. and dear family, and all friends,

Yours truly,
THOS. H. HUDSON.

LETTER AND JOURNAL OF MR.
J. S. HUDSON.

Ningpo, China, May 31st, 1848.

REVD. AND DEAR SIR,—I acknowledge by this, a very friendly, christian, and affectionate note, which I received from you some time since. It contains advice, which I hope to spend a life in practising; and with Divine assistance while on my passage 'through this barren land,' to 'live to God and consecrate to the Saviour all my energies and powers.'

The journal which accompanies this short note, I consider the real answer to yours; I take this method of replying to you, because I thought a journal would contain far more interesting matter than any letter I could send. I hope it will interest you and give you such information as you have not before received.

The climate has thus far suited me and my father, and I suppose in another year or two we shall both be considered acclimated. The climate at Ningpo is, however, a hard one, and persons coming here should have constitutions that can bear extremes, both of heat and cold, or else they will not succeed.

I now conclude, and present my best regards, and in the Chinese manner, pray that you may live 'myriads of years' in the enjoyment of 'every happiness.' Please remember me to all enquiring friends. I remain, yours truly,

JOSEPH SAMUEL HUDSON.

Extracts from a Journal of three days excursion to places frequented by the Chinese, in the neighbourhood of Ningpo.

BY JOSEPH S. HUDSON,

Son of Rev. T. H. Hudson.

Wednesday, May 10th, 1848.—This afternoon I left Ningpo, Mr. Jarrom having invited me to accompany him, on a visit into the country, though especially to one spot called *Ling Jung*, (spiritual peak.) It being the anniversary of the deity or deities enthroned there, we determined to present ourselves amongst the crowd of worshippers, which, certainly, if the deity was capable of pleasant or unpleasant emotions, he would not approve. We went to make some efforts, though feeble, to dethrone him, and hurl

him, if possible, from retaining that injurious sway which he possessed over the hearts of thousands. May our attempts be blessed from above!

The weather, which previous to our departure had been very rainy and damp, now promised us a pleasant and agreeable trip, indeed the beautiful halo cast around the setting sun, together with the rising of that changing orb, the moon, drew from us as we proceeded successive remarks of admiration. The stillness and harmony of the scene were a little marred by the incessant croaking of myriads of frogs which almost covered the rice fields around us.

May 11th. From Ningpo to *Paou chang* it is forty *le*. From *Paou-chang* to *Ling jung* it is fifteen *le*. This morning we rose with the sun. Whilst the breakfast was preparing, Mr. J. walked to the *yüh wang* monastery, where he once resided for a short time, and of which you have received information. There the concourse of people on this occasion was considerable. I likewise left the boat and walked to the top of the slope on which the large village *Paou-chang* is erected, and distributed books by the way. On my return a considerable crowd gathered around me, and as an appropriate natural pulpit was at hand, namely a stone, I took the liberty to address a few words to them on some of the great truths imparted by the christian religion, as, that God created the heavens and the earth and all things; that all men are sinners; that Jesus Christ the Son of God, suffered and died to save them from the punishment due to them for their sinfulness, and which they would inevitably have to bear, unless they believed in him, &c. In our first attempts at public speaking (for myself at least,) we can only touch on such topics as these, because of our inability at present to expand them, except by figures and similes, and yet to gain the attention of the people. The importance of the subjects is another consideration, why it should be our endeavour never to omit them in our visits to new places, whatever we may say besides.

(*To be continued.*)

MISSIONARY ANNIVERSARY.

HALIFAX.—On Tuesday, Sep. 19, 1848, a meeting was held at the Mount chapel, Haley Hill, Halifax, on behalf of the General Baptist Foreign Mission. J. Baldwin, Esq., mayor, kindly presided. Interesting addresses were delivered by the Revds. S. Whitewood, — Fawcett, (P. B.'s) W. Butler, H. Rose, R. Hardy, and our minister. The collection was fully equal to our expectation. R.

* Three *le* make one English mile.

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[NEW SERIES.]

WHAT OUGHT TO BE THE INFLUENCE OF THE CHURCH
UPON THE WORLD?

BY REV. T. GILL, MELBOURNE.

THE question above refers to an important subject, and is calculated to arrest the attention and stimulate the thoughts of christian men. It was first proposed at the Midland Conference held at Leake, when the writer of this article was requested to furnish a reply. In it there is reference to two objects—the church, and the world.

It is important that we should understand the meaning of the terms employed, and the relations which those two objects bear to each other.

By 'the church,' we understand, a number of true believers, regularly and scripturally organized, united to Christ by a living faith, and to each other by spiritual ties; who maintain among themselves the worship of God, secure the right administration of christian ordinances, and concentrate their energies, spiritual and pecuniary, for the advancement of the Redeemer's kingdom, and the conversion of precious souls.

VOL. 10.—N. S.

By 'the world,' we understand, all the unconverted portion of the human family, whether immoral or moral, whether they live in this, or in some other land. Between the church and the world there is a real, and should be a manifest disparity. The church is not of, although she is in the world; and, whilst every true believer should be connected with the former, every impenitent sinner should be associated with the latter. 'Ye are not of the world,' said Jesus to his disciples, 'but I have called you out of the world.' 'He that is not for us is against us; and he that gathereth not with us, scattereth abroad.' 'We know that we are of God, and the whole world lieth in the arms of the wicked one.' There is no medium position, no neutral ground; and against the sin of amalgamation the church should carefully guard.

These two terms, then, the church and the world, scripturally under-

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stood and applied, divide the whole family of man into two distinct classes; and it is of the utmost importance to the purity and prosperity of Zion, that the line of demarcation be kept clear and prominent. Is the church a vineyard? she must keep up her hedges round about. Is she an army? she must take care that the emissaries of the prince of darkness do not commingle with the soldiers of the cross.

In the question at the head of this article, it is assumed that the church does and will exercise an influence on the world. This is undoubtedly one of the important ends contemplated in her existence and operations.

But what ought to be the kind of influence thus exercised by the church? And how may this influence be brought to bear, effectually and successfully, on the world?

In reply to the former of these questions, we observe, that influence must be purifying, or holy. 'Be ye holy, for I am holy.' Holiness of heart and life is the very essence of spiritual religion. It is this that must 'salt the earth,' and counteract that moral putrefaction which eats as doth a canker. The church of Jesus Christ should not seek her triumphs in the world by the influence of splendid institutions, finely-decorated buildings, bishop's palaces and priestly robes, by the architectural grandeur of the venerated cathedral, nor by any of those outward symbols that are merely indicative of worldly opulence. The 'bells on the horses' will be of but small service to the multitude, if 'holiness to the Lord' is not inscribed thereon. 'The age is past,' says a modern writer, 'when the taunt could with truth be thrown at dissenters, that theirs is the religion of barns; and if it were not, this would be no reproach to those whose Lord was born in a stable, and cradled in a manger. Their danger lies perhaps more in going to the opposite extreme, of coveting and exhibiting

the aid of tasteful architecture. Splendid men, both as pastors and preachers, will do more for us than splendid buildings; not that these are incompatible with each other; but then they by no means imply each other. Butler, the author of "The Analogy," and Jones, the author of the most learned work on the "Canon," both studied within the ochre-coloured, old-fashioned walls of Tewkesbury College: and how many dolts have gone forth from our most magnificent dissenting buildings.' As the avowed disciples of Jesus, correctness in our religious sentiments is of great importance; but we should also be anxious to excel in our regard to the practical duties of our heaven-born christianity: without the former, however moral and benevolent our character and actions, we shall not stand approved before God; and without the latter, however correct our creed, we shall not exert the right kind of influence on the world. What is wanting is, the living embodiment of 'the truth as it is in Jesus,' in the example of the collective church; then there would be abstinence from evil practices, just and honourable dealing, sympathy and kindness towards necessitous humanity and towards all men; the observance of our Lord's golden rule; and then the beauties of holiness, sparkling in the church, would attract and rivet the attention of the world.

It should be a reproofing influence. We do not mean by this that believers should set themselves up as the patterns of excellence, as the models of moral perfection—that the pharisaical cry should be incessantly emanating from Zion, 'The temple of the Lord, the temple of the Lord are we!' that all who bear the christian name are to appear in the character of open reprovers, or perpetual fault-finders. No: example is more powerful in its influence than precept; and it is by her holy, righteous, benevolent example that the

church must reprove and rectify a disordered world. Noah condemned the antideluvian world. How? By the practical exemplification of his avowed, religious principle. He believed God; he expected the deluge; and 'he prepared an ark;' by the which act he 'condemned,' or re-proved, the world, and thus became heir of the righteousness which is by faith. O if the church were but consistent here! If all religious men would walk by faith, regulate all their movements by gospel rules, govern their families and discharge domestic duties in the fear of the Lord, have stated times and places for the daily performance of religious exercises, and conduct their worldly business on religious principles, never deviating from their christian course on account of the presence nor to meet the wishes of worldly men—what a powerful influence would such an example exercise!

It is a pleasing fact that the enemies of christianity in these days have been deprived of a weapon which in former times was used with frequency and with great effect against the church of God. Do they now refer to state-supported churches, and their unrighteous exactions from the people, as a proof that our religion is not of God, but of man? We direct them in reply to the thousands of voluntary churches existing in this land, and sustained by the generous contributions of a grateful people. Do they insinuate that our religious movements have their origin in selfishness? We direct them to the myriads of unpaid agents, such as occasional preachers, tract distributors, Sabbath-school teachers, officers of churches and of christian institutions, who are cheerfully labouring under the auspices of the church, in this and many other countries. Here are facts which scatter this class of enemies' arguments to the winds. We point to them triumphantly, for their name is legion. They exhibit

the benevolence and self-denial of the church, and reprove the selfishness, whilst they annihilate the arguments of selfish men. And were the conduct of the church in stricter unison with her principles, her influence in reproof and correcting the world would be proportionally augmented.

There is a large class of intelligent and observant men who are susceptible of a powerful influence from the exhibition of christian consistency, and the practical illustration of religious principle. They seldom or never consult their Bibles, but they carefully scrutinize the movements of the saints. They form their ideas of religion not from the testimony of God, but from what they see in those of whom God's church is composed. And if the solemn verities of our faith lived in our hearts, shone forth in our tempers, controlled our business transactions, and governed always and under all circumstances, our domestic and general procedure, the sceptic would be disarmed, the 'ignorance of foolish men' put to silence, the corrupt maxims of the world counteracted, and an influence exercised, which, by heaven's blessing, would be rendered salutary and effectual. The church's faith would reprove the world's unbelief; the church's piety, the world's wickedness; the church's uprightness, the world's injustice; and the church's benevolence, the world's parsimony.

This influence should be aggressive. Is the world a forest? the church is God's husbandry; she is to cut down the mighty trees, clear away the rubbish, and cultivate the ground, that the forest may become a fruitful field. Is the world an opposing force? the church is Immanuel's army; she must not only employ the weapons of defence to maintain her ground, she must also use the sword, fight the fight of faith, and, fired with spiritual ambition, scale the enemies' battlements, and take possession of his forts in the name of

the Lord. Is the church a fountain? into the world she should send forth her healing, life-giving streams. A mine? her precious jewels successively issued, and in number augmenting continually should circulate in society. In fulfilling her great commission, the church is not to take her stand upon Calvary, and lifting up the blood-stained sign, to summon the gods of the heathen to come and yield up their usurpations at her feet: No, she is to carry that blessed symbol into the very Pantheon of idolatry, and by the power of God to drive out the rabble of divinities, and take possession of their desolate abode for him. She is to commence an invasion of the territory of Satan, rescue vassal nations from his yoke, overturn the altars of paganism on her march, and win the world to him whose right it is to reign.'

Look at the principle of colonization, concerning which we hear so much in this day. At the first there is a small settlement of civilized and educated men. Civil institutions are established, strengthened, and multiplied; encroachments are gradually and peaceably made on the territories of barbarism; and the process goes on until those institutions have been planted in every part of the country, and the influence of civilization has leavened the whole mass of society. So should it be in the case before us. The church has to colonize the world; and in accomplishing this great purpose she is busily engaged. By the arm of his power, God is removing barriers that have existed for ages, throwing open the world to the in-

fluence of his church, and by the voice of his providence, bidding her to go up and take possession of the land. The church is to plant a colony of christians in every country on the face of the globe, and from them, as from a centre, christian light must emanate and christian influence diverge, until all shall be brought to bow to the peaceful sceptre of the Lamb. The church is the world's greatest blessing, and in the hands of Jehovah is destined to be its moral emancipator and its spiritual regenerator. To effect that regeneration, numerous experiments have been made. Philosophical schemes and moral speculations without number have been tried, and have burst like bubbles on the ocean, have faded away like the dew of the morning; but this stupendous superstructure, the church, constituted by Divine authority, guided in her operations by heavenly counsel, and shielded from her enemies by an Almighty arm—must rise, progress and expand, until she shall fill the whole earth!

Arise, then, ye christian soldiers, and prepare for the struggle! Be strong in the Lord and in the power of his might. Look at your commission, your leader, and your cause. Listen, in anticipation, to the notes of victory! See to it that your influence on the world shall be holy, improving, and aggressive; and let the following query be pondered with all possible seriousness; 'How shall the combined influence of the church be brought to bear effectually upon the world?'

(To be continued.)

GOD RECONCILEABLE.

So great is man's guilt and wickedness before God, and so far has the unrenowned mind advanced in opposition and rebellion against him, that when the sinner is first awakened to

a sense of his true relation to God, it is no matter of surprize that he is disposed to despond of his case, and to consider his guilt and his transgression so great as to deprive him

of any just hope of its being pardoned. Some are thus led to despair by tears and prayers of finding the mercy of God, or arriving at that favour whose absence constitutes their chief misery. But in order to remove all such obstacles in the way of your reconciliation and peace with God, it is the design of this paper, dear reader, to shew the possibility and willingness of God to be reconciled to you.

That it is possible for God to be reconciled to you is proved sufficiently by the shedding of the blood of Jesus Christ. God has determined that sin, as offered against his righteous law, a law inviolable by all the principles of eternal justice, shall be atoned for, and the sacrificial merits of the Redeemer have accomplished this atonement. 'Not by the blood of bulls, or of goats,' says the apostle, is it possible for the stain of human transgression to be washed away. There is nothing in the intrinsic value of the blood of these animals to render an equivalent for the infinite evil of sin. It became God as a being harmonious in all the qualities of his nature, as never at war with himself, or necessitated to uphold any one of his attributes at the expence of another, to have the offence which had been practised against his authority atoned for by a full and satisfactory compensation. What the blood of beasts was too mean to effect, the shedding of the blood of Christ was worthy to accomplish, and was accepted by the Divine Being as a complete atonement. The services of the Lord Jesus Christ being necessary, he came into the world provided with every attribute requisite for the completion of this momentous end. When he so mysteriously united himself with the nature of man, he still retained so close a connexion with God, that all which he performed in the character of the one, partook of the infinite efficacy inseparable from that of the other. Thus what God himself had condemned, God alone

could redeem and expiate, and so the provisions of his mercy became consistent and harmonious with the demands of his offended justice. This union is a mystery too great and too high for us, we cannot attain to the knowledge of it, and it is not for you, reader, to attempt to pursue the counsels of infinite wisdom, but to take the consolation derivable from the assured fact, that Christ has died upon the cross to make atonement for your sins, and has brought in for you an everlasting salvation, which your own indisposition to accept alone prevents you from sensibly experiencing. The appropriateness of this expiation will appear from the reflection that the Redeemer was nearly allied to us. We were in a situation in which the services of one of our own race only could avail us; for man alone had sinned and man alone could bear the punishment of his crime. It became the great and just Being who had received the aggression to demand that the sin which had been offered to him should be expiated in the nature which had been guilty of its commission. Therefore, having sent his only begotten Son into the world, clothed in our flesh, the Father lays upon him the iniquities of us all, and by his stripes our fallen and degraded nature is healed. The work of Christ, too, was perfectly voluntary. Christ was not as by the hand of tyranny selected from the rest and dragged to the endurance of vicarious suffering, but came at the suggestion of his own infinite benevolence, to discharge by his blood a debt which we could never pay. His language was, 'Lo, I come to do thy will, O God.' He declared, 'I lay down my life. No man taketh it from me, but I lay it down of myself.' 'Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, that ye, through his poverty, might be rich.' We might justly conclude, that had the Re-

deemer been solicited or forced to the performance of the act of atonement, that its value would in some degree have been diminished. Christ also had no sin of his own to atone for. He stands prepared in all the richness of infinite purity and holiness, needing none of the benefit of his transaction for himself to cast its efficacy with divine munificence over every soul of the offending and ruined race. 'God,' says the divine testimony, 'hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.' A correspondence is observed between the character of the Redeemer and the state of the redeemed in the purifications and sacrifices of the Hebrew law. The priests were commanded to enter the sanctuary, and having first presented an offering for their own sins, next to offer the sacrifice for those of the people; but in the new dispensation we have no need of atonement for the great high priest of our salvation: he was blameless, harmless, undefiled and separate from sinners, and thus qualified in all respects for the position he occupied. He is 'the Lamb of God which taketh away the sin of the world.' And the sacrifice which the Lord Jesus Christ made upon earth for the sins of the human family has been accepted. The trial has been made, the expiation has been presented to God, and he has declared himself well satisfied. At the cross have met all the attributes of his nature, and found themselves at one. Truth and mercy have met together, righteousness and peace in eternal affinity have embraced each other. While Christ was upon earth the father gave numerous and indubitable signs of the acceptance of his person and his work. The laws of nature were broken through to render the voice of Deity audible 'to ears of flesh and blood,' and on one occasion the Holy Ghost descended from heaven and settled upon the head of Christ in the

form of a dove, while a voice from the clouds was heard, which said, 'This is my beloved Son in whom I am well pleased: hear ye him.' Weighing all these circumstances, can you, reader, doubt the possibility of God being reconciled to you? Dark as may be your sins, and deep as may be your despondency, how can you doubt it? Which of the attributes of God looks with an unfavourable eye upon the sinner from the cross? Or rather which is it that does not there receive its fullest and highest manifestation and developments? A brother of the celebrated Whitfield was once at tea with the countess of Huntingdon, and she endeavoured to cheer his desponding soul by speaking of the infinite mercy of God through the atoning sacrifice of Jesus Christ. 'My lady,' he said, 'it is true, I see it clearly, but there is no mercy for me; I am a wretch entirely lost.' 'I am glad to hear it, glad at my heart that you are a lost man,' was her reply. 'What! my lady, glad that I am a lost man?' 'Yes Mr. Whitfield, truly glad, for Jesus Christ came into the world to seek and to save the lost!' That word cheered his soul. He believed in Jesus, and soon after died in peace. Reader, rejoice! Jesus came to save the lost, and through his atoning sacrifice, God the Father is abundantly able to be reconciled to you.

And God is as willing as he is able to be reconciled to you. This cannot admit of a doubt, when it is considered that the reconciliation of the soul to himself was the end of all the Divine arrangements in reference to the stupendous work of the mediatorship. God has no interest of his own to accomplish in it; his throne stands at an infinite distance above the impiety that would scoff at his authority, or the rebellion that would usurp his seat. Left to himself eternal and inconceivable felicity would continue to roll its exhaustless streams

through the Divine mind, were the whole universe of the creation abandoned to languish in the fruitless toil after forbidden happiness, and banished for ever from the hope of recovery and return to himself. But his aim in proposing the amazing plan of atoning love was by Christ to reconcile the world to himself. Observe the fulness of that communication which he makes to you, touching your salvation; 'God so loved the world that he gave his only begotten Son,' &c. It was for this purpose, it was with the pure design of helping that deathless soul of yours whose opportunities of restoration you have so long neglected, and whose destruction you have not pitied. O! the worth of that sacrifice! that the Father should give up his first-born Son in whom dwelt all the fulness of the Godhead bodily; who was the brightness of his Father's glory and express image of his person. Have you then any doubt, after this prodigality of sacrifice, of God's willingness to be reconciled to you? Why should these expensive schemes of condescension, agony and death, have been proposed but for this? What blasphemy to suppose that God had put his Son to the suffering of the cross for suffering's sake; for so it must be unless he had your salvation in view. What other motive can be assigned for it, that heaven should be robbed of its brightest gem, that earth should slay its rightful Lord? Why then do you hesitate?

Can you doubt the sincerity of God after such proofs? Say you that he died but not for me? He died for the world, and as long as you are an inhabitant of this world, he died for you. He died for fallen human nature, and whatever be your crimes, or whatever be your state so long as you are a human being, he died for you. If you are excluded, it will be not from any insincerity in God, not from any deficiency in the work of Christ, but from your resolve to shut yourself out from the mercy of the one and from your refusal of the blessings of the other. God, as the controller of Providence, stretches forth his hand, and on its palm are marked the crown and the sceptre, and he distributes the vicissitudes which fall from it with a mysterious and irresponsible sovereignty; but when he offers you the gospel he comes forward to make with you a covenant, the terms of which are broad and clear, and to those terms he binds himself. He allows no irregularity, nothing contingent, nothing uncertain; he makes his offers of salvation to the world liberal as the air, and warm as the light of the sun. Despair not then, but without delay repair to his mercy seat with tears of penitence and the voice of prayer; leave despair to itself; first go, and it will be time enough to despair when you have resorted thither and been cast out.

Measham.

G. S.

A DESCRIPTION OF POOREE.

BY REV. J. BUCKLEY.

'O RIGHTEOUS Father, the world hath not known thee,' was the language of our Lord when he was approaching Calvary; and I often thought of the words in my recent visit to Pooree, of which I send you the following account:—

Pooree has often been described in your pages, and fitly enough has it been designated, the head quarters of Beelzebub in this lower world. It may not be improper, for the sake of some of our younger friends, to re-

mark that it is on the sea shore, is often on the maps denominated Juggernaut, from the celebrity of its idol, and is in north latitude $19^{\circ} 49'$, and in east longitude $85^{\circ} 54'$. Its glories are described in the shastras in glowing language and with lofty imagery; the sins, however heinous, of tens of millions of births are expiated at once by visiting this renowned shrine; the pilgrim entering the holy city derives the same amount of merit as would be realized by visiting all the sacred places in the world; and so great is its glory that it is said even the gods desire to appear in human flesh, that they may have the exalted happiness of living within its hallowed precincts. How different the reality from the poetry! It is without exception the most uninteresting place I know in point of scenery. True, 'old ocean' is a magnificent object. I like to look on its bright waters and to hear its roaring billows, and to raise the mind to him (whose name be ever praised!) who appointed the sea its bounds, and said, 'Hitherto shalt thou come, but no further; here shall thy proud waves be stayed.' True, 'the heavens display the glory of God' at Pooree, as they do everywhere else; but sea and sky excepted, there is nothing in nature to interest the stranger or the resident. It is a dreary waste. It is the nakedness, the barrenness, and, if the expression be allowed, the ugliness of nature. The stupendous mountains, the lowly valleys, the peaceful rivers, the verdant grass, with here and there flowers so lovely that they might have bloomed in Eden, planted by God's own hand—all this which invests with an air of loveliness and beauty many a delightful spot on the wide surface of the earth—is wholly wanting at Pooree. Such is the spot, surely the most uninteresting that could have been found, which superstition has selected for its most distinguished shrine—another proof, if proof were needed, that idolatry induces utter intellectual prostration, as

well as dark, deep, fiend-like depravity. Behold its glory! is the language of superstitious adoration in reference to Pooree. Behold its desolation, is the exclamation of taste. But piety, with bleeding heart and streaming eyes, says, Behold its depravity; and again she weeps over the dishonour done to God, and over the ruin of myriads on myriads of deathless beings.

I must ask your readers, before taking them to the great temple, the scene of so many God-dishonouring deeds, to accompany me to the European burial-ground. A burial-ground is everywhere a solemn and hallowed spot, especially is it so where those who tenant the gloomy abode sleep far from the place of their father's sepulchres. Here lie the military officer, the collector of the revenue, the magistrate, the judge, and the professed spiritual instructor of them all, perchance himself a stranger to the teaching of the Holy One. What is more to our present purpose to remark is, that the precious dust of some whose names occupy an honourable place in the annals of the Orissa mission are deposited within this enclosure: the remains of Charlotte Sutton and William Bampton are here awaiting the coming of their Lord. Honour, with all my heart do I say, honour to all, sleep on what shore they may, who fell in the noble endeavour

'To drive away
From earth the dark, infernal legion
Of superstition, ignorance, and hell.'

If unsuccessful, yet not inglorious did they fall. The laurels that encircle the brows of such are bloodless and fadeless. Proud, unthinking men count their lives without honour, their labours without fruit, and their deaths without glory; but how different the estimate which the God whom they served takes of their life, their labours, and their death! Their witness is in heaven; their record is on high. Let the memories of such be 'grateful to

us as the breath of morn, and sweet as the flowers of spring.' Bampton's tomb is much delapidated, and the inscription which with difficulty can be read, is, so far as I recollect, as follows :—'In memory of William Bampton, G. B. missionary,* who after nine years faithful labour in Orissa, died at Pooree, Dec. 17th, 1830, aged forty-three years.

'We preach Christ crucified.'

While remaining at this hallowed spot, let us not forget that one of the infants of the mission circle is here interred: the sorrow which the hearts of fond parents have here felt demands the tribute of a passing sigh. At some distance repose the remains of Somnath, who fell last year at the festival, with his armour on. Over the early, I do not say premature, removal of this promising brother, let us drop the tear of affectionate sorrow. The Master does not call his servants to their rest till they have finished the work he gave them to do. But Bampton, the first to enter the field, was a noble-minded man. I knew him not, nor do I write his eulogy. Difficulties, especially as to the language, met him in his path, from which his successors are happily exempt; but his stability of character, his greatness of soul, his whole-hearted consecration to his work, in braving as he did from month to month and from year to year the 'cruel mockings' of the 'grinning brahmins at Pooree,' as he aptly designated them, can only be adequately appreciated by those who know what Pooree and Pooree brahmins are. I should like to see the tomb of such a man in a state that would show that

we had some respect for his memory. Bad as the Jews were, they 'garnished the sepulchres of the righteous.'

Leaving the abode of the dead, let us go to a place at a little distance, called 'the gate of hell.' Here is an unfinished temple, presenting a desolate and neglected appearance. I have been twice to this place and have only seen two or three persons who appeared to be connected with the temple: the pilgrims have far too much shrewdness to hazard their safety by coming into so dangerous a region. Riding on the beach, therefore, we will pass to a spot of a very different character, impiously designated 'heaven-gate.' Crowds of pilgrims are here. Here too is a great number of skulls and bones, the proud monuments of Moloch's bloody reign. The memorials also of the suttee are here seen; and here I have witnessed scenes which I will not harrow up the feelings of your readers by describing, although the recital would furnish an affecting comment on the text, 'Their sorrows shall be multiplied that hasten after another god.' It is by a Hindoo regarded as an object most devoutly to be desired to die on this spot in sight of the temple. How complete their delusion! John Foster's language may here be most fitly applied, 'To think! that they should have mistaken for the very gate of heaven where the regent of the nether world had so short a distance to go thither.' It is an affecting thought that probably there is no spot of the same extent on the surface of the earth from which so many wretched souls have passed into an awful eternity as from 'the gate of heaven,' as it is blasphemously called. Reversing Jacob's language, if it be proper to do so, one might truly enough say of this spot, Surely this is none other than the house of Satan, and this the gate of hell. Mourning over the sufferings of fallen humanity, and especially over the ruin of immortal souls, we will pass on 'the temple.'

* Why G. B. missionary was inscribed on the tomb I cannot imagine; but surely it was unnecessary and unmeaning: unnecessary, because it is sufficient to be known on a heathen shore, as Paul, and Peter, and Jude were, as 'the servant of Jesus Christ;' and unmeaning, for scarcely any one out of the mission circle would be able even to guess at the import of the mystic initials.

it is surrounded by a stone wall the length of which is 660 feet, its breadth 600 feet, and its height twenty-one feet. Within this enclosure it is said there are more than one hundred temples dedicated to various idols, for all the gods and goddesses are worshipped at Pooree, though the great object of attraction is Juggernaut. The great temple, for of this I must speak, was completed in 1198, or 650 years ago; but this epoch does not seem to have been the commencement of Juggernaut's worship here, but the restoration of its glory, and the period of the city becoming, on account of the temple, a celebrated place of resort for pilgrims. It seems to me far from improbable that the extinction of the much renowned shrine at Somnath occasioned the celebrity of Pooree. When the violence of Sultan Mahood destroyed the temple of Somnath, which occurred in 1025, it is reasonable to believe that the blind superstition of the people would soon rear another that should vie with the destroyed temple in glory, and should be as Somnath was, the resort of pilgrims from different parts of India. The temple is a lofty and massive structure, but cannot be said to make any pretensions to elegance or beauty in its architecture; indeed in this respect it is far inferior to what might have been expected from the celebrity of the shrine. In front of it is a beautiful stone column, (a good representation of which is given in Stirling's Orissa,) brought from the black pagoda, or temple of the sun, eighteen miles distant. The carving on the exterior represents monsters, gods,

and demons; but over the inner representations, and the deeds of villainess perpetrated where the foot of the foreigner may not tread, let a veil be drawn. Pollock's line may not inaptly be applied:—

‘There such things are acted
As make the devils blush.’

‘It is a shame even to speak of the things that are done of them in secret.’ Such is the Pooree temple, which for six centuries and a half has lifted its proud head, insulting the God that is above. No lightning has blasted it; no storm has shaken it; no ruthless violence has ‘razed it even to the foundations thereof.’ It shall stand, an awful monument of Satan's triumph and man's degeneracy; and thus it will stand, till the weapons of our holy warfare shall overturn the mighty structure, and not one stone shall be left upon another shall not be thrown down.

You are aware that the Hindoos, (with the exception of one or two castes,) *burn* their dead; but may not know that it is deemed a great privilege by the inhabitants of Pooree to have the funeral pyre lighted by fire from the temple. Such, however, is the case; and in prospect of death, a considerable sum is sometimes paid to secure this so desirable an object as they deem it. I confess to you, however, that the holy water with which popery sprinkles the living, and the holy dust with which protestantism, so called, buries its dead, are to me every whit as absurd as the holy fire of heathenism.

(To be continued.)

LETTER FROM REV. JONATHAN WOODMAN.

[We have much pleasure in presenting to our readers the following letter from our esteemed friend and brother.—Ed.]

Lyndon Centre, Aug. 16th, 1848.

DEAR BROTHER GOADBY.—Through

the boundless goodness of God we arrived at New York on the 5th inst., in good health, after a somewhat long and tedious passage, having had head winds the whole way. But we have

much reason for thankfulness that we were preserved from sickness and death on the mighty ocean. I arrived at my much-loved home on the 8th, and found the health of my family better than I expected. My son is yet alive, and I have some hope he may recover, but his case is very critical. I hope he may enjoy the benefit of your prayers, and of those of the brethren generally in England. The other members of my family are well, and my people generally are in good health. I was received with much joy, and I assure you I felt joyful to meet my dear friends once more in the flesh.

I can never forget my dear friends in your country, and the many marks of kindness which were shown me in every place. May the Lord reward you all richly for your distinguished favours shown to a stranger. And permit me, dear brother, through your very useful periodical to tender my thanks to all your churches for the deep and lively interest they have taken in our denomination, as well as in the députation; and to assure them that their spiritual and temporal welfare will always be a subject of deep solicitude with me. I feel that we are united in the tenderest and strongest ties, and I shall pray that

God will increase your numbers a thousand fold, and crown you with his loving kindness.

My people have completed their chapel. It is a very commodious edifice, and it is to be dedicated on the 31st day of this month. We hope to enjoy much pleasure on that occasion, and in the future occupancy of our new house.

I think I feel, to some extent, the responsibility which rests upon me in resuming my pastoral labours; and I am very anxious for the conversion of souls. Should the Lord favour us with such a result, I should be happy indeed. I have an increasing impression of the importance of deep devotion on the part of the ministry, and I desire to feel the force of that saying of Christ, 'Without me ye can do nothing.' O if I can live and preach so as to be instrumental of saving souls, and thus promoting the Divine glory, I shall be satisfied. I think my journey to your country, and what I have seen of the vanity of earthly things, has produced a salutary effect upon my mind. The world looks more empty, but the service of God and heaven look more precious than before. * *

Yours, in the love of Christ,
JONATHAN WOODMAN.

CHRIST AND MOSES.

A LECTURE ON HEBREWS CHAP. III. VER. 1-6.

THE Redeemer having in the preceding chapter been represented in the character of a 'merciful and faithful high priest, able to succour them that are tempted,' the argument is hence deduced that we are under powerful obligations to meditate on his unparalleled excellencies and achievements. 'Wherefore, holy brethren, partakers of the heavenly calling, (or invitation,) observe well, or attentively consider, the apostle and high priest of our profession.' Sustaining the position he

does in the divine government, there can be no safety without making him the daily object of our devout and ardent contemplation. But in introducing this thought, the author suggests new topics of discussion, and brings Christ before us in beautiful contrast with Moses, and with the high priest under the old economy. There was no doubt a peculiar propriety in this transition. Next in importance to the fact that the law had been given through the ministration of an

gels. (διαταγεις δι' αγγελων.) the grounds of its pre-eminence in the estimation of the Jews were, the distinguished character of their legislator, and the exalted dignity of the high priest who stood as mediator between God and the people. To Moses the entire Jewish community looked with admiration as the founder of their economy, the medium through whom the Divinity had given them their laws, and furnished the most marvellous displays of his own majesty and power. The high priest was also regarded with special reverence. His office was invested with great solemnity, and he was emphatically the most important functionary in the nation. It was therefore essentially necessary that evidence should be adduced to show the superiority of Christ to both Moses and the high priest. His superiority to Moses is proved in the verses under consideration; and the discussion of his superiority to the high priest is commenced at the 14th verse of chap. iv., and continued to the end of the doctrinal part of the epistle.

The appellation *apostle*, as applied to the Saviour, naturally leads to the inquiry, on what principle is the term used, and what is its exact import as thus employed? The word signifies, 'one sent forth,' a messenger, an ambassador; and there are several portions of the New Testament in which its application to Christ is directly sanctioned. The Father is said to have 'sent the Son into the world,' (απεστειλεν.) He came to unfold the Divine purposes, to bring life and immortality to light. But it is probable that the precise meaning of the term as used here must be sought in connection with the comparison which is drawn between the Lord Jesus Christ and Moses. In Exodus iii. 10, God says, 'Come now, therefore, and I will send thee unto Pharaoh;' and in verse 13, Moses said to the Israelites, 'The God of your fathers hath sent me unto you.' From the word translated in these passages, 'to send,' (שלח) the term denoting apostle is derived (שליח). Moses was pre-eminently the 'sent one,' under the ancient economy. He received a commission from heaven to go and conduct his brethren out of the house of bondage, where they had long groaned beneath the yoke of a cruel despot.

Important as the deliverance thus effected was, it sinks into comparative insignificance when placed in contrast with the salvation we have in Christ Jesus.

We think, however, that the term apostle had among the Jews a meaning still more appropriate to the train of thought developed by the inspired writer in this chapter. He speaks of Moses and of Christ as being supreme in the household (οικος) committed respectively to their charge. The word apostle (שליח) was frequently applied to the minister of the synagogue, or the person presiding over its affairs, (the curator ædis sacræ.) In this sense it might by way of eminence with great propriety be applied to Moses as being the general director and controller of the religious affairs of the community. The incarnate Saviour sustains a similar office, though far superior in dignity and of infinitely greater importance to the human family. He is the Head of the church, and Head 'over all things to the church.' The universe must submit to his dominion, and the wrath of man shall be made to praise him in the accomplishment of his gracious purposes.

The Redeemer, further, receives the designation of high priest. In him are pre-eminently found all the characteristics of a high priest. The term only is here introduced, the consideration of the subject being as we have intimated, postponed till his superiority to Moses has been proved, and the inferences resulting from that superiority enforced. The offices of the apostle and high priest, instead of being separated, as was the case with regard to Moses and Aaron, are both sustained by the Messiah. While he was sent to reveal the Divine will, to preside over the affairs of his spiritual household, he presented to the Deity a sacrifice of infinite value, and he ever liveth to make intercession for us. He is the apostle and high priest of our faith; in him have we believed; his authority have we acknowledged; and on him do we rely.

The sacred writer, in the development of his argument, institutes a brief comparison between Christ and Moses, and then vividly presents the contrast. Moses 'was faithful in all his house.' The history of this distinguished man abundantly proves that fidelity was a

prominent feature in his character. Though exposed to almost constant provocations, and having to encounter a spirit of determined rebellion, he stood firm and unwavering. He never pandered to the vices of men, never abjured, or concealed his principles, and never after he entered on his career as leader and commander of the people shrunk from duty.

In his fidelity he bore a very striking resemblance to our great Master. Moses, however, was only a servant. He originated not the dispensation, the laws and ceremonies of which he was commissioned to promulge. Whatever truths he taught, were first communicated to him. He occupied an honourable position, it is true, but it was the position of one who has no authority of his own, and who is in fact indebted to another for every thing he possesses. But Christ is as a son over his own house, that is, he sustains to the whole household of God the same relation which an heir in a family does to the household. A son is the heir of all, has a prospective right to all, and is looked up to by all with deference and respect. Moses formed a part of the house, the Saviour is Lord over it, having all its arrangements and officers under his absolute control.

While Christ is Lord in his spiritual house, he is also its architect. The plan of the edifice was drawn by him: its beauty, its proportions, and ornaments are the product of his mind. Whatever excellencies the old dispensation possessed, and whatever ability was displayed by Moses in the exercise of his functions, all were derived from the Messiah. Both economies were originated by him, and adapted to their various purposes by his matchless wisdom and grace. Though the Jewish lawgiver occupied an eminent position, he formed a part of the household over which the Redeemer presides. The glory of the latter must therefore transcend that of the former.

The introduction of the statement in verse 4, has occasioned no small perplexity to commentators. 'For every house is builded by some man, but he that built all things is God.' The import of this verse is sufficiently plain; but the question is, How are we to connect it with the context? What bearing has it on the train of

thought which the sacred writer is pursuing? Were it entirely omitted, we do not seem to want anything to complete the contrast which is here drawn between Moses and Christ. That the passage really constitutes a part of the epistle cannot be doubted, as it is found in all the manuscripts and versions of any value. It becomes us then to ascertain, if possible, on what principle it is to be explained. How are we to interpret the 'all things,' (*τα παντα*) which are constructed or built? Does the phrase refer to the universe? or must it be confined to the different dispensations (*οικοι*) vouchsafed to man? The former unquestionably is the common acceptance of the word, but cannot, we conceive, be considered the exact meaning here. Looking at the process of thought, it seems to us evident that the expression must be taken as embracing only the economies of which the writer is treating. According to this exposition, the argument stands thus: Moses was appointed to his office by competent authority; so was Christ. Moses was faithful to his charge; so is Christ. Moses was (*θεραπων*) a servant, eminent it is true; but Christ is the Son, he has power and dominion. Moses was a part of the household, or a stone in the spiritual edifice; Christ is the founder of the establishment, the architect and constructor of the building. Moses received honour adapted to his capacity; Christ has far higher honour, in proportion to the superiority of the lord above the domestic, the architect above the house; and since he is the author and constructor of all parts and arrangements of this wondrous economy — 'He is God.' The sentiments stripped of their figurative dress involve the grand peculiarities of the gospel. The Redeemer is the author of eternal salvation to all them that believe. He stands forth before the intelligent universe in his unrivalled glory as the Donor of all spiritual blessings. In this his official supremacy and efficiency, the passage represents his Divine character as developed. 'He who hath constructed all things is God.*'

* See Stuart, Tholuck, *in loc.*, and Dr. Pye Smith's 'Scripture Testimony,' vol. iii. pp. 313, 314.

Those who suppose that we have here only the general proposition, that he who summoned all things into being is God, (though the sentiment in itself is true,) entirely overlook the scope and purport of the passage. Who could for a moment question such an assertion? Even a Jew, or an intelligent heathen would admit it. But according to the above interpretation, we perceive not only a beautiful harmony in the statements, but we come into contact with a truth of infinite moment in the scheme of redemption. Indeed we believe that the divinity of Christ is essential to christianity, that it constitutes the very foundation on which its distinguishing principles rest.

To the spiritual house of which he is lord, we belong, 'if we hold fast the confidence and the rejoicing of the hope firm unto the end.' The hope which the christian religion inspires is not like the timid hope of the pagan, or the dreams and conjectures of the philosopher; it is bold, triumphant, and exulting. The believer relies on the promises of Him who cannot lie. His faith grasps the invisible. Let it be remembered that the only tangible evidence that we form a part of Christ's family is, our maintaining an unflinching profession of the great truths of the gospel, on which our hopes of immortal glory are founded, and our living upon and up to those hopes, so as to experience holy joy amid the conflicts of the present world. Perseverance in the divine life is absolutely essential. 'He only who endureth unto the end shall be saved.'

The passages we have thus endeavoured to illustrate, demand that we should make the author of our redemption the great object of our contemplation. 'Consider the apostle and high priest of our profession, Christ Jesus.'

1. Consider the unutterable glory of his character. 'In him dwelleth all the fulness of the Godhead bodily.' Infinite power and wisdom, matchless goodness and unsullied purity belong to him. His word summoned creation into existence. His breath lighted up the sun, and kindled the stars. He upholds the universe, and preserves order and regularity through every portion of this magnificent system.

His glory fills the celestial regions, and calls forth the constant admiration of all who are before the throne. He quickens into life, action, and enjoyment, the innumerable multitudes who people his vast empire. By him all things are governed. Every world is propelled by his unwearied hand through the heavens. Every being lives on his bounty. He allots to all the respective positions they are to occupy, furnishes them with the means of usefulness, and moral improvement. His throne is high and lifted up far above the changes of time, and he surveys with an intuitive view every event which transpires in all departments of his kingdom. Before him angels bow and veil their faces. The four living ones, rest not day nor night, crying, 'Holy, holy, holy, Lord God Almighty, who art and wast, and art to come,' and the whole multitude of the heavenly host, the number of whom is ten thousand times ten thousand, and thousands of thousands, unite in the everlasting song, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'

2. It becomes us especially to consider him as the great apostle of the new covenant. The designation, as we have seen, may be considered as involving two great important truths in reference to the Messiah. He was sent to unfold the divine purposes relative to the redemption of fallen man; to bring eternity before the human vision, in the sublimity of its joy, and the awfulness of its misery; and to show how we may escape the one, and realize the other.

He stands at the head of the dispensation of mercy, and renders all things subservient to the achievements of his love.

In the exercise of the functions of his office, he has removed the cumbersome rites of the Mosaic economy, blotted out the handwriting of ordinances which was against us, and contrary to us, he hath broken down the middle wall of partition, made both Jews and Gentiles one, abolishing in his flesh the enmity between them. The principles which were but partially known under the previous dispensation, have been fully developed.

The Redeemer is exhibited in the

Scriptures as the source of all our knowledge, natural, revealed, and spiritual, concerning moral subjects. Agreeably to this general character, he appeared with peculiar splendour as the great luminary of the world while promulgating the truths of the kingdom. Every subject which he discussed, he illustrated; and every duty enjoined by him, he inculcated with a force, distinctness, and impression infinitely transcending any preceding instructor. In his inimitable sermon on the mount, he explained the extent and comprehensiveness of the divine law in a manner which had never been done before. David had formerly said, while addressing the Most High, 'Thy commandment is exceeding broad,' but Christ first unfolded the extension of the law to every thought and affection, as well as to every action. At the same time, he exhibited the nature of genuine obedience in a light new and altogether nobler than had previously been conceived, presenting to the eyes of mankind this obedience, as more expanded, more dignified, and more refined. He taught that the heart is the seat of all virtue or vice, and furnished us with the means of distinguishing with accuracy between moral good and evil. Many of the Jews, and all the heathen, thought religion to consist in external observances. Christ struck at the root of this fruitful system of falsehood, a production not unnaturally cherished by the splendid ceremonies of the Mosaic ritual. It is true indeed, that the religion of the heart was taught in the writings of Moses and the prophets, yet the magnificence of the ceremonial observances, and the strong impressions made on the imagination by a multitude of external rites, easily drew off the attention of gross and careless minds, from the thing typified to the type, from spiritual worship and real duty to a mere outward form.

For several ages prior to the advent of the Saviour, the Jews, and among them the expounders of their religious system, had leaned more and more towards an unqualified approbation of external rites, and a general substitution of external conduct, for the homage and obedience of the heart. To

the opinions of these men, Christ on many occasions opposed himself, and with irresistible efficacy.

The supremacy of our Lord in the church, is seen in his having constituted a new discipline, appointed new ministers, and directed anew the peculiar duties of both its officers and members. The church under the Mosaic dispensation was properly speaking national, consisting, with (the exception of such as became proselytes, and thus in a sense Israelites,) of those only, and of all those who were descended from the patriarchs, Abraham, Isaac, and Jacob. Christ constituted the church of the spiritual children of Abraham, who were Jews inwardly, and whose praise was not of man, but of God. Its discipline ceased to be the severe system enjoined under the law, and became a course of advice, reproof, and in cases of irreclaimable obstinacy, a solemn separation from the offender; all administered, with the most prudent care, the tenderest benevolence, and the most exemplary moderation. The peculiar duties of christians towards each other were summarily directed by the new commandment, which to the common benevolence required by the moral law towards all men, superadds brotherly love, or the exercise of fraternal complacency towards each other, as children of the same father, and heirs of the same inheritance. Whilst Christ thus rules in his church, arranging all things according to his own will, he exercises supreme authority over the hearts and consciences of his disciples. He is their master, and to his laws they are bound to submit. But this very submission is perfect freedom, and is fraught with blessings of inestimable and eternal value. As the head of his spiritual household, the Redeemer supplies all the wants of his servants. He furnishes them with light to discover their own duty and his own glory and excellency. He gives them strength to resist temptations; patience, resignation, and fortitude under afflictions; faith to confide in him, and to overcome the world; hope to encourage their efforts; peace to hush the tumult of their mind, to shed a cheerful serenity over all its affections; joy to assure them of his glorious presence, and to anticipate the everlasting joy of his celestial kingdom.

On a dying bed, when flesh and heart fail, and earthly friends can yield but little consolation, and the world retires from our view, Christ will be present in all his tenderness and power. Amid the catastrophes of the last day, when the universe shall rend asunder, we shall feel his power re-fashioning our vile bodies like unto his glorious body, and re-uniting them to our minds, purified and immortal. With what emotions then shall we arise, and stand and behold him, in the glory of the Father with all his holy angels. With what melody will his voice burst on our ears, when he proclaims, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

How will the soul be filled with transport, when accompanied by the church of the first-born, and surrounded by thrones, principalities, and powers, it shall begin its flight towards the highest heaven, to meet his Father, and our Father, his God and our God.

The whole creation, animate and inanimate, will do the Redeemer homage at that day. The wicked will own his sovereignty, while the righteous,

triumphant over their last enemy, and made perfect in holiness, will honour and adore his grace.

It is also a consolatory truth, that he who is the Head of the church, makes all the affairs of the Divine empire subordinate to her welfare. All things belong to him by mediatorial right, and were constructed expressly with a view to subserve his mediatorial plan. He is both the first and last, the efficient and final cause of all things. The principles of mediation pervade the entire system of the universe, entering into its creation and sustenance, government and restoration, and into its eternal deliverance and glorification. Men and demons are made to accomplish the Divine purposes in connection with him who came to seek and save the lost. As we thus view him on the throne, in the church, and controlling all things by his matchless power and infinite wisdom, let us 'consider' him with reverential and profound attention, that we may behold his unrivalled glory; with faith, that we may rely on him; with affection, that we may delight in him; and with fervent gratitude for what he has done on our behalf.

RADIANT CLOUDS AT SUNSET.

BRIGHT clouds! ye are gathering one by one,
 Ye are sweeping in pomp round the dying sun,
 With crimson banner, and golden pall,
 Like a host to their chieftain's funeral;
 Perchance ye tread to that hallowed spot
 With a muffled dirge, though we hear it not.
 But methinks ye tower with a lordlier crest
 And a gorgeous flush as he sinks to rest;
 Not thus in the day of his pride and wrath
 Did ye dare to press on his glorious path;
 At his noontide glance ye have quaked with fear,
 And hastened to hide in your misty sphere.
 Do you say he is dead? You exult in vain,
 With your rainbow robe and your swelling train;
 He shall rise again with his strong, bright ray,
 He shall reign in power when you fade away;
 When ye darkly cower in your vapoury hall,
 Tintless, and naked, and noteless all.
 The soul!—the soul!—with its eye of fire,
 Thus, thus shall it soar when its foes expire;
 It shall spread its wings o'er the ills that pained,
 The evils that shadowed, the sins that stained;
 It shall dwell where no rushing clouds hath sway,
 And the pageants of earth shall have melted away.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

ON THE CONQUESTS OF THE CROSS,

(From *Balmes' Magnet of the Gospel.*)

THESE are great and glorious! If we trace its career from the death of its founder, we find that in the primitive ages of christianity, it triumphantly dragged at its wheels embittered foes whether Jews or Gentiles, proud to grace its triumphs, and extended its conquests far and wide. It established its churches throughout Judea, Galilee, and Samaria; while its opponents were smitten by the wrath of heaven, their proud cities destroyed, and themselves scattered over the earth, 'a hissing and byeword among the nations.' And in its onward progress it spread 'its influence through the Roman Empire, entered the palace of the Cæsars, put to silence the wisdom of ages, emptied the schools of philosophy, closed the temples of paganism, put out the fire on their altars, and enkindled in its place the flame of its own spiritual sacrifices.' Within thirty years of the crucifixion, Tacitus, the celebrated historian says, that there was an immense number of christians in the capital: and the infidel Gibbon, in advertng to its triumphs, says, while the Roman Empire was invaded by open violence, or undermined by slow decay, a power in humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol.

At the period of the Reformation it again awoke from slumber, amid the wealth and luxury of princes, and the ceremonies and observances that had well-nigh extinguished its spiritual existence; and girding itself for the contest, as in the days of its youth, beneath its indestructible elements, associated with the power of its glorified author, 'whatever influence had been attributed to the outward pomp of religious ser-

vices, to the sanctity of self-inflicted tortures, to the interference of other mediators, henceforth disappeared: the mutterings of private masses were no more heard; worshippers were no longer found before the images of saints; the cloisters were everywhere deserted by their former occupants; and the gross idolatries and superstitions by which christianity herself had almost been paganized, were not only seen to be frivolous, but felt to be sinful.'

In the days of Whitfield and Wesley, the triumphs of the cross were very great. Its doctrines were attended with unusual power from on high. Vast multitudes were brought as trophies to Christ; and a mighty impetus was given to his cause. Mr. Whitfield in describing his labours, says, 'My constitution is weak, yet I have preached ten times a week, at others twenty. The power of God is wonderful! Hundreds sometimes cry out under a discovery of their lost, miserable, and Christless state. Whole assemblies are sometimes turned into Bochim. Floods of tears appear over congregations. Hundreds again are melted with the love of Christ, and are in the pangs of divine love.'

But the most illustrious triumphs of the cross are manifested in the age in which we are privileged to live. 'If we look to heathen countries we at once perceive the stupendous changes which it has produced, from ignorance to knowledge—from the worship of wood and stone, to that of the living and true God—from vice to virtue—from beastly indolence to active industry—from the habits of a barbarous and savage state, to those of civilized life—and from the horrors of internal war, to the blessings of social peace;' and in the victories which it has won, since the most complicated systems of idolatry and delusion which have existed for ages, are now everywhere giving way—idol temples tumbling into ruins—new sanctuaries for God rising and filling with worshippers; whilst warrior meets warrior, bearing in his

hand the olive branch of peace—savage with savage, to talk of the humanising influence of the cross, which sweeps away the sanguinary rites of pagan superstition—and idolater with idolater, to cast their idols to the moles and to the bats, and bow to the sceptre of God's mighty grace. And in our own land, never 'were there so many places of worship open as at present; never were there so many ministers proclaiming the riches of God's grace; never were there such vast multitudes assembled to listen to its wondrous message; never was there more living, active piety among men than there is now.' What a scene it presents to the imagination of a benevolent man! It is no less astonishing than it is captivating and delightful, and it sheds a greater degree of lustre on the cross than she ever acquired in Greece or Rome, as it has been brought about by instruments who were endowed with 'nomiraculous powers to demonstrate the divinity of the truth which they proclaimed, or to inspire the people with any superstitious veneration for their persons; but by men who have felt the power of divine truth on their own minds, and hold forth the doctrines of the cross in their simplicity and purity, until ignorance and prejudice, superstition and vice, have given way to its all-subduing power—until the light of life has illumined the souls of those who were enveloped in pagan darkness, and until the sacred stillness of unruffled peace has reigned where the tumult of internal war once made the hills and valleys resound with harsh and discordant sounds.'

'And in regard to the future,' says Dr. Hamilton, 'we know little of dejection, and nothing of despair. We are the followers of him who shall not fail nor be discouraged till he has set judgment in the earth and brought forth the victory. The past is a pledge of the future. And the pledge is made sure by the predictions, promises, and oaths of God. In the word of God it is decreed by the veracity of One that cannot lie, that Christ must reign until all enemies are put under his feet—that the stone hewn without hands, out of the mountains, shall fill the

whole earth—that the kingdom—and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High; and that as God lives the whole earth shall be filled with the glory of God.' Taking our stand, therefore, on the mount of past success, Jehovah's promise, and the 'hill of Calvary, we are confident that the whole species shall 'emerge from ignorance, thralldom, and superstition, and stand in the erectness of knowledge, and the majesty of religion. And how rapidly does the future disclose itself! What intimations crowd upon us! Presages multiply not to be mistaken. Already we have begun to walk in an earth whose resuscitation is begun. The scene is changing around us. The landscape is painted in a richer beauty, and diffused with a more heavenly light! Jarring discords die away! Sweetest harmonies succeed! The skies pour down righteousness! Truth springs up out of the earth! We are favoured by incense-laden gales! Flowers bloom along our path! Still waters glide through green pastures! Aceldama grows into a paradise! The trail of the serpent disappears! The unclean spirit passes out of the land! Angels renew their visits! The Lord God walks in the garden once more! Man hides himself no longer and is not afraid! The tabernacle of God is with men, and he will dwell with them!

Such have been, such are, and such will be, the triumphs of the cross. Reader, what are you doing to advance them? Are there two contending powers in the world? To which of them do you belong? To Christ or Beelzebub? Let the subject be applied to your heart, for your own happiness and for God's glory, if you have not become a soldier of the cross. But if with the heart you have enlisted under the banners of the Prince of Peace, resist unto blood striving against sin, and with glowing enthusiasm and zeal devote yourself to the cause of Christ, that you may wear a bright crown of rejoicing in the great day of the Lord Jesus—that crown which will leave 'ambition nothing to crave and benevolence nothing to surpass.'

PARALLEL BETWEEN PAGANISM AND POPERY.

Extracted from De Laune's 'Image of the Beast.'

ITS HEAD.

Paganism.

The *Emperor* of Rome presided over all ecclesiastical affairs, as well as civil, was called Pontifex maximus or high priest; to whom was given divine honour, and prostration at his feet; and as head of the church, or high priest, had first-fruits, annates, oblations, &c., paid him, and a purpurate synod, or princes in purple, to assist him.

Popery.

The *Pope* of Rome presides over all ecclesiastical affairs, claiming the civil; is also called Pontifex maximus, or high priest; to whom divine honour is given, and prostration at his feet; and as head of the church and high priest, has first fruits, annates, oblations, &c. paid him, and a purpurate synod, viz., cardinals in purple, to assist him.

ITS MEMBERS.

The members and parts of the church were the parts of the empire, as divided into ten parts, horns, or kingdoms; and those ten kingdoms distributed into nations, provinces, dioceses and cures, under respective governors, civil, military, and ecclesiastical.

The members and parts of the catholic church are the parts of the empire— as divided into ten horns, or ten kingdoms, distributed into nations, provinces, dioceses and parishes, for the better administration of papal jurisdiction.

THE GODS WORSHIPPED.

Besides their supreme god Jupiter or Jove, whose name they derived from Jehovah, the governor of heaven and earth, they had divers inferior deities, gods, and goddesses, whom they divinely worshipped; viz., Diva, Vesta, (Juno or Luna) the queen of heaven, and mother of God, with Saturn, Mars, Venus, Mercury, Phœbus, Bacchus, Vulcan, to whom they, as their numens, heroes or intercessors, built temples, erected altars and statues; dedicated feasts, and called the days by their names; they had demons, ethereal, and tutelar, gods and goddesses, to be applied to by several vocations, countries, cities, families, orders, sick persons; as Divus Neptunus for mariners; Divus Pan for shepherds; Diva Pales for husbandmen; Diva Flora for the courtesan; Diva Diana for the huntsman; Divus Æsculapius for the physician; Divus Bacchus for the good fellow; Divus Mercurius for tradesmen; they had gods for every family, country, city, disease, &c. Besides, in the pontifex maximus and synod, was placed the right of apotheosis, or god-making; viz., to create and enrol some deceased worthy in the number of the gods, to whom temples, altars, orders and statues were appointed and festivals in their names celebrated.

Besides their supreme God Jehovah, the governor of heaven and earth, they have divers inferior deities, gods, and goddesses, whom they divinely worship; namely, Diva or Sancta Maria, the queen of heaven, and mother of God, with Divus Petrus, St. Paul, St. John, St. Thomas, St. Stephen, St. Andrew, and others, to whom they as their numens or intercessors, build temples, erect altars, and dedicate feasts. They have also tutelar and ethereal gods and goddesses, to be applied to by several vocations, countries, cities, families, orders, sick persons; as Divus, or St. Nicholas for the mariner; St. Windoline for the shephard; St. John the Baptist for the husbandman; St. Magdalene for the courtesan; St. Hubart for the huntsman; St. Crispin for the shoemaker, &c. The city, country, family, and physic gods are innumerable. St. George for England, St. Denis for France, St. Mark for Venice, &c. Gods almost for every disease; besides the god-making power that is in the pope and cardinals, to canonize what deceased worthy they please, and to appoint them temples, altars, orders, festivals.

THE PLACES OF WORSHIP.

Paganism.

Temples, or Fanes, both rich and magnificent they built in the names, and dedicated to the honour of their gods; as the temple of Jupiter, the capitol of Rome, was dedicated to him; Vesta, the queen of heaven and mother of god, had a temple and nunnery dedicated to her; and so had all the rest of the gods, Saturn, Mars, Venus, Diana, Minerva, Neptune, Apollo, &c.; yea, one to all the gods, called Pantheon. They built their temples east and west, worshipping towards the east, by their *auguri* and *auruspices*, with many prayers, ceremonies and solemnities. They consecrated first the ground and then the temple. Altars were erected in them and sumptuously adorned, and statues placed in them with lighted candles, which they worshipped. A feast of dedication was annually kept to the honour of the demon the temple was dedicated to; which after their religious rites were over, was spent in revelling and jollity; and this as God's house they paid great reverence to.

Popery.

They enjoyed the temples of the heathen, only newly consecrated, and dedicated them to their gods, to whom they gave new names at their christenings; as St. Saviour's for Jupiter, St. Mary's for Vesta's temple, and so for the rest of their gods; St. Peter's for Apollo's, St. Paul's for the temple of Diana, (so it was at London) St. Nicholas for Neptune's and All-saints for Pantheon.

They built new temples east and west, and worshipped as the heathens did, towards the east; and do by their priests consecrate first the ground, and then the temple which stands upon it; altars are erected in them, and sumptuously adorned, and statues placed on them with lighted candles, which they worship. A feast of dedication is annually kept to the honour of the saint the temple is consecrated to, which is spent with revelling and jollity, and this, as God's house, they pay great reverence to.

THE TIMES OF WORSHIP.

They divided their days into *festi*, feast days; *professi*, working-days; and *intercisi*, half holy days; the feast days dedicated in the name, and to the honour of their gods, were very many; some of their capital feasts were these, viz, their *Saturnalia*, kept several days together in December, with Yule games, Mrs. of Misrule, masquerading, and all debaucheries; adorning their temples and houses with green leaves and boughs; the *epiphany*, (from the appearing of their gods;) their *prospernalia*, or feast of candles in February; their *Palelia*, or shepherds' feast on midsummer day; their *Florilia* on Mayday, with great jollity by the young people of both sexes, scattering boughs and flowers, and dancing about may-poles; their *ambarvalia*, or procession, when they begged a blessing of their gods, upon their fields and fruits; the feast of Easter to that goddess in April. They had their *Bacchanalia*, their *Cerealialia*, their *Venalia*, and their *panathenea*, a feast to all their gods. Canonical hours for sacrifice, and devotion, and a jubilee, or year of rest.

They divided their days into *feasts*, fasts, vigils, and working days, (as their calendar mentions,) their feasts dedicated in the names and to the honour of their saints (or gods) are very many. Some of their capital feasts are these, viz.:- Christmas (their *Saturnalia*), observed directly both in time and manner as their's was, with Yule games, (*ludi Christi natali celebrati*.) Mrs. of Misrule, masquerades, debaucheries; adorning their houses and temples with green leaves and boughs; the Epiphany Feast as their's; also Candlemas, the purification of the Virgin Mary, in February, as their *proserpinalia*, or Candle Feast. Their St. John Baptist on Midsummer-day as their *Palelia*, also Philip and Jacob on Mayday, kept as their *Floralia*'s feast, time and manner. Also Procession, or Perambulation, in Rogation week, time and manner; with their *ambarvalia*; also the feast of Easter, time, name and manner. They have their Whitsonales, for their Bacchanalia, their All-saints, for their Panathenea, Canonical hours for service, and a year of Jubilee for rest.

THEIR PRIESTHOOD.

Paganism.

They had superior priests, viz., Flamins and Arch-flamins, for Sacerdotal service in their provinces, and Dioceses; and inferior priests, distinguished by dignified names, Tonsures, Orders, and Habits. The dignified priests, were those who attended on the capital temples, as the proper priests of Jupiter, Apollo, Minerva, Vesta, Diana, Venus, Cybele, some of which were called Dialia, Martialia, Querinalia, Augures, Saliens, Fecialls.

And more inferior priests who had the care of the sacred celebrations in the cures, called Curiones; there were proper habits for all the priesthood, and particular vestments for their divine service, viz., Albes, Tunicles, Amicts; they had Tonsures, and shavings, so the priests of Iphis, Diana, Jupiter, divers orders of priests whereof most Cælebiate, to whom marriage was prohibited, as the priests of Vesta, Minerva, Apollo, and those of Cybele, who were elected and consecrated according to the Ritual of Numa, and put into their cures by the Pontifex, maintained, according to their ecclesiastical constitution; the Pontiffs by Annates, Oblations; and the priests by Benefices, Offerings, Obsequies, &c.

Popery.

Their priests were either superior, viz., Bishops and Archbishops, for Sacerdotal service in the provinces, and Dioceses; or inferior, distinguished by dignified names, Tonsures, orders and habits. The dignified clergy were those who attended the capital or cathedral churches, as Deans, Chapters, Prebends, Arch-deacons, and the more inferior priests, who have care of sacred celebrations, in the cures or parishes, called Curates, Parsons, Vicars, Deacons, answering their Curiones; they have proper habits for the clergy, and particular vestments for their holy ministrations, viz., surplices, or albes, chasubles, or amicts to tunicles, veils, or amicts, to which they add coaps, ephods, miniples, zones, &c. They have tonsures, or shavings of their orders, and most whereof Cælebiate, to whom marriage is forbidden. Elected, and consecrated according to the popes canons, and put into their cures by his authority, maintained according to their ecclesiastical customs; the popes by Annates, Oblations, &c. The priests by Benefices, Offerings, Oblations, Obsequies, &c.

THEIR RITES AND CEREMONIES.

Their principal service, comprehending most of their rites and ceremonies, was called the mass, whereof ten principal parts, viz. 1. The Asperges, which was their sprinkling with holy water at the temple door, all that attended that service for sanctification. 2. The procession, when the priest in his vest, shaven crown, taper in his hand, carried about shrines, with supplication, and thanksgiving, with music. 3. Trimming altars with cloths, lights and images. 4. The confiteor, making confession and supplication to the gods. 5. The vertigines, viz., antic postures and gestures of the priests at the altar. 6. The church music, vocal and instrumental, putting up canticles, pœans, collects to their gods, with organs, flutes, viols, &c. 7. The thural part offering, incense, odours, and perfumes. 8. The offertory, viz., oblations and offerings. 9. The round host, or small round loaves given to the communicants. 10.

Their principal service, comprehending most of their rites and ceremonies is called the mass, where we find, 1. The asperges, or sprinkling with holy water at the temple door, for sanctification, all that attend the service. 2. The procession wherein the priest in his vest, shaven crown, taper in his hand, carries about the relics or shrines, with supplication and singing, with music. 4. The confiteor or confession. 5. The vertigines, viz., windings, turnings, and lifting up of the priest's hands. 6. Their church music, vocal and instrumental, their putting up songs, collects, anthems, &c., with organs, flutes, viols, voices. 7. Offering incense with odors and perfumes. 8. The offertory or offerings. 9. The wafer or round host given to the communicants. 10. The conclusion, with *ita missa est*, pronounced by the priest; they have curvations, flagellations, penances, lying wonders, dirges, worshipping towards

Paganism.

The conclusion with *ita missa est*, pronounced by the priest; they had many curvations, or bowings, fastings, flagellations, or whippings, lying wonders, by sorcery and miraculous appearing of their gods, Dirges, worshipping towards the east.

Popery.

the east. They have also several additions to the mass, as litanies, epistles, gospels, canons, tracts, kisspax, crosses, kneeling, &c.

LITERARY SELECTIONS.

PROFESSOR THOLUCK AS A PREACHER.

I MUST here premise, in Professor Tholuck's own words, that the office of the ministry is not strictly his vocation, and that his other multiplied engagements leave him no abundance of leisure for pulpit preparation. Yet, with these serious disadvantages, his ministry is by no means inefficient, nor himself as 'one that beateth the air.'

Strictly speaking, Tholuck, as chaplain to the University, has no congregation but that which is made up of divinity students and professors and doctors of theology; yet he is heard with equal delight and profit by the citizen and the peasant, the servant maid, as well as the student. At the time that Tholuck came to Halle, Professor Marks was the regular University chaplain, appointed by the king, and Tholuck was collegiate pastor; but the latter drew so much larger audiences than Professor Marks that this gentleman resigned his chaplaincy.

Dr. Tholuck preaches once a fortnight to crowded houses; and when we say that his sermons are excellent, it must be borne in mind, that every preacher ought to be judged by the meridian in which he lives—the elements of the congregation he addresses, and the effects produced by his preaching. Whatever, therefore, might be thought of Professor Tholuck's style of preaching in an English congregation, in its usual variety, it is certain that, in the pulpit of a German University like Halle, he is the right man in the right place. The critic, no doubt, will find much to criticise, both in Tholuck's matter and manner; but the christian will find more to approve and admire. Of course, like every preacher, Tholuck has his peculiarities; he is sometimes fanciful in his divisions—often expres-

sing them in a rhyme—sometimes, in the fervour of his imagination, he soars off in an extemporaneous flight from which it almost seems difficult to return; in his gestures also, there is something which the critical world call ungraceful; owing to great bodily weakness, you perceive a constant nervous agitation, and a perpetual swing of the body, and now and then a harsh grating of the voice upon the ear. But in respect to all the more essential requisites to constitute that character, Tholuck is emphatically a good preacher. He always preaches well, though he does not always appear to equal advantage. He does not write his sermons—neither does he strictly preach extempore. He fixes in his mind the principal trains of thought—the exegesis of the text—his illustrations and divisions; and with these he enters the desk, leaving himself to the inspiration of his subject, and of the occasion, for the filling up of the skeleton. Hence his sermons, like his lectures, are what in his own language sermons should be, 'not prepared chocolate, or dried confectionery behind glass show cases;' but the effusions of a warm heart, 'born in the study, and born again in the pulpit.' Let no one, however, suppose that they are crude and unstudied productions; a mind like his, of giant grasp, uncommon versatility, and rigid but systematic in the arrangement of its thoughts—at home in the wide field of Bible truth and sacred literature—never at a loss for appropriate language, striking imagery, or apt illustration, like the skilful statuary who finds, he knows not how, the rude block fashioning under his hands, into elegant proportion and life-like speaking features, he frames his sermons as he goes, into elegance and beauty. In the pulpit he appears as the most conscientious advocate of the doctrines of the cross, and labours only to

exhibit the plain unvarnished truths of the Bible, even though they prove 'to the Greeks foolishness, and to the Jews a stumbling block.' His one grand theme, which he exhibits in all its varied aspects of glory, attraction, obligation, majesty, condescension and awe, is 'Jesus Christ and him crucified, the only hope of man.' His familiarity with the language and spirit of the Bible—with oriental literature—with the literary treasures of Greece and Rome, enable him most effectually to bring the truth to bear on the conscience, and to pour out his rich and glowing thoughts, so as to reach every heart and rouse every passion of the soul. '*Boldness in declaring the whole counsel of God,*' is prominently apparent in his discourses. In one of his sermons, entitled '*The Horrible Exchange,*' he carries out a parallel between the Jews preferring Barabbas, a murderer and robber, to Jesus, the Son of the living God; and the rationalists preferring Jesus, a mere man, to Christ, 'God over all, blessed for ever;' and the bold and startling manner in which he speaks of the renegade blasphemies of modern rationalism on this subject, absolutely, even in the reading, makes the chills creep over you.

The *simplicity* of his manner—the tenderness of his affections—the all-subduing influence of religion on his own heart—the depth of his own feelings, and his deep and philosophic knowledge of the human heart in all its windings, wanderings, and workings, enable him to reach it directly and powerfully in its agonies and its joys, its repose and its tumults. We cannot perhaps better conclude this sketch, than in the words of Professor Sears, of Newton, who himself frequently was among Tholuck's hearers, during his sojourn at Halle, in 1834, and to whom we are indebted for many of the facts above given, (partly in his own elegant language.)

'Like a true poet of nature, Tholuck seems to know all that human nature has felt or can feel, and hence, he has a power over the hearts and sympathies of others, with which few men are gifted. The strength of maternal affection—the confiding simplicity of children—the silent grief of the widow—the loneliness of the orphan—the retrospect of old age (which in his own beautiful words, is 'the quiet chamber of silent contemplation,') all revive at his touch with the

freshness of original feelings. He thrills the heart by the assaults of truth, not so much by following men in their business and their pleasures, as in stealing on those calmer moments of reflection when light flashes in upon the conscience and disturbs the dreams of life. The man of the world, who is sometimes visited by the recollection of early religious impressions—the man of business, in whose path the footsteps of Providence are sometimes too evident to be denied or doubted—the statesman, often driven back to religion as the only conservative principle of political safety;—and the student, who midst the strife of human opinions, finds no resting-place for the soul: all these feel for the time being, the preacher's power over them, feeling that he knows the way to their hearts, and not unfrequently saying, like Agrippa to Paul, 'Almost thou persuadest me to be a christian.'

As might be expected, he is often the instrument of conversion; student and citizen, peasant and servant maid, will often meet him in his walks, grasp his hand, and acknowledge his instrumentality in leading them to the truth and liberty of the gospel.

His manner is neither boisterous, nor artificially precise, but calm, dignified, and sincere.'

TESTIMONY OF M. DE CHATEAUBRIAND.

Paris, Dec. 1, 1833.—As it is impossible for me to foresee the moment of my end, and as at my age the days granted to me are only days of grace, or rather of rigor, I am about, in the fear of being overtaken by death, to explain myself on a work intended to while away the *ennui* of those last and lonesome hours which we neither wish for nor know how to employ.

The memoirs, at the commencement of which this preface will be read, embrace, or will embrace, the entire course of my life; they were commenced in the year 1811, and continued up to the present time. I narrate in what has been already completed, and shall still further recount in that which is as yet only just sketched out—my childhood, education, and youth; my entrance into the army, my arrival at Paris, my presentation to Louis XVI., the first scenes of the revolution, my voyages to America, my return to Europe, my emigration to Germany and England, my re-

turn to France under the consulate, my occupations and works under the empire, my visit to Jerusalem, my pursuits and writings under the restoration, and finally, the complete history of that restoration, and its overthrow.

I have come in contact with almost all the men who in my time have played a part in the world's history, more or less important, both at home and abroad—from Washington to Napoleon, from Louis XVIII. to Alexander, from Pius VII., to Gregory XVI., from Fox, Burke, Pitt, Sheridan, Londonderry, Capo d'Istria, to Malesherbes and Mirabeau; from Nelson, Bolivar, Mehemet, Pacha of Egypt, to Suffern, Bougainville, Lapeyrouse, and Moreau. I was one of a triumvirate which is without parallel. Three poets of antagonistic interests and different nations were about the same time ministers of foreign affairs—myself in France, Canning in England, and Martinez de la Rosa in Spain. I have passed successively through the uneventful years of my youth, the busy years of the republican era, the magnificence of Napoleon, and the reign of legitimacy. I have traversed the oceans of the old and new worlds, and trod the soil of the four quarters of the globe. After encampment under the hut of the Iroquois and the tent of the Arab, in the wigwam of the Huron, and amongst the ruins of Athens, of Jerusalem, of Memphis, of Carthage, and of Grenada, in Greece, Turkey, and the Morea; after wearing the bear skin of the savage and the caftau of the Mamlouk; after suffering poverty, hunger, thirst and exile, I a minister and ambassador embroidered with gold and covered with gems, and orders, have sat at the table of kings and at the fêtes of princes and princesses, only again to fall into indignity, and suffer incarceration in a jail.

I have been on terms of intimacy with crowds of men distinguished in arms, in religion, politics, jurisprudence, science, and art; I possess materials in the greatest abundance; more than four thousand private letters, the diplomatic correspondence of my different embassies; those of my ministry of foreign affairs, amongst which are some particularly addressed to myself, which have never been made public. I have shouldered the musket of the soldier, carried the stick of the traveller, and staff of the pilgrim; as a navigator, my destiny has

been as inconstant as my sail; like a kingfisher, I have made my nest upon the waves. I have been mixed up with peace and war; I have signed treaties and protocols; and have published a vast number of works. I have been initiated into the secrets of party, both of court and government; I have seen around me victims of misery, the most favoured by fortune, and the most renowned by fame. I have assisted at sieges, congresses, conclaves; at the restoration and destruction of thrones. I have formed a part of history, and am able to write it, while my life, solitary, thoughtful, and poetic, has strolled through this world of realities, catastrophes, tumults, and confusion with the children of my songs, Chactas, Rene, Eudore, Aben-Hamet, and with the daughters of my imagination, Atala, Amelie, Blanca, Velleda, Cymodocee. Both during and beyond my generation, I have exercised, without perhaps wishing or seeking it, a triple influence—religious, political, and literary. I have now around me but four or five contemporaries of low standing renown; Alfieri, Canova, and Monti have disappeared. Of those brilliant days Italy but preserves Pindemonte and Manzoni; Pellico has passed his prime in the dungeons of Spielberg; the genius of the countrymen of Dante has been condemned to silence or forced to languish in a foreign land. Byron and Canning both died young; Scott has left us; Goethe has departed, laden with glory and years. France has scarcely any of her last and golden age left,—she is beginning a new era. I alone am left to write my era, like the old priest who, in the sacking of Beziers, had to toll the bell before falling himself when the last citizen would have expired.

When death shall lower the curtain between me and the world, it will find that my drama is divided into three acts. From my youth to 1800 I was a soldier and a traveller; from 1800 till 1814, under the consulate and empire, my life was that of a man of letters; and from the restoration until now, it has been that of a politician.

In each of my three successive careers, I proposed to myself a great task; as a traveller, I attempted the discovery of the polar world; as author, I tried to re-establish religion on its ruins; as

statesman, I endeavoured to give the people the true system of representative monarchy, with the liberties attached to it, and I have at last been successful in aiding to conquer for them what is of equal value, and might be substituted for them, and take the place of my constitution—I mean the press. If I have often miscarried in my enterprises, it is because failure is my destiny. Others who succeeded in their designs were favoured by fortune, they had powerful friends and an undisturbed country to assist them; I have not had this happiness.

Many of my friends have pressed me to publish part of my history now, but I have not been able to grant their wish. In the first place, I should be, in spite of myself, less frank and vigo-

rous; secondly, I have always addressed myself to my readers from my coffin; the work has received a religious character from this circumstance of which I could not deprive it without prejudice to it; it would cost me much to suppress that distant voice which springs from the tomb, and which is heard through the whole course of my recital. It would not be thought strange that I retain some weakness, and that I am pre-occupied with the fate of the poor orphan destined to remain when I have passed away. If my sufferings in this world will ensure my happiness in the next, a little light being thrown on my last tableau will serve to make the faults of the printer less striking; life goes ill with me; perhaps death will be better.

SCRAPS AND SKETCHES FROM THE HISTORY OF LITERATURE.

NO. III.—BEFORE THE CHRISTIAN ERA.

'PISISTRATUS, of Athens, was the first who instituted a public library in Greece; and is supposed to have been the collector of the scattered works which passed under the name of Homer. When we reflect that the copies of books were made by the pen alone, and that their circulation, which seems to have been extensive, could not proceed unless the pen supplied copies—from this single fact we shall be prepared to expect that the copyists of books must at all times before the invention of printing, have been very numerous, following a regular business that afforded full employment, and required experience and skill as well as legible and expeditious writing.

'At Athens copyists by profession were numerous, and gained a steady and considerable livelihood. The booksellers of Athens employed them specially to copy books of amusement, most of which were exported to the adjoining countries on the shores of the Mediterranean, and even to the Greek colonies on the Euxine. In many of these places the business of copying was carried on and libraries formed. Individuals also employed themselves occasionally in copying, and there are instances recorded of some forming their own libraries by copying every book they wished to put

into them. Not long after the death of Alexander, 323 B.C., the love of science and literature passed from Athens and Greece generally to Alexandria, where, patronized by the Ptolemies, they flourished vigorously, and for a considerable period seemed to have concentrated themselves.

'On Nov. 2nd, 285 B.C., Ptolemy Philadelphus, of Egypt, so memorable as a patron of learning, commenced his reign upon the Julian day. Galen says, in his commentary upon the third of the Epidemics, and upon the first book of the Nature of Man, that Ptolemy Philadelphus gave to the Athenians fifteen talents, with exemption from all tribute, and a great convoy of provisions, for the autographs and originals of the tragedies of Æschylus, Sophocles, and Euripides.

'The first national library founded in Egypt seemed to have been placed under the protection of the divinities, for their statues magnificently adorned this temple dedicated at once to religion and to literature. It was still further embellished by a well-known inscription for ever grateful to the votary of literature: on the front was engraven, 'The nourishment of the soul'; or, according to Diodorus, 'The medicine of the mind'

'The Egyptian Ptolemies founded the vast library of Alexandria, which was

afterwards the emulative labour of rival monarchs. Under the same roof with this celebrated library, were extensive offices, regularly and completely fitted up for the business of transcribing foreign books; and it was the practice of foreign princes, who wished for copies of books to maintain copyists in this city. Some of the libraries of Rome having been destroyed by fire, the emperor Domitian sent copyists to Alexandria, that he might be able to replace them. This practice continued some centuries after Domitian, probably till the conquest of Egypt by the Saracens, in the middle of the seventh century.

'The Greek Septuagint was formed about this period. Some say by seventy or seventy-two translators; but Hewlett says, in seventy, or seventy-two days. This translation was made by Ptolemy Philadelphus, king of Egypt, for the Alexandrian library. Justin Martyr says, that the seventy-two were shut up in thirty-six cells, and that each pair translated the whole; but on subsequent comparison it was found that the thirty-six did not vary by a word or letter. Much learned controversy has taken place in all ages about the Septuagint and its origin; one party, sustained by Aristæus, Philo, Josephus, Eusebius, &c., maintaining the embassy from Ptolemy Philadelphus, and the miraculous uniformity of the Seventy; and the other, asserting the falsehood of this story, and alledging that it was a translation made for the use of the Hellenist Jews of Alexandria, before the christian era.

'The Septuagint is in the idiom of Alexandria, generated in two centuries by those Grecian colonists. The peculiar Greek of the New Testament had the same character, and their extensive use vitiated the Greek language. Many words in both are in new senses, or new to the language, in fact, colonial Greek.

'The Roman newspaper was entitled the '*Acta Diurna*,' and was a sort of gazette, containing an authorized narrative of the transactions worthy of notice, which happened at Rome. Petronius has given us a specimen of the '*Acta Diurna*,' in his account of Trimæchis; and it is curious to see how nearly a Roman newspaper runs in the style of an English one. The following are three articles of intelligence out of them. Whatever information is contained, was

supplied as are the London papers at the present day, by reporters, who were termed *actuarii*.

"On the 29th of July, thirty boys and forty girls were born at Trimæchæ's estate at Cuma."

"At the same time a slave was put to death for uttering disrespectful words against his lord."

"The same day, a fire broke out in Pompey's gardens, which began in the steward's apartment."

'Plutarch notes that the country people were busy inquiring into their neighbours' affairs. The inhabitants of the cities thronged the court and other public places, as the exchange and quays, to hear the news.

'Juvenal notices, the keenness of the Roman women for deluges, earthquakes, &c. Merchants and purveyors of course used to invent false news for interested purposes. It was not uncommon to put the bearers of bad news to death.

'We gather from the reference made to the '*Acta Diurna*,' by Seneca, and other writers of antiquity, that it contained abstracts of the proceedings in courts of law and public assemblies; accounts of public works and buildings in progress; a recital of the various punishments inflicted upon offenders, and a list of births, deaths, marriages, &c. We are told that one article of news in which it particularly abounded, was that of reports of trials for divorces, which were remarkably prevalent among the Roman citizens.

'The history of the lives which have come down to us show that in the Roman republic, with all its boasted equality and freedom, the senate frequently contrived to exercise a power as arbitrary as that of the sternest despot. Like the proceedings of all arbitrary bodies, those of the Roman senate would not bear the least publicity; and therefore all mention of their acts and discussions were prohibited in the '*Acta Diurna*,' until Julius Cæsar, (as we are informed by Suetonius, in his life of that great man,) upon obtaining the first consulship, made provision for giving the same publicity to all the proceedings of the senate which already existed for the more popular assemblies. In the time of Augustus, however, the government had again so far assumed a despotic character, that an institution of this nature was considered inconvenient, and

therefore repealed; while at the same time the utility of this daily record was still further narrowed by the extinction of popular assemblies, and by the sanguinary laws promulgated against "libels," under which head was properly classed the publication of any circumstance unpalatable to those in power. By way of further restraining the liberty of the pen, in the reign of the emperor Augustus, it was ordained that the authors of all lampoons and satirical writings should be punished with death; and succeeding tyrants frequently availed themselves of this blood-thirsty enactment to wreak their vengeance on those they hated, or had any occasion to dread—a course not wholly dissimilar to that pursued by vindictive men in our own day, when they avail themselves of the anomalous state of the

English law of libel, to inflict deep and often total ruin upon those who may have unconsciously brought themselves within the operation of that law. We have said that the Roman gazette contained merely an abstract of public events, and a very meagre abstract it must necessarily have been, in the absence of the art of printing, and with the awkward writing materials then in use; but it appears that the art of shorthand writing whereby a speech or debate might be preserved verbatim, was not unknown among the Romans, for we read that persons of this description were employed by Cicero to take down the speech of Cato, in the celebrated debate of the Roman senate upon the punishment of those who had been concerned in the Cataline conspiracy.'

POETRY.

LOOKING TO THE CROSS—LOOKING TO JESUS.

BY REV. WM. B. TAPPAN.

'Just before he died, the bishop exclaimed, "O what a comfort it is in looking to Christ! I scarcely like to use that expression, common as it is, of *looking to the Cross*; it is a figurative term; whereas I want something substantial.'" —*The late bishop of Salisbury.*

The dying Papist clasps the cross;—
His lips the sign of Mercy kiss;—
A brighter world repairs the loss
He suffers in his flight from this.

Tractarians on the bauble gaze
That bribes the neophyte to Rome;
Poor flies! allured by 'candle's' blaze,
They sing their wings and meet their
doom.

Decrepit Rome, with crucifix,
May grope her way to dubious light;
And Oxford learn the juggling tricks
That change the gospel noon to night—

Yet when I dip in Jordan's flood,
And sentient mind and flesh give way,

I ask no gilt or ivory god
To aid my hope and be my stay.

O! more than blossoms, leaves and root
Of Calvary's plant my bruises need;
The tree can never heal—its fruit
Is oil and balm and life indeed.

He who upon its branches hung,
Must be my joy and boast and pride;
In life and death, my soul and tongue
Will only mention Him who died.

While Popes with lifted banners cry:
'Look to the cross for you unfurled,'
Through tears of grief and joy will I
Look to the Saviour of the world.

For on the Rock my fathers chose,
On which, secure, the children stand,
I plant my foot;—dash here, ye foes,
And break and scatter round the land!

REVIEW.

SPIRITUAL HEROES: or Sketches of the Puritans, their Character and Times.
By JOHN STOUGHTON. London: Jackson and Walford, 1848. 12mo. pp. 436.

(Continued from page 467.)

At length the persecuting virgin queen was called to her account, and was succeeded by the conceited, pedantic, hypocritical, tyrannical James I. 'I will make them conform,' said king James, at the Hampton Court conference, 'or I will harry them out of the land, or else do worse.' He did not make them conform; but in his reign and in that of his son and successor, Charles I., many of the Puritans were driven to seek a home in the unreclaimed forests and prairies of North America. 'The pilgrim fathers' is the title of another attractive chapter in the book before us, having a reference to this very subject. It contains an account of the principal circumstances which led to the sailing of the *Speedwell* and *Mayflower*. Little, however, is said in it of the glorious results. That was a theme too extensive to do more than touch upon. Doubtless our brethren of the American Deputation could have told us something worth hearing about that. One passage, however, we will just quote, not from Mr. Stoughton, but from another writer upon 'Heroes,' a great living writer, with respect to whom we only wish that he had never written anything of a worse tendency than the following: 'Look now, says he, 'at American Saxondom, and at that little fact of the sailing of the *Mayflower* two hundred years ago! Were we of open sense as the Greeks were, we had found a poem here; one of Nature's own poems, such as she writes in broad facts over great continents. For it was properly the beginning of America; there werestruggling settlers in America before, some material as of a body was there, but the soul of it was first this. These poor men, driven out of their own country, not able well to live in Holland, determined on settling in the new world.

Black, untamed forests are there, and wild savage creatures, but not so cruel as Star-chamber hangmen. They thought the earth would yield them food if they tilled it honestly; the everlasting heavens would stretch there too overhead; they should be left in peace to prepare for eternity by living well in this world of time, worshipping in what they thought the true, not the idolatrous way. These men, I think, had a work! The weak thing becomes strong one day, if it be a true thing. Puritanism was only despicable, laughable then; but nobody can manage to laugh at it now. Puritanism has got weapons and sinews; it has cunning in its ten fingers, strength in its right arm; it can steer ships, fell forests, remove mountains; it is one of the strongest things under the sun at present.'

But Puritanism was not altogether 'a weak thing' even then. The days of 'Star-chamber hangmen' were destined to have an end. Though Puritanism could bear much, it was not to be endured that the system of cropping off of ears, of slitting of noses, of branding on the cheeks, of fines and imprisonments for conscience sake, should, though under the patronage of right reverend bishops, last for ever. Accordingly, in the year 1640 the Long Parliament met, and one of its first acts was to redress the grievances of the suffering Puritans. Soon it and the monarch came into collision. Englishmen believed their liberties to be in danger, and civil war ensued. Most, though not all, of the Puritans, sided, as was natural, with the parliament. Charles was beaten—taken prisoner—and at length beheaded. The bishops were dethroned, the house of Lords was abolished, and eventually Cromwell made Protector. Two of Mr. Stoughton's chapters relate to matters connected with this stirring period. The subject of one is 'the brave Lord Brooke,' a true spiritual hero, a real christian and a noble-hearted patriot; the subject of the other is 'the Westminster Assembly.' The latter is a tempting topic, but we cannot linger

upon it. 'Oxford under Owen,' next engages our attention. During the occupation of Oxford by the royal troops, the University had fallen into strange disorder; and even previous to that time too many of the students had become notorious for their extravagances and debaucheries. Under the Protectorate, however, all things underwent a thorough renovation. Oliver, yes, the brave old Oliver himself, was unanimously elected to the office of Chancellor of the University, and he nominated to the vice-chancellorship the celebrated Dr. John Owen. During the vice-chancellorship of Owen, a great number of men who afterwards became eminent in the walks of science and scholarship studied at Oxford. Among them we may mention the celebrated John Locke, Ralph Button, John Howe, Robert Boyle, and Robert South, afterwards the noted preacher. Of most of these men our author has given us very graphic and vivid sketches. Take as evidence the following short passage:—'Among the gownsmen who in these days passed the solemn quadrangle, and loitered in the bright green meadows of Christ-church, were some as notable characters as Oxford has ever seen. That pale, delicate, studious young man, who has just taken his bachelor's degree, is destined to carry his penetrating genius into the realms of metaphysics, and to place himself beyond all reasonable question, at the head of English philosophers; and with convincing power and manly eloquence he will expound those principles of toleration, for the maintenance of which the head of this college has had to fight many a battle. And the hearty-looking gownsman, with a keen, but not very good-humoured expression, who has now passed under the college gateway, is a person whose talents, wit, and manly eloquence, will render him one of the cleverest, if not one of the best, preachers of the church of England. The reader will recognize these men as Locke and South.'

But Cromwell died, and through circumstances which we cannot now stay to explain, the thoughtless and dissolute Charles II. was raised to the throne of his ancestors. And now commenced another time of Puritan suffering and Puritan heroism. In violation of the most solemn declarations on the

part of the king, another Act of Uniformity was passed, which, among a number of other exceedingly objectionable things, enacted that all ministers who would retain their livings, or lecture-ships, or any post of service in the Established church, should declare their unfeigned assent and consent to all and everything contained in the book of common prayer. Now this a vast number of ministers, because they had a conscience, could not do. They felt that they could not say, after sprinkling a few drops of water upon the face of a child, 'We yield thee,' (addressing the Almighty) 'hearty thanks that it hath pleased thee to regenerate this infant with thy Holy Spirit.' They felt that they could not approve of the bishop saying over all that were confirmed, 'Almighty God, we thank thee that it hath pleased thee to regenerate these thy servants.' They felt a difficulty in pronouncing saved all who are buried, except the unbaptized, the excommunicated, and self-murderers. They could not express an entire approbation of the old version of the Psalms, because they found several things in it quite contrary to the more correct version of the Scriptures. Thus in Psalm cv. 28, in the Bible it is, 'And they rebelled not against his word:' whilst in the Psalter in the prayer-book we read, 'And they were not obedient to his word.' These conscientious ministers, although holding for the most part with the Athanasian creed, could not give their unfeigned assent to *everything* in it, because they found there the expression,—'which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.' They could not see the warrant of that authority ascribed to the church in the twentieth article: 'The church hath power to decree rites and ceremonies, and hath authority in controversies of faith.' They disliked the saints' days; they objected to the enforced reading in public worship of such stories as 'Bel and the Dragon,' and 'Tobit and his Dog,' in the place of canonical Scripture. They disapproved of the use of the cross, and of sponsors in christening, and could not reject from the Lord's-supper those who declined to receive it kneeling. Some of them were Baptists even; whilst very

many believed that the division of the ministers of the church into the three orders of bishops, priests, and deacons, was unscriptural. They considered that in the primitive times the offices of bishop and presbyter were identical. Many more weighty objections, which we cannot now stay to mention, had these godly men to the declarations required of them by the Act of Uniformity. Suffice it to say that on St. Bartholomew's day, the 24th of August, 1662, upwards of two thousand of them refusing to conform, were cast out of their livings, and many of them thrown penniless upon the wide world. The Conventicle Act, and the Five-mile Act soon followed, the express design of each of which was still further to annoy and distress the poor nonconformists. An interesting account of these proceedings, compiled, we believe, principally from 'Palmer's Memorial,' and 'Calamy's Abridgment,' is to be found in the book before us in the two chapters headed 'Black Bartholomew,' and 'the Plague year.' It is an affecting and instructive story. God did not forget his faithful servants. They were supplied, as Baxter says, by an invisible hand. Amidst all their privations not one of them was known to be thrown into prison for debt; and one cannot but feel that the moral of the whole is, that we ought to do our duty under all circumstances, and leave the event with God.

One little mistake we noted in Mr. Stoughton's statement of the provisions of the 'Conventicle Act,' and which we now mention, for the sake of those who may be induced to purchase the book. In that tyrannical and wicked act, it was ordained that if *five* persons or more besides the members of a family, should meet together for religious exercises, anywhere but in the churches of the Establishment, the offenders should, in the first instance be fined £5, or be imprisoned for three months; in the second, pay £10., or be imprisoned for six months; and in the third, forfeit £100., or be sent over the seas for seven years. Mr. Stoughton has it 'if *more than five* persons,' &c.

The succeeding chapter, headed 'Tolerance and Persecution,' brings down the history of nonconformists to about the time of the Revolution of 1688, shortly after which the celebrated Act of Toleration was passed, and open perse-

cution ceased. The book closes sweetly and piously with an account of 'Three Death-beds,' and 'Three Graves.' The 'death-beds' are those of Owen, Baxter, and Howe. The points of contrast between these three Puritan heroes are in the course of the chapter so finely dwelt upon, that at the expense of lengthening still further this already lengthy notice, we cannot forbear to quote one passage.

'Owen, Baxter, and Howe, were "three mighty men," like David's "three," — mighty among a host of heroes. Gifted with uncommon natural endowments, they were rendered still more distinguished by the eminent piety which Divine grace inspired and nourished in their souls. They were specimens of humanity such as the Father of spirits occasionally furnishes to the world, to inspire us with reverence for our common nature, by showing us what his noble creature man may be. "One star differeth from another star in glory;" and in like manner, these three great moral luminaries shone with varied lustre. Not more diversified were their faces than their mental idiosyncrasies. Owen's grave and majestic countenance was the image of his profound and noble mind. Baxter's prominent and manly features, with his dark, piercing eyes, betokened his robust, vigorous, and acute intellect; while Howe's face, which shone as it had been the face of an angel, with blended dignity and beauty, was the index of his harmonious soul. Owen was a pattern of self-control; Baxter was apt to be hurried on by the impetuosity of his feelings; but Howe had a sweetness of disposition and temper which it was at once his duty to maintain and his delight to indulge. Of what this world calls prudence, Baxter had none; of that wisdom in intercourse with other men which exclusively deserves the name of prudence, Baxter had but little; of the latter, however, Owen had a goodly share; while Howe most sedulously cultivated this useful quality, accounting it to hold no mean place among the virtues. The piety of Owen has been characterized by his biographer as profoundly *spiritual*, such as he himself portrayed in his matchless work on "Spiritual Mindedness;" that of Baxter has been pronounced by the same authority as of an *unearthly* order; but the writer of John Howe's life has spoken of his hero as distinguished by a piety which presided alike over every faculty, and permitted *none of them to break the ranks*. The genius of Owen's character was like a deep, broad stream, rolling onwards laden with many a rich argosy. Baxter's was like a majestic cataract—the great Niagara

--pouring down unceasingly its foaming waters: while that of Howe was like a widely-expanded lake, reflecting from its untroubled surface the light and glory of heaven. Regarding them as writers and preachers, perhaps the dogmatic form of christianity was most prominent in Owen, the practical in Baxter, and the contemplative in Howe. The first was a great scholar; the second, a great casuist; the third, a great philosopher. Owen worked in the deep mine of the word of God, and plied his learned skill and strength in fetching out the rich treasures embedded there. Baxter applied the ore so gained to practical uses; while the peculiar genius of Howe fitted him to do both, and in addition, to mould truth into the most beautiful forms of thought, and to place them in relations of exquisite harmony.—p.p. 372—374.

The 'three graves' are those of Osland, Oddey, and Holoroft, three congregational pastors, who lie side by side in the little village of Oakington, four miles from Cambridge. We cannot here give the narrative. Let those who wish to see it, read it in the book itself.

In conclusion, we would earnestly invite our readers, especially our young friends, to devote a little time and attention to the study of Puritan and Non-conformist history. They will find it do them good both in their heads and hearts. We want in our day more of the Puritan spirit, and this will be the way to catch it. Let our friends ponder well the sentiments of Mr. Stoughton, with which he closes his volume. 'To search,' says he, 'into the true history of these spiritual heroes, to form accurate conceptions of their characters, sufferings, and deeds, is an employment worthy of the filial love of those who regard them as their moral ancestry. It is a debt they owe to departed worth, and the discharge of the duty will be of benefit to those who perform it; for communion with the characters of good men in former times is the way to perpetuate as well as to memorialize their virtues. The greatest honour to the Puritans can now be rendered neither by the eulogy of the historian, the ode of the poet, nor the monument of the sculptor, but by the imitation of posterity. And, as it is in art, so it is in morals, the highest kind of imitation consists in catching the spirit of the original. Men must not suppose that resemblance to the Puritans of the olden

time consists in a rigid adherence to their forms, a servile copying of their precise habits, customs, and manners; but in the maintenance of their noble principles, and the cultivation of their heroic spirit. We do not want men attired in the clothes of the Puritans, but men animated by the souls of the Puritans. The mere possession of their mantle will never enable any to repeat their miracles. Vain will be the waving of the venerated robe—vain the utterance of the prophetic cry, "Where is the Lord God of Elijah?"—if "the spirit and power of Elias" be not there.

'Such were our thoughts while musing amidst the Puritan burying-places of Old England. And now, farewell, ye loved and venerated ones! You deserved a better fate than you met with in this world, and better memorials than have been reared to your honour since you left it. But your record is above, and the all-seeing eye of heaven watches over your dust!

'Farewell to Oakington! farewell to the graves of the Puritans! England has many time-worn and ivy-crowned ruins in her old cities and villages dear to the antiquary and the poet,—edifices now crumbling away in silence and solitude, but once the scenes of activity and life,—castles that resounded with the minstrel's lyre, and abbeys and churches that echoed with "the service of song;"—but of all her ruins, the remains of her illustrious sons, now crumbled into dust and ashes, but once inhabited by noble, active souls, thrilling with the richest music of genius and piety, are the most precious. They hallow their resting-places—they cover them with holy recollections—they re-awaken the train of associations which struck the mind of the Hebrew patriot when he spake of "the land of his father's sepulchres." Imbued with these sentiments, while I love to wander among the stately ruins of our architecture, still more do I love to sit on the grassy hillock of some Puritan grave, and there to muse over the crumbling heaps of those noble temples, which God himself had built and sanctified, and will one day re-edify.'—pp. 414, 415.

We have only to add that the external appearance of the book is neat, and even elegant. It is well suited for a present to an intelligent friend. S.

CORRESPONDENCE.

THE ADEQUATE SUPPORT OF THE CHRISTIAN MINISTRY.

I WAS gratified in common with many others at the subject selected for discussion in the annual letter of the Association this year. It may be deemed indicative of a general disposition throughout the Connexion, to provide a more equitable support for its ministers; it may be regarded, so far as the general interests of the body are concerned, as an encouraging sign of the times. It is assuredly true this subject was practically taken up, if we would not lag behind all other christian denominations in our land. Our social standing, our consistency, as advocates of the voluntary principle; and our general prosperity, urge the necessity of a very considerable reform in this department of our denominational economics.

1. *Our social standing requires it.*—As a body, there is no class of christian ministers so inadequately provided for by their people, as the pastors of the General Baptist churches, with the exception of the ministers of the Primitive Methodists; as these do not require or possess an educated ministry, they can hardly be reckoned as an exception. This may be deemed a very sweeping assertion, but I am persuaded, from an intimate acquaintance with our Connexion, and an extensive knowledge of the internal affairs of the Presbyterians, Particular Baptists, Methodists, (old and new,) and Independents, that it is literally true; and if true, is it not a serious reflection on our body? does it not compromise our denominational respectability, and proclaim to the religious world one or the other of these two things, either, that our ministers are less qualified for their office than those of other denominations, and therefore less entitled to support; or that as a body we are more careless about their claims and about the authority of Christ enjoining them upon our attention, than any other body of professing christians?

2. *Our consistency, as advocates of the voluntary principle, requires an alteration in our practice.*—We make our boast of this principle; we cannot extol it too highly, or take too frequent opportunities of praising its virtues. Whenever an extra effort is put forth, such as a debt cleared off, or a liberal collection made at the opening or anniversary of a chapel, we are loud and eloquent in our laudations of this vaunted principle, and are very magnanimous in the expressions of our pity for its impugn-

ers. All this may be very well, but it does not prove that we either understand or carry out the principle which is the object of our eulogium. These are but occasional and spasmodic efforts, and are perhaps as often made by the opponents of this principle as by ourselves. If we would test the value of a principle, we must ask, not how in extraordinary circumstances it may occasionally operate, but how in ordinary times, regularly and continuously it performs its allotted task. We must shew to the opponents of this principle, that by its operation not only are Missionary, and Bible, and Tract Societies sustained, chapels erected, and schools conducted, but that our ministers are scripturally, that is, *adequately* supported. Unless we do this all the rest will go for little, our laudations will recoil upon ourselves, our opponents will only be more strongly fortified in their own opinions, and the public endowment or Church Establishment principle will gain a stronger hold upon the public mind. *The adequate support of its pastor is the first duty of a pecuniary kind that devolves upon a christian church,* and if that be neglected, no large contributions or generous collections for other objects will redeem the voluntary principle from the charge of inefficiency, and from the stigma of contempt. It is to be regretted that while we have gloried in the voluntary principle, we have left it for those who theoretically reject it, systematically and thoroughly to carry it into action. The Free Church of Scotland has done more to illustrate the nature and develop the resources of this principle, than has been done among ourselves since as a Connexion we have had an existence.

3. *Our general prosperity requires a reformation in this respect.*—In a great variety of ways does an inadequate support of the ministry affect the general prosperity of a christian church. If a church is able adequately to support its pastor, and does not, there is in his mind a rankling sense of injustice; he cannot feel that perfect and thorough cordiality towards his leading friends, which it is most desirable should be cherished—he feels that there is a want of sympathy with himself—a want of consideration for his circumstances, the absence of which produces a painful and chilling influence on his mind. Added to this there are numerous sources of paralyzing anxiety, produced by an inadequate ministerial support. He finds it difficult with a

due regard to the necessities of his family, to provide things honest in the sight of all men. Provision, even on a very limited scale, for his wife and family in case of his decease, he finds it impossible to make. His library must remain *in statu quo*, for a new book of any value is a *rara avis* which he can hardly hope to enjoy. He may be of a kind and liberal disposition, but practically to be 'given to hospitality,' is out of the question. Instead of coming to his studies with a fresh and buoyant mind, he is jaded and harassed by the constant pressure of his straitened circumstances. The result is, he becomes dispirited and discouraged, unsettled and dissatisfied, a change of place seems the only way of terminating the unnecessary but consuming anxiety to which he is exposed, and accordingly changes are much more frequent among us than is desirable, either for the comfort of the minister, or the welfare of the church. Now, it is submitted, that for a pastor to be thus circumstanced must injuriously affect the prosperity of a church. If there be a consciousness of injustice and want of sympathy—if there be constant and tormenting anxiety respecting the support of his family, ever and anon rendered more intense by his own indisposition and anticipated departure—if there be not facilities for increasing and improving his mental furniture—if his mind be weighed down by care, which he feels he ought not, and if his friends had done their duty, he would not experience, it is impossible that he shall labour with so much of heart and energy and acceptableness as if the reverse of all this were the case. The depressed state of his mind and circumstances operates directly upon his pastoral ministrations. They are not so acceptable and efficient as they otherwise would be. The church sows sparingly and we need not wonder that it also reaps sparingly.

It appears very desirable that the evils now commented upon should be removed. What is needed to effect their removal but a return to the observance of apostolical rule and authority? We have an express rule upon this subject given by the apostle Paul to the Galatians, which only requires to be literally followed, and then these various evils would speedily terminate. The rule is, 'Let him that is taught in the word communicate unto him that teacheth in all good things.' There are three things taught in this rule. 1. That it is the duty of every member of a christian church to contribute something to the support of its pastor. Let him, &c., this passage is parallel to another after quoted to prove the universal freeness of gospel invitations and promises, 'Him that cometh unto me I

will in no wise cast out.' In opposition to this, there are hundreds in our churches that never contribute anything to the support of their pastors, and yet they will talk of primitive christianity, and admire apostolic churches.

2. That every member of a christian church should directly contribute to the support of its pastor. Here there is general neglect. The common practice is, for the subscriptions of church members to be thrown into a common fund, and out of this fund, the pastor, with other claimants, such as incidental expences, repairs, &c., &c., receives his stipend. Now these latter claimants are sometimes very greedy—they are clamorous moreover, and will not be put off, and the result is, that a Benjamin's portion of the common fund is allotted to them, to the serious injury of the pastor. If the apostolic rule were followed, this would never happen,—which appoints that a direct contribution be made to the minister as such, independent of any subscriptions for other purposes, and independent of any expences that may be incurred in conducting public worship. The ordinary and extraordinary expences of public worship must be provided for, but let them be separately obtained, and let them not be substantially taken, as is too often the case, from that which by moral right and scriptural rule belongs primarily to the pastor. The literal adoption of this part of the rule would effect a very considerable reform amongst us. The rule is plain enough, it is easy of application, it possesses all the authority of law in the kingdom of Jesus Christ.

3. That every member of a christian church should liberally contribute towards the support of its pastor 'in all good things.' It is not a niggardly and stinted support that is here enjoined, but one that shall at the same time be adequate to the need of the pastor and in harmony with the ability of the church.

In conclusion allow me to state that the subject now under discussion is one that does not affect a few leading members only of a church, but each and all. 'Let him that is taught in the word communicate unto him that teacheth in all good things.' Here a duty is enjoined on all—the mode of discharging it is pointed out, and the extent to which it should be carried is also affirmed. Let each member in our churches be concerned in this respect to perform his duty. Let us not lag behind other denominations of christians, but by an adequate support, voluntarily and cheerfully tendered to christian ministers, let us show our love to the Saviour and to his cause.

FRATER.

BAZAAR FOR ACADEMY LIBRARY.

Nottingham, Oct. 17, 1848.

DEAR BROTHER GOADBY,—Allow me, through the medium of the Repository, to throw out the following suggestion to the ladies connected with our churches and congregations,—viz., That at the next Association (which will be held at Leicester) there be a bazaar got up for the *express purpose of purchasing books for the Academy library*. I have named this idea to several ladies of my acquaintance, who would feel great pleasure in forwarding such an undertaking. When we consider the interest which was excited on behalf of the institution last year at Boston, to relieve it from debt and difficulty, I feel persuaded that this work would be very popular amongst our young friends in the Connexion. The place at which the Association will next year be held, forms another very powerful argument in its favour.

The matter, however, will require the zealous co-operation of the Leicester friends to ensure its success. I would have preferred mentioning the idea to them personally in the first instance, but do not know to whom to address myself. I hope, therefore, for the sake of the good cause, they will overlook any unintentional want of courtesy that this public challenge might imply. To the friends of the Foreign Mission I would say, forward this project, and it will doubtless operate like seed cast into the ground—the fruit thereof will be seen for many days; some of which will fall into the garner of the Foreign Mission. I remain,

Very sincerely yours,

A MEMBER OF THE COMMITTEE.

P. S. I think our young ministers would be glad to testify their attachment to the Institution by actively forwarding the scheme.

OBITUARY.

Mrs. THOMAS KIRKMAN.—One of our missionaries observes in a letter lately received from India, 'alas every mail brings us the painful tidings of the death of one and another of our beloved and long cherished friends.' But there are few letters that ever reached India from the neighbourhood of Barton, which would produce deeper sentiments of sympathy and sorrow than the one which contained the affecting intelligence relative to the death of the young, the amiable, the affectionate, and much beloved Mrs. Thomas Kirkman, late of Bagworth, who departed this life April 6th, 1848. Her race, though short, was finished well. She was the youngest daughter of John and Mary Haywood, of Nailstone Field farm. In early life she was taken by her pious mother to the house of God amongst the Wesleyans, in whose fellowship Mrs. Haywood continued till her dying day. From a child Mrs. K. had known the holy scriptures; her mental powers were of a superior kind, her education if not liberal was respectable, and she was manifestly quick at learning and apt at teaching. While yet young she attended with regularity and deep seriousness upon the preaching of the General Baptists in their chapel at Barton. Her marked attention while there was soon observed by our beloved and devoted friend Mrs. Stubbins, now at Berhampore, who speedily wrote to her on the importance of personal salvation. Mrs. S. remarks, 'I was deeply interested in her reply: with her accustomed frankness, she freely

owned she had not then obtained that blessing, but hoped she was earnestly seeking it.' Not long after she reminded Mrs. S. of her letter on the above-mentioned subject, which had been the means of causing her to seek with increasing earnestness after an interest in Christ, nor was she long after this before she obtained that peace which passeth all understanding. 'A word in season,' how good is it. How much might many souls be profited, the church blessed, and the Saviour honoured, by the friends of religion going and doing likewise. When the departed had obtained satisfactory evidence of her interest in Christ, she did not confer with flesh and blood, but having given her own self unto the Lord, she gave herself unto his people by the will of the Lord, and throughout the subsequent portion of her transient life, she was an ornament to her christian profession in every station she was called to occupy, and always deeply interested in whatever concerned the interests of Zion. In the Sabbath school she took great delight as a teacher; she was diligent in her attendance, truly devoted to her work, much beloved by her class, and highly esteemed by every one of her fellow teachers. Nor did she ever leave the school till she left the neighbourhood in which it was situated, and entered into a union for life with her now bereaved and mourning partner, who, to use his own language, found in her as a companion and wife, 'all he could wish or desire;' and it seems the union was not less satisfactory to herself than to the be-

reaved mourner, for when writing to her sister-in-law, under date of January, 1848, she remarks, 'when I last wrote to you, I had been at Bagworth but a few weeks, now nearly two years, and when I think of the numberless blessings I have received, my heart overflows with gratitude. Surely goodness and mercy have followed me all the days of my life; not,' she remarks, 'that we have been without afflictions.' She then gives a feeling account of her father's death, and adds, 'father's death and other things have had a sad effect upon my health and spirits. It is but seldom I can get to the house of God. This I feel to be a sore privation, for often have I felt that chapel to be a Bethel to my soul, but I would not complain, for I can still rejoice in the Lord, and joy in the God of my salvation.

The God that helps me hitherto,
Will help me all my journey through;
And the worst to me that ever can come,
Will shorten the way, and hasten me home.

The most prominent trait in her amiable character was ardent affection, and it was so expressed as to render it difficult to avoid feeling its hallowed influence. The day she took her farewell of the Barton Sabbath-school will long be remembered, such was the affection subsisting between her and her class, and her fellow teachers, that the school was a perfect Bochim, a vale of tears. But how true it is,—

'We should suspect some danger nigh
When we possess delight.'

In little more than two short years, the tongue so apt to teach was dumb in death. The blooming bride became a breathless corpse! After, under trying and painful circumstances giving birth to a second child, she lingered only a few days, and then with a hope full of immortality, she left her much loved husband, her dear surviving babe, her affectionate relatives and mourning friends, to join the spirits of the just made perfect, some of whom she named with much delight when lying on the very borders of the dark valley of the shadow of death, as those with whom she hoped to spend a blissful eternity in praising the Lamb that was slain. May all her relatives and friends, her fellow teachers and her scholars, follow her as she followed Christ. Let all remember, that with all her excellences, few were ever more sensible of their many imperfections than she was. Her only hope of acceptance with God, and admittance into heaven was staid upon Christ, and Christ alone, and to her, both living and dying, Christ was peculiarly precious. It should also be remembered that young as she was, and cheerful as she usually appeared, she knew how to weep with those that wept, as well to rejoice with those that rejoiced. She had been

disciplined in the school of adversity, as well as favoured with the sunshine of prosperity. Having lost both her fond parents and five beloved brothers, in affectingly rapid succession, she could with her sensitive mind, be no stranger to heartfelt sorrow. Nothing, however, but absolute necessity kept her, from the services of the sanctuary. She loved the habitation of God's house, and the place where his honour dwelleth. Whatever affected the interests of the church of which she was a member, deeply affected her heart, and her almost dying breath was spent in charging her nearest and dearest earthly friend 'to take care of the cause of Christ.'

At the request of many, her death was improved at both Barton and Bagworth, to large and deeply affected congregations. That heaven's choicest blessings may rest upon her bereaved partner, and that her beloved motherless babe may be trained up for immortality and eternal life, is the prayer of the writer. J. DERRY.

Barton, Sep. 12th, 1848.

MR. JOHN MATTHEWS.—If sincere piety and true worth demand a chronicler, the name and virtues of the friend here noticed deserves a record on the page on which christian affection loves to inscribe the names of the pious dead. With his early history the writer of this brief memoir has no acquaintance, further than that manhood was more than attained ere our departed brother consecrated himself to the Saviour. He then united himself with the Wesleyans, and for many years continued a member of that community; but his views on baptism having changed, he identified himself with the General Baptist church in Coventry, then under the presidency of Mr. J. T. Bannister. He was an ornament to his profession during this union, and walked in all God's ordinances blameless. About twelve months since the affliction seized upon his frame, which ultimately removed him to a better world. During its lingering and painful progress, his spirit was chastened by the fierce ordeal through which Jehovah destined him to pass; and his conversation bore witness to the near completion of that gracious change which has removed him to the seats of bliss. His constitution broke up beneath the maladies that afflicted him, and dropsy ending in mortification, tried the strength of his faith in that Saviour whom he delighted to honour. But it failed not, and though raptures of joy were not vouchsafed to him in the prospect of a better world, yet that calmness and serenity which ever result from humble confidence in the Redeemer, distinguished his closing days. Once when the writer was conversing with him on the bliss of the ransomed around the throne, his eye blighted and

his face beamed with smiles at the mention of this glowing theme, and he repeated with energy those beautiful lines,—

When Jordan swells I will not fear,
My Jesus will be with me there,
My head above the waves he'll bear,
God is love.

I was favoured with a visit to the dying chamber of our beloved brother about half an hour before his happy spirit fled to the bosom of its Lord. He was in full possession of his faculties, and recognizing me, he reached forth his clammy hand, and welcomed me, saying, 'the rest remains for me;' he shortly after expired, on July 14th, in the 64th year of his age; and though his death was improved to a large congregation, from Phil. i. 23, in deference to his fervent wishes, no mention was made of the virtues that adorned him; while, in accordance with his request, cheerful music and hymns of praise and joy celebrated an event which a large circle of christian friends, and a widow and numerous family, will not cease to deplore. His faults were few; but his numerous excellences cast them far in the shade. May my last end be like his.
J. LEWITT.

ANN MARRIOTT, CASTLE DONINGTON.

The subject whose sudden, but safe removal we now record, was born at Castle Donington, September 9th, 1824, and was received into our Sabbath-school when but a child of about four years. Here her young mind became imbued with religious influence, and her plastic heart with sacred sentiment and godly fear. She drank in Bible truth, as the opening flower drinks in the morning dew and the solar rays; and by its teaching became 'wise unto salvation, through faith that is in Christ Jesus.' As all her earliest religious associations and impressions were in connexion with the school, of course, she was devotedly attached to that valuable institution. Hence, when she was dismissed in the year 1840, she did not, like too many, forget the obligation she owed, but forthwith became a teacher of others, not only from motives of gratitude and benevolence, but from a sense of duty. In about two years after she became deeply concerned about the salvation of her soul, and sorrowed after a godly sort. Being naturally reserved, however, she kept her mental disquietude for the most part to herself, but by the mercy of God was at length relieved from it, as she subsequently stated, through the application of that beautiful Scripture to her mind, 'Cast thy burden upon the Lord, and he shall sustain thee.' She did so, and realized its verification, being filled with peace and joy in believing. Relating her experience on that delightful occasion, in a conversation with her mother some time

after, she said, 'O mother, that was a happy morning to my soul; I had such heavenly light and hope and comfort communicated to my mind, I can never forget it while memory holds her seat!'

Having given herself to the Lord, our sister now determined to cast in her lot with his people. Accordingly she became a candidate for baptism, judging immersion to be the only proper mode, and believers the only proper subjects, and esteemed it at once a duty and a privilege to obey the command and tread in the footsteps of her Saviour. She was examined, approved, and accepted, and thus admitted to fellowship on Lord's-day March 14th, 1841. This the church never had occasion to regret. As a christian she was sedate, humble, and conscientiously consistent. She was a person of few words and retiring disposition, serious, thoughtful, and prudent, beyond her years; and was, in many respects, a model for young christians.

Her attachment to the means of grace, and the sanctuary was sincere and fervent. As a Sabbath-school teacher our departed friend was remarkable for being regular and punctual. It was evidently a pleasure to her, and she was generally to be relied upon. So lively indeed was her interest in this great, good work, that on her last earthly Sabbath, recollecting that it was her sisters' day for teaching, she urged her to go, stating that she would dispense meanwhile with her kind attentions. She herself, however seems to have had almost a presentment of her approaching dissolution. For some weeks she had been unusually serious and meditative, as the following lines written at different intervals evince. On one slip of paper there is the following, on the Divine attributes:

'There is an *eye* that never sleeps
Beneath the wing of night;
There is an *ear* that never shuts,
When sink the beams of light;
There is an *arm* that never tires
When human strength gives way;
There is a *love* that never fails
When earthly loves decay.'

Another slip contains the subjoined indicative of pious resignation,

'Sweet to be passive in His hands,
And know no will besides.'

Observing her nails bluely coloured on the Sabbath before her demise, she said to her friends, 'Do you think I shall die? Don't flatter me, I am not afraid of death.' Her last words were—

'My Saviour takes me by the hand,
My Jesus bids me come.'

'He bids me come now,'—and waving her hand in token of victory, she fell asleep in Jesus, July 31st, 1848.

Reader! may you and I prepare to follow her.
R. N.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE was held at Allerton, Aug. 29th, 1848. Mr. Henry Rose of Bradford opened the public worship in the morning with reading the scriptures and prayer, and Mr. E. Bott preached from Psalms lxxviii. 18.

The meeting for business commenced at two p. m. The church at Ovenden reported their encouragement by letter. Their Sabbath-school and spirituality of mind are not less hopeful. But their worldly prospects, from the depressed state of trade, are gloomy.

As our friends at Denholme desire the Lord's-supper to be administered to them, Mr. R. Hardy was requested to favour them with his presence for that purpose.

A letter was received from the church at Todmorden, soliciting financial assistance.

On the representation of the church at Manchester, by letter and messenger, it was agreed to recommend, that by advertisement, they apply for the contributions of their friends to relieve them in their present financial embarrassments.

It was agreed for the future, that the secretary should inquire at the close of every Conference, 'What can be done more for the speedy and extensive promotion of the General Baptist interest in this district?'

By an unanimous vote, Mr. Edward Bott was welcomed into this district with great cordiality, and with hearty wishes for success to attend his labours.

Statistics.—At Burnley they have baptized twelve, and their spiritual aspect is encouraging. The appearances at Manchester are improved a little; they have baptized two. They have baptized three at Shore, and the attendance of hearers is excellent. There is no visible change at Lineholm, Todmorden, Queenshead, Clayton, and Leeds. Eight persons have been baptized at Heptonstall Slack, and appearances are encouraging. At Birchescliff they are peaceable and united. Mr. J. Ingham has, from indisposition, resigned the pastorate at Allerton. At Bradford they have baptized one, and they have six candidates.

The next Conference to be at Birchescliff, Dec. 28th, 1848. Mr. H. Rose to preach.

J. HODGSON, Sec.

THE MIDLAND CONFERENCE was held at Hugglescote, on Tuesday Sep. 19th, 1848. Divine service was held in the morning at half-past ten. Mr. Horsfield of Leeds prayed, and Mr. Gill of Melbourne preached an excellent sermon on the influence which the church should exert upon the world, from Matt. v. 13.* Mr. Smith gave out the hymns,

and Mr. Goadby concluded the meeting with prayer.

The Conference assembled for business at two in the afternoon. Mr. Staddon prayed, and Mr. Smith presided. The list of churches was read over, and from the reports given, fifty persons have been baptized since the last Conference, and sixty-eight remain as candidates. It was deeply regretted that some of the largest churches had sent no report.†

After the doxology was sung, the minutes of the last Conference were read, and the following business was transacted:—

1. The secretary was requested to write to those churches which have sent no report, requesting them not to fail in future forwarding a report, either by a representative or letter.

2. The Conference expressed its approval of the rule adopted by the Association, in reference to the case of ministers proposed at the last Conference.

3. A letter was read from a number of persons residing in Mountsorrel, some of whom were formerly in connection with the Quorndon church, requesting to belong to the Conference; and it was agreed that the subject stand over for twelve months.

4. Mr. Morris, who is supplying the General Baptist church at Walsall, was present at the Conference, and stated that the mortgagee had called in £200. lent on the chapel, and that the church, whose prospects were otherwise encouraging, was thereby thrown into difficulty. The church was recommended to lay their case before the Baptist ministers in Birmingham, who have always taken an interest in their welfare, and to remortgage the chapel.

5. Dr. Burns stated that he had recently been into Scotland, and gave an interesting account of the present state and prospects of the Baptist churches there. And at the close of the meeting gave each of the ministers a copy of the Evangelist, containing an account of the annual meetings of the Baptist Union of Scotland, held in Edinburgh, August 1st and 2nd, 1848.

The next Conference to be held at Broad Street chapel, Nottingham, on the last Tuesday in December, and Mr. Nightingale to preach. He is to select his own subject.

The evening service commenced at six o'clock. Mr. T. Stevenson prayed, and Dr. Burns preached an admirable sermon from Acts xx. 24. Mr. E. Stevenson concluded with prayer. It may not be out of place to state that this was one of the best Conference days we have spent for a long time.

* The substance of this discourse appears in our present number.—Ed,

† An application for ministerial aid from Fleckney, was not received until after the Conference.

The weather was beautifully fine, the attendance at all the meetings was remarkably good and the jubilee services of the preceding day gave a fine tone to all the meetings. God grant that this happy day may be the commencement of a new and blessed era in the history of the church at Hugglescote, and of the churches in the Conference.

G. STAPLES, *Sec.*

THE CHESHIRE AND LANCASHIRE CONFERENCE assembled at Audlem, on Tuesday, Oct. 3rd, 1848. Mr Pedley opened the public service by reading the Scriptures and prayer, and Mr. Sutcliffe of Staley Bridge preached from Neh. ii. 20.

In the afternoon the brethren assembled for business Mr. Shore of Tarporley prayed.

At Audlem they have baptized none since the last Conference, but have received two by dismissal from other churches. They renewed their application to be supplied one Sabbath in the month by the ministers of the Conference, which was agreed to.

At Congleton they are at peace, but at present without a minister.

The friends at Macclesfield are peaceable, and have three candidates for baptism.

At Staley Bridge the cause wears an encouraging aspect. Since the last Conference fifteen have been baptized, and others are under serious impressions.

Unanimity and a good feeling exist among the friends at Stoke. Two have been baptized and added to the church.

At Stockport the congregations have been more than doubled since they opened their new place. Six have been baptized.

They have erected a gallery in the chapel at Tarporley—the congregations are good. They have baptized three, and the aspects are encouraging.

The state of the church at Wheelock Heath is much the same as at the last Conference. Some in the congregation are in a hopeful state.

The following resolutions were agreed to:—

1. That in consequence of the low state of the Home Mission funds it was agreed to dispense with the Crewe case for the present.

2. That the money owing to the friends at Macclesfield, Stoke, and Congleton be paid immediately by the treasurer.

3. That the money which the treasurer has in hand be equally divided between the Stoke and Congleton friends.

4. That brethren Shore and Gathorpe be requested to prepare an address to the members of the churches on the claims of the Home Mission; their obligations to support it efficiently with their contributions; and to suggest some plan for the better collecting of the same.

5. There being at present some hope that the chapel and house at Nantwich might probably be obtained, a committee of five

brethren, viz., R. and T. Pedley, Shore, Gathorpe, and Thursfield was appointed to look after the property, and if possible, secure it to the Connexion.

The next Conference to be at Stockport, on what is called Good Friday. Mr. M. Shore, of Tarporley, to preach.

A Home Missionary meeting was held in the evening. W. SUTOLIFFE, *Sec.*

THE DERBYSHIRE CONFERENCE assembled at Smalley, on Monday, Aug. 7th, 1848, at two o'clock, p.m. Brother Bilson opened the meeting with prayer, and brother Ward presided. The reports from the churches, with one or two exceptions, were more encouraging. Twenty-nine were reported to have been baptized since the last Conference, and seven candidates were waiting for admission into the churches. At this meeting a kind and brotherly feeling was manifested, and an increasing interest in the cause of Christ was evidently felt by those that composed the Conference. It was resolved,

1. That the churches composing this Conference be most affectionately requested to take into immediate consideration the desirableness of forming a Home Mission.

2. An application having been made to this Conference by brother Burrows, in behalf of a newly-formed church at West Bromwich, for advice and pecuniary aid, it was resolved,—That we recommend West Bromwich as an eligible sphere for the operations of a Home Mission.

3. That each church represented in this Conference be requested to choose two brethren to constitute a committee for carrying out the above resolutions.

4. That this committee meet at the General Baptist chapel, Ripley, on the first Monday in September, at two o'clock, p.m.

The friends from Crich tendered their thanks to those pastors and local brethren who had kindly supplied their pulpit since the last Conference, and requested a continuation of those favours.

The next Conference will be held at Duffield, December 25th, at two o'clock.

J. Felkin, the late minister at Smalley, concluded the meeting with prayer.

A revival meeting was held in the evening, Brother Wright, of Castle Donington, presided; and addresses were delivered on the nature of revivals and the hindrances, by brethren Felkin and Springthorpe, and it is hoped good and hallowed feelings were experienced. J. FELKIN, *Sec.*

ANNIVERSARIES.

LONDON, *Præd-street.* — The collections for the reduction of the Tabernacle debt were made on Oct. 15th, after sermons by brethren Burns, of New Church-street, and Pottenger, of Islington Green. On the following day,

tea was provided in the school room, at five o'clock. After tea, an appeal was made to the company for further contributions, in order to bring down the debt from £375. to £300. Mr. Wileman, with his usual liberality, began the effort, and in a few minutes the work was done. At seven o'clock a public meeting was held in the chapel. Rev. W. Underwood presided, and a series of excellent addresses was given by Mr. Dexter, (Wesleyan.) Rev. G. Pegg, Commercial-road; Mr. Syme, from Scotland, who was baptized at *Ænon* chapel the previous day; Dr. Burns, and Mr. Wileman. The tone of the meeting was cheerful and devout; the tendency of the speeches was to stimulate to increased activity; while much gratitude was felt on account of the liberality evinced in these unpropitious times.

LEICESTER, *Friar Lane*.—On Sabbath-day, Sep. 17th, and the following Wednesday, the anniversary services in connexion with the above place of worship were held. On the Sunday, sermons were preached by Dr. Burns, of Paddington, and Rev. R. G. Mason; and on Wednesday, a public tea meeting was held, at which, and the subsequent public meeting, about 600 persons were present. Appropriate and interesting speeches were delivered on this occasion by Rev. S. Wigg, and various other ministers and friends. The proceeds of this anniversary, (inclusive of a purse of £10. presented to the pastor of the place,) amounted to about £84.

MEASHAM.—On Sunday, Aug. 27th, 1848, the Sabbath-school sermons were preached by Rev. J. Stevenson, A.M. In the evening, eleven scholars were dismissed from the school, with a Bible each. Collections, £17. 8s. On the following day, the children had their annual festivity. After having tea, &c., they assembled in the chapel, sung a number of appropriate pieces, and were addressed by Messrs. Staples, Hicking, and Murby.

NETHERSEAL.—On Sunday, Sep. 24th, two sermons were preached in behalf of the chapel debt, by Rev. E. Stevenson. Collections, £9.

CASTLE ACRE, *Norfolk*.—On Lord's day, Sep. 24, three sermons were preached in the General Baptist chapel in this village, by the Rev. A. Simons of Pinchbeck.

On Monday, the 25th, a social tea was held in the chapel, which was well attended, after which there was a public meeting: Mr. John Wherry, of Swanton Novers, in the chair. The meeting was addressed by the Rev. R. Payne, Baptist minister, of Tittleshall; Rev. A. Simons; Rev. Thomas Scott, Norwich; and Rev. J. C. Pike, Wisbech. A bazaar was held in the vestry—the proceeds to be devoted towards liquidating the debt on our chapel. The whole of the services were well attended, and a spirit of unity and brotherly love pre-

vailed. Like the great apostle of the Gentiles, we would thank God and take courage. Collections better than those of former years.

J. S.

TICKNALL.—On Lord's-day, Sep. 10th, 1848, two sermons were preached by the Rev. T. Yates, of Ashby; and on the following day, about 120 persons partook of tea, after which, interesting addresses were delivered by the following ministers and friends:—T. Yates, T. Gill, J. H. Wood, J. Brooks, senr., and J. Smith. The chapel has recently been cleaned and painted, also furnished with a handsome clock; and it is pleasing to add, that notwithstanding the very unfavourable weather on the Sabbath, the collections, and profits of tea, have fully met the expenses incurred, and the premises are again free from incumbrance.

MACCLESFIELD.—The cause of the Sabbath-school in this place was ably pleaded in two sermons by Rev. M. Shore of Tarporley, on Lord's-day, Aug. 27. Collections, £9. 4s. 3 $\frac{1}{2}$ d. J. O.

WOLVEY.—On Lord's-day, Aug. 13, 1848, Rev. Amos Sutton preached two sermons on behalf of our Sabbath-schools, to very large congregations. The discourse in the afternoon was founded on Jer. vii 18; and in the evening, on Col. i. 27. After the evening service a considerable number of senior scholars were presented with a Bible, accompanied by a suitable address from Mr. Sutton. The collections were extremely liberal, amounting to upwards of £17. J. K.

BAPTISMS.

LONDON, *Ænon chapel, St. Mary-le-bone*.—On Lord's-day, October 1, after a sermon by Dr. Burns, the pastor, from Mark xvi. 16, four persons were baptized, and on Lord's-day, Oct. 15th, nine more were baptized. Of these, seven were youths from our Sabbath-school. On this occasion, Mr. George Alexander Syme, a minister who had been educated for the Free Church of Scotland, was also baptized. Previous to the ordinance being administered, he delivered a most elaborate and striking discourse on the conversion and baptism of the Ethiopian eunuch, to a crowded congregation. In his sermon he dwelt at large on the doctrine of the atonement, its universal extension to all mankind; the work of the Holy Spirit by the truth in the conversion of sinners; and baptism as an appropriate and significant exhibition of our faith in the Lord Jesus Christ. Mr. Syme is about twenty-eight years of age, has studied theology in the College of St. Andrews, but has dissolved long-cherished associations, from a love to what he believes to be 'the truth as it is in Jesus.' Mr. Syme has laboured for some time under the direction of Mr. Brock, of Nor-

wich, but desired rather to be baptized by us, on account of his more decided agreement with us, in the free and universal salvation of the gospel. J. B.

NORTHAMPTON.—On Sunday, Oct. 1st, two persons were added by baptism to the church worshipping in Kingswell-street, Northampton, on which occasion Rev. T. Stanion preached an appropriate discourse from our Lord's commission, Matt. xvi. 16. T. T.

LILKESTON.—In June, four believers were added to the church here by baptism; and in October, six others followed their example. C. S.

RAMSGATE.—On Lord's-day, Sep. 6th, two persons were baptized by the pastor of the church, after a discourse from, 'What mean ye by this service?' Great seriousness and order prevailed. They were both subsequently received into the church. J. P.

CONINGSBY.—On Lord's-day, Sep. 24th, after a sermon from Luke vi. 46, by our esteemed pastor, two young females were baptized by him, who were formerly scholars, and afterwards teachers in our Sunday-school. May we have many such additions. J. F.

MELBOURNE.—The first Sabbath in Oct., 1848, was a high day to the General Baptists here: at the close of the morning sermon, six persons were immersed in the presence of a large and attentive congregation. The pastor of the church conducted the service, and Mr J. Earp, one of the deacons, baptized the candidates; one of whom had been connected with the Independents, and another with the Wesleyans. The latter was convinced that the immersion of believers is the 'one baptism,' by a sermon delivered here on a former occasion, from the narrative of the cure of the Assyrian leper, 2 Kings, v. 9—14. The attendance of members and spectators at the Lord's supper in the evening was unusually large. To the newly-baptized an appropriate address was delivered, and having received the 'right hand of fellowship,' they united in the commemoration of our Saviour's death.

COVENTRY.—On Lord's-day, Sep. 3rd, three persons, one male and two females, were added to the church by baptism, after a sermon by the minister, from Rev. xiv. part of the 4th verse. In the afternoon the right hand of fellowship was given to them at the table of the Lord.

MISCELLANEOUS.

FORMATION OF A GENERAL BAPTIST CHURCH AT GRANTHAM, LINCOLNSHIRE.—Our friends generally will be pleased to learn that a General Baptist church has been formed at Grantham. And that with the smile of God resting upon it, there is every prospect of usefulness. On Monday, September 18, I

went over to Grantham, according to appointment, and had the pleasure of meeting with several christian friends, both from our own and other churches.

The afternoon service was conducted as follows:—Brother Bishop, who resides on the spot, and who is an occasional preacher, read the hymns. Brother Ewminhem, deacon of the Baptist church, Newarke, offered prayer. The Rev. Mr. Norgrove, Baptist minister of Newarke, preached an instructive and useful sermon, from Eph. v. 23, 'Christ is the head of the church, and he is the Saviour of the body.'

The friends to be united sat before the pulpit, when I addressed them for a short time on the voluntary nature of the duty in which they were about to engage, the importance of mutual christian charity, and of striving together for the faith of the gospel.

Thirteen friends stood up and cordially assented to what had been addressed to them; after which I gave to each the right-hand of fellowship.

There were two other friends present, but they have not received their dismissal. they will however unite with them, so that the church at present consists of fifteen members. I ought to have said, that four of the thirteen had been baptized the previous Sabbath; the Baptist friends at Bottesford kindly granting the use of their chapel, at the same time manifesting the kindest hospitality.

After the church had been formed, the Lord's supper was administered; brother Norgrove carried round the bread and wine. About twenty persons united in commemorating the Saviour's death.

The season was one of deep solemnity. Brother Hatton of Knipton engaged in prayer during this part of the service. In the evening I preached to the newly formed church, after which brother Norgrove gave an affectionate address to sinners, and concluded with prayer. There were about fifty persons in the afternoon, and about one hundred in the evening. The room where public worship is conducted will hold at least one hundred and twenty persons; one of the greatest discomforts connected with the place is, that it has a brick floor. I hope that our friends will soon be able to secure not only a more comfortable, but a more central situation. I was pleased to find that they had commenced a Sabbath-school, and collected nearly thirty scholars. The friends are united, happy, and zealous. Our brother Bishop who preaches to them, is much beloved and appears to be very useful. In early life he attended at Dover-street chapel, Leicester, and received his first serious impressions under your ministry. He left Leicester and went to Lichfield and Birmingham. He visited his friends at Dover-street, and was baptized, but never joined the church, having to return to Lichfield on account of his business. A

few years ago he removed to Newark, and became a member of the Baptist church; from thence he removed to Grantham, where meeting with several members of the Stoney-street church and friends belonging to other Baptist churches who were anxious to commence a cause in the town, our brother began to preach regularly, and his labours have not been in vain. Many a large and prosperous church has been begun under circumstances far less favourable. I understand that there are several other Baptists in the town, but they have not thought it right and proper to identify themselves with this infant cause; I trust they will be led to see their inconsistency--be men who will act out their principles and leave the result to God.

Nottingham, Oct. 1848. H. HUNTER.

LEEDS BAZAAR.—This bazaar was held during the second week in Sep. last, in the large School-room connected with our chapel. The beautiful articles and brilliant decorations, &c., presented an attractive display seldom surpassed; and the numerous visitors and purchasers, who crowded the room, exhibited the interest taken in the proceedings of this rising cause. Our highest expectations have been more than realized. The stalls were efficiently presided over by Mrs. Earp, of Melbourne, and the Misses Ibbotson and Sutcliffe, of Slack, in addition to twelve ladies from our own congregation. The ladies' committee present their cordial thanks for the very liberal, and in many instances, unexpected help kindly rendered. The proceeds hitherto received amount to upwards of £70.

COVENTRY CASE.—Our friend Mr. Peggs, visited Louth on Lord's-day, Sep. 24th, and obtained a public collection. He had said in correspondence he should be satisfied with £5., and the amount realized on Lord's-day evening was, £4. 19s. 11d. A few friends at Boston contributed £1. 2s. 6d.

THE HOME MISSIONARY REPORTS.

To the Editors of the General Baptist Repository.

DEAR BRETHREN.—The Association at Boston passed the following resolution:—'That the Secretary of the Association obtain written reports from all the districts of the Home Mission, and publish them in one pamphlet. The expense of their publication to be equally divided among the different districts.'

This united report not having been sent from the press, I may be thought to have neglected the duty which the Association imposed on me. In self-vindication I have to state that I lost no time in writing to the secretaries of each district for the documents

required. These were at length obtained. The Yorkshire Report was a *printed* one, and it was not deemed proper to incur additional expense in its re-publication; while *without it* the pamphlet would have been incomplete. The printer thought the expense of the united report this year would be greater than the districts would like to be charged, and advised that they should be consulted in the matter. After a little correspondence, it was judged that the better course would be, to prepare a condensed statement of the Mission for insertion in the Repository. This I now forward, hoping you will find space for it in the next number. Yours truly,

W. UNDERWOOD.

Maida Vale, London, Oct. 11th.

P. S. Permit me to add a line respecting another subject contained in the Minutes of the Association.

The Editors of the Repository were requested to publish in an early number of our monthly periodical the plans and rules of the 'Quorndon Friendly Society,' and of the 'Christian Mutual Provident Society, London.' Some of your readers have been expecting their appearance since reading the resolution in the Minutes, and will be obliged by their being printed without further delay.*

YORKSHIRE DISTRICT.

Extract from the printed report:—'After the lapse of more than eighty years since the constitution of the first General Baptist church in the Yorkshire district, we number but thirteen churches. Five of these were formed in the last century, so that we have only planted eight new churches in the space of fifty years. Three of these are of recent formation; two of them have no chapel; most of them were formed of members from other churches, and exist in comparatively small places; nor have they, excepting Bradford and Leeds, derived much aid from the Home Mission. In any county these facts would be humiliating; but in this, the largest in England, teeming with population, distinguished for its wealth, intelligence, and enterprise, we feel them to be deeply so. And to what extent are we now animated by the missionary spirit? Taking the number of our stations and the amount of our contributions as the criterion of this, shall we not conclude that our power of extension is very feeble, or that we are not exerting our full strength?'

Cash Account.—Receipts.

	£.	s.	d.
1847.—Mr. Ingham, Allerton	..	1	0
1848.—Birchcliff ..	..	7	15
		6	½

* We shall be prepared to comply with the wishes of the Association when the above rules are forwarded to us.—Ed.

Burnley .. ..	..	2	2	0
Halifax .. ..	..	1	6	6
Heptonstall Slack ..	..	15	0	9
Shore .. ..	..	1	0	0
Queenshead .. ..	..	1	14	6
Hebden Bridge, Mr. Garforth ..	..	0	5	0
		30	4	3½

Payments.

1848, March.—To the church at Leeds	20	0	0
June.— Ditto Ditto	9	6	3½
June.—Printing 500 Reports ..	0	18	0
	30	4	3

DERBYSHIRE AND CASTLE DONINGTON DISTRICT.

The station at Leeds, where Mr. Richard Horsfield labours, is considered to be more hopeful than at any former period. It is jointly assisted by this and the Yorkshire district. The principal support is afforded by the Derbyshire district, as the following accounts will show:—

	£.	s.	d.	
Ashby and Packington	6	18	0
Donington and Sawley	11	19	5½
Derby, St. Mary's Gate	21	11	9
Kegworth and Diseworth	2	10	0
Melbourne and Ticknall	16	11	11½
Mr. Newbury's Legacy	21	2	6
		80	13	8

Expended 98 12 8½

BARTON DISTRICT.

The cause at Coventry has fluctuated during the year, owing partly to the want of a settled minister. Mr. Lewitt has returned to his charge, and the reports respecting congregations and the harmony of the church, are now encouraging.—The efforts made by the committee appointed by the Association at Nottingham to relieve the cause of its pecuniary burden, have been crowned with much success. Many thanks are due to Messrs. Peggs, of Burton, and Crofts, of Wolvey, who have obtained about £90, in the shape of donations. The church at Coventry engaged to raise £40. for the same object.

Cash account for the year ending June 30, 1848.

Receipts.

	£.	s.	d.	
1847, June 30th.—Balance in hand	..	14	4	8
Sep.—Wolvey Collection ..	..	1	11	5
Nov. 27th.—Longford Collection ..	..	2	0	0
1848, Jan. 11th.—Barton ..	..	10	0	0
	£27	16	1	

Payments.

1848, Jan. 19th.—Interest on Coventry Chapel ..	..	30	0	0
Balance due to the Treasurer ..	..	2	3	11

LINCOLNSHIRE DISTRICT.

THROUGH the aid furnished by the funds of this district Home Mission the gospel has been regularly preached in several important neighbourhoods. Mr. Stutterd has continued his labours at Castleacre in Norfolk. Assistance has been rendered to the church at Peterboro', where the chapel is much dilapidated, and where the people are in perplexity as to the course they should take. Mr. D. Billings has returned to the church at Gedney Hill, and it is blessed with encouraging success.

Receipts.

	£.	s.	d.	
Boston, collected at Conference ..	..	1	10	0
Bourne .. ..	..	11	19	4
Coningsby .. ..	..	7	15	0
Fleet and Holbeach .. ..	..	1	8	2
Gosberton .. ..	..	1	18	6½
Gedney Hill .. ..	..	1	0	0
Long Sutton .. ..	..	1	5	0
March .. ..	..	2	5	6
Peterborough .. ..	..	1	18	1
Spalding, Mrs. Butters ..	..	1	0	0
Sutterton .. ..	..	1	5	0
Wisbech .. ..	..	12	9	5½
Balance in hand, 1847. ..	..	7	1	4½
	£52	10	5½	

Payments.

1846—Repaid Cash borrowed for Grant to Peterborough ..	..	3	9	2½
1847—Peterborough grant ..	..	15	0	0
Castle Acre ditto ..	..	10	0	0
Gedney Hill ditto ..	..	10	0	0
Stamford, Rent at ..	..	16	0	0
Postage, Carriage, &c. ..	..	0	17	0
	£55	6	2	
Balance due to Treasurer ..	..	2	15	6½

LEICESTER DISTRICT.

ASSISTANCE is rendered to the cause at Northampton. About £20. have been contributed the past year, being £10. less than in some previous years. Mr. T. Stanion, from the Leicester Academy, has commenced his ministry there, with a good prospect of success.

NOTTINGHAM AND LOUGHBOROUGH DISTRICT.

FOR the support of the Sheffield station, which continues to flourish, the following sums have been contributed.

	£.	s.	d.	
Broughton and Hose ..	..	3	3	0
Leake and Wymeswold ..	..	5	4	4
Nottingham, Stoney-street ..	..	22	16	6
Quorndon .. ..	..	5	7	3
Nottingham, Broad-street ..	..	13	10	0
Mansfield .. ..	..	1	6	4
	£61	7	5	

Payments.

Balance of last year ..	..	8	11	1
To one year's salary of Minister ..	..	77	10	0
Postage, &c. ..	..	0	1	7
Balance due to Treasurer ..	..	36	5	3
Interest on Balance ..	..	1	10	0

MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS.

MANY, many thanks, my beloved brother Goadby, for your last long, interesting, and truly welcome epistle. I wish I could make you an adequate compensation by any description equally vivid with the one you give of your visit to our transatlantic brethren; but of this I have no hope. I shall, however, occupy these pages by a short account of our visit to the car festival of Diga Pundi. We had about resolved to pay a visit this year to the far-famed shrine of Juggernaut at Pooree, but as we were out of our own district a good deal last cold season, and it was thought there would be comparatively few pilgrims at Pooree, we determined to renew our visit to Diga Pundi, where the largest festival occurs that is held in this neighbourhood. As travelling on horseback at this season of the year is out of the question, ever being liable to a deluging rain, and having no house to shelter us on arriving at our destination, we laid our dawks, that is, ordered bearers to carry our palanquins. About seven o'clock, on Saturday night, April 1st, these gentlemen made their appearance; but as we did not wish to start so early, they took off their clothes and spread them in the verandah, and lay down for a comfortable repose. A set of bearers thus stretched out would indeed present a novel spectacle to any one from home, if he could be just dropped down suddenly into the scene!

When the time for our departure arrived, after sundry shoutings and jostlings, we aroused the bearers, and then there was about half an hour's work at getting their eyes open and binding up their loins—their cloth is about four yards long, and little more than one yard wide. This is folded in one fold lengthways, slightly slanting it to the extreme opposite corner, and then a man takes hold of one end, stretching it out as tightly as possible, while the man binding himself applies the other end to his loins, and wheels round, dragging tightly every turn. They are obliged to assist each other. How strikingly this practice illustrates Luke xii. 35, &c. The masalchee, or torch bearer, has a flambeau nearly three quarters of a yard long, made of old rags, with an iron ferril a few inches from the end to be lighted, which is designed partly to keep the torch from unfolding itself, and partly to keep it from burning away faster than is necessary. This

he holds in one hand, and in the other a bottle made of skin, with an ear on each side, and a tube securely fastened into the mouth of the bottle. He receives his quantum of thick oil, about half a gallon, less or more, according to the distance he may have to go. Sometimes the oil does not hold out, and you are in a pretty fix if it happens to be a dark night and you are not near a village where you can replenish. This worthy masalchee holds his torch by his side, rather behind him, and always takes care to go on the windward side of your palkee, so that you have all the benefit of the smoke and smell his torch may emit, and these are by no means inconsiderable; and besides that, if there is not a breeze, the insects fly into your palkee, and swarm about you by scores. Of all the modes of travelling, none do I so absolutely hate as travelling in a palanquin. This, however, is not the case with all: some enjoy it.

About eleven o'clock we commended ourselves and those we were leaving to Divine care, and took our departure. As we passed through the town, almost all was perfect silence, and in every bit of a verandah, men and children, and in some instances women, were lying stretched out in state. One wonders how the people can live in the way they do! During the day they are pent up in their miserable huts, and at night they are fully exposed to the chilling damps, without anything of what we should call covering, while the effluvia from the filthy state of the roads is perfectly insufferable. If 'cleanliness is next to godliness,' it requires little discernment to perceive they have little of the latter by the entire absence of the former. They suffer much from rheumatism, fever, &c., which is little to be wondered at; the only wonder is, they do not suffer more. Though our christian villages are not always what we could wish them to be, yet in their worst state they present a perfect contrast to the best state of the heathen villages for cleanness and order. Several gentlemen and ladies have visited our little villages, going into every house, and have expressed themselves perfectly surprised how we could have brought the natives into such neatness and cleanness.

Shortly after the monarch of day had tiaged the horizon with his rising beams, we found ourselves at Diga Pundi. The morning air felt damp and cold, and the people were shivering. A host of young urchins

came running after us shouting, 'Here are the padre salibs. Here are the salibs who preach about a God without a form. Here they are. Here are Jesus Christ's people!' &c. In front of the rajah's house, and at the end of the large road, stood the rude, unfinished car, with a few carpenters on it, just ready to commence their last day's work for this season at the vehicle of the 'lord of the world.' This car-making business is a most shameful piece of oppression. The people are dragged from their villages, and made to work *volens volens*, and their only remuneration is a little food! When we reached our resting place, which was at the foot of some tamarind trees, we found our dear native brethren had just come up, and were seated on a block of wood perfuming the morning air with their fires.

The day was fearfully hot. Our palkees became heated almost like ovens. The shade was a very bad one, as the trees were small, and how we were to take our meals was a serious consideration. Inside the palkees we had heat and no air, and outside we were in peril from the scorching rays of the sun. Nor was that all; for in the trees which formed our only shade, a regiment of crows and baks, (a species of crane,) were building their nests, so that it was not most agreeable to be seated beneath them. Still, as the least of two evils, we preferred being outside. We spent a good deal of the day in conversing with numerous people who came to see us, or were passing by; and we cannot but hope some will remember the precious truths which they heard. For the most part they did not offer to oppose us, but one man more bold than his fellows blustered for a time rather loudly, but was at length obliged to confess that what we said was true, and theirs was all deception.

We felt anxious to get into the field of action as early as possible in the afternoon. Accordingly, when the shadows began to get rather long, we sallied forth into the town, whither our native brethren had gone a few minutes before. They had commenced preaching when we arrived, and were surrounded by an immense crowd of people. Brother Bailey went up to them, and as I was pressing through, he said, 'It's no use, brother Stubbins, we can't stand it!' The fact is, the sky was cloudless, and the glare was excessive. There was not a breath of air, and the crowd rendered it absolutely intolerable. We therefore hastened into the rajah's stables close to, and thus found a little shelter. The native brethren, too, were obliged to make an early exit, and wait with ourselves for a little further decline of the orb of day. We found it truly refreshing ever and anon to dip our pocket handkerchiefs in a pail of water, and lay them upon our heads, which seemed as though they

were on fire, though even the water felt hot. We felt shorn of all our strength and energy, and deeply regretted the prospect of being able to do but little among the thousands collected together. However, we resolved to do as much as we could, and when it became a little cooler, we took another stand on the top of a wall, about seven feet high. It was not so good a place as we could desire, being higher than we wished, but it was the best we could get, and indeed the only one in which we could do anything efficiently. Here we preached till quite exhausted. We were surrounded all the time by a large concourse of people, but their general indifference exceeded anything I had before witnessed. Nor were they less indifferent to their idol, for during the whole of the evening I did not see a single hand raised to salute the god, while every one was free to confess that the whole was a delusion. It was rather late when the idol was brought out and placed on his car, consequently, instead of being taken to the Gundicha temple that night, he was allowed to stand in *statu quo* till the next day, while the rajah and his attendants amused themselves during the evening by seeing a number of Khuuds dance and play at single stick. We distributed towards 3000 tracts, some of which would be carried into remote villages, and we humbly trust may prove to some precious souls the savour of life unto life. O it is saddening, affecting beyond all description to witness so many souls hastening to perdition, and themselves conscious of the fact. They readily acknowledge that they are going to hell, and that none of their gods can save them, and yet they are willing to turn a deaf ear and an hardened heart to the cry of sovereign mercy and the word of salvation which is sent to them. How dreadful is their infatuation! and yet, alas! it is not confined to those who 'in their blindness bow down to wood and stone,' for what is to us for a lamentation here, is so to you in a more highly-favoured land, where from their very infancy men are taught the way of life. Still our duty is clear, and it is as incumbent on us to 'preach the word,' as though souls were converted by every sermon and address we delivered; and we must not cease to cry unto the Lord day and night for the outpouring of his Spirit. We closed our labours for the day about nine o'clock, p.m., and about ten took our leave of our native brethren and returned home, where we arrived safely shortly after day-dawn on the following morning.

On the 11th we attended the festival connected with the return of the car, at Berhampore, but here as at the former place, the general indifference of the people was most striking. They evidently cared nothing about their idol, and the whole scene

forcibly reminded us of those degrading nuisances at home, called the village wakes. While they cared nothing for their gods, none seemed anxious for the truth. It is true many heard, but their indifference was most affecting. O when shall these dead live! Thou Almighty Lord hasten the time! employ thine own all-saving arm. Let our friends at home think about us more, let them sympathize with us more, and pray for us more. Let it never be doubted that God can hear in England and bless in India; and that it is in answer to prayer, that the richest and most abundant blessings of God are to be enjoyed.

Farewell, my dear brother, the Lord bless and prosper you a thousand-fold. Love to all the friends in Christ, from yours very affectionately in the Lord Jesus,

I. STUBBINS.

Berhampore, near Gangam, Aug. 3rd, 1848.

JOURNAL OF MR. J. S. HUDSON,

(Continued from page 480.)

The path to Ling fung was of a very picturesque kind. It led along the sides of the hills at some height above the extensive valley beneath. The numbers of women hastening to this efficacious and far-famed spot, were very far beyond what we had anticipated. The matrons and dames of Ningpo, Yu yaou, Isze ke, Funghwa, and of several other districts and departments, as they with wonderful perseverance and great self-torture, managed, in spite of the pain they must have suffered from their little feet, to toil up the acclivities of the road, presented a scene which we had not before beheld. The loathsome, filthy, and diseased beggars, that lined many parts of the path, considerably depressed any lively feeling I might have had by the view of the prospect around us. They sat by the wayside uttering plaintive cries, and 'ten thousand' blessings in a tone that was anything but reviving.

As we went up the high hill on which the Ling-fung monastery is built, an unusual and to us unexpected scene, presented itself. The pilgrims, (for such they really were) at the foot of the mountain, said to us, 'Do not go up yet; wait a little while. The San-pih-jin, (people from the north side of the hills) and Ching-hae-yuen-jin, (belonging to the Ching bae district, or people from the south of the hills) are fighting for the possession of the temple, that they may obtain the gifts of candles, incense sticks, and money in it.' This tale we saw acting before us. The top of the mountain in front of the monastery, was full of life. One

party advancing to the attack, and the other repelling it with stones and such other missiles as came to hand. The priest party in charge of the temple, were, after a very short struggle, defeated. They came tumbling and scrambling down the steep side of the hill, hotly pursued by the foe, who had prongs, matchlocks, sticks, &c. The *San pēh jin* fought more for love of the plunder than in hostility to the priests. We were the means of saving a priest, who ran to us for protection, as he was in imminent danger from a man armed with a three pronged pike. But such is the terror of a foreigner's name and presence, that when the pike man saw with whom the priest had taken refuge, he wheeled about and went in pursuit of some one else. The priest, as soon as he durst, continued his flight to the temple at the foot of the mountain. The Peak was thus left in the possession of the *San pēh jin*, the enemies of the priests. We prosecuted our ascent and soon reached the temple at the summit. We found it possessed and controlled by these men, armed in the manner I have described. We could not prolong our stay or examine the monastery in consequence of the disorder and riot which prevailed amongst the victors. We soon therefore stepped upon a stone and addressed them. However, the crowd was so excessive, and the noises in every direction so annoying, that we could hardly obtain a hearing. But we distributed tracts which they scrambled to receive. We hoped that, if read, they would make some amends for the shortness of our speeches. We were thus compelled to descend sooner than we anticipated.

We entered the temple at the base of the mountain, and found several of the affrighted priests consulting, as we supposed, on a plan to retake the upper monastery. They requested us to join them in the attack, and endeavoured to touch our pride and stimulate our courage, by recounting the prowess and bravery of foreigners; but we decidedly, though respectfully, declined to have any participation whatever on either side, for or against. In anticipation, perhaps, of our assent to their proposition, they brought tea in, and what I had not seen before, a basin of cold water, and a napkin to wipe the perspiration from our hands and faces. I recollected these words of our Saviour, 'thou hast brought me no water to wash my feet.' They did very kindly bring us water, and though not to wash our feet, still it proved very refreshing. After these attentions we both addressed a very attentive number of people, explaining to them, amongst other subjects, that we were not fighters, but peace-makers. We ended with the distribution of tracts, as usual, and then departed for the boats at Paou chang, where we arrived 'an

hungered,' which dinner speedily removed.

May 12th. It is eight *le* from Paou chang to *Seau pi*, where we have passed the night. Early this morning, after some trouble in procuring chairs, we left here for Tečn tung street, and not for the Tečn monastery which is a few *le* further. We crossed a hill, with a Leang ting, or refreshing portico on the top. Here their idolatry was as virulent and grossly prominent as elsewhere. In a niche of this portico was a gilt mud idol placed. A priest was in attendance, selling envelopes of papers which are to pay for their passage into the other world. I addressed the people, resting here on our return. Many were congregated, enjoying the pleasant cool breeze which blew through. They were very attentive. We proceeded down the hill into the valley, and at the village found one object for which Mr. J. took this journey, viz., to see the processes which tea undergoes. We were led in answer to our enquiries, into a low and insignificant cottage, where, immediately on our entrance, we saw one of those several ways by which the tea is prepared. But I will enumerate them in their proper order. 1st. The leaf is plucked from the shrubs by women and children, who are paid at the rate of four cath a pound. Each expert one is able to pluck twenty or more pounds in a day. Some care is requisite in plucking them. The tea shrub is an evergreen. The leaves which are on after last year's plucking, or which grew on after it, must be left on and not mixed with the spring buds, of which the finest tea is made. They are discernable from the old and full grown leaves by their colour. 2nd. The leaves thus plucked, are put into a boiler, a man turned the leaves with his hands and arms, and one woman tended the fire. The intention in thus baking them was, we are told, to crisp them, or to remove that elasticity in the leaf which is an obstacle to the folding process. This latter process, No. 3, we likewise saw performed. The general idea prevalent in England is, I believe, that each individual leaf is taken up and folded. If tea is examined, it will be found that scarcely any two leaves have the same appearance, which would not be the case if each leaf was separately folded. What we saw was as follows:—Four men stood at a table, two on one side and two on the other. The top of the table was made of cane, something like a closely plaited sieve. The leaves, which had just been brought in from the baking process, were laid in a large flat basket on the ground by the side of the table. The men then took a considerable portion and divided it amongst them into four parts. Each, then, with both hands rolled or kneaded his part on the table till the leaves were sufficiently folded. They

then mixed their parts together, and if any needed to be re-rolled, they repeated the operation. Any stalks too long, or old leaves carelessly put in, they throw out into a small basket close at hand. 4th. These partly crushed and partly rolled leaves, were then put on large flat baskets and dried in the sun. 5th. When partially dried, they are taken and again put into boilers, where the care taken in turning them is the same as in the 2nd process. The only difference is in time. One boiler full of the folded leaves is kept on the fire one hour, while those of the 2nd process are baked a very short period. Perhaps, however, there may be no dependence on this statement, except for their own boiler and fire. For other places where the making of tea is on a much larger scale, and boiler much greater, &c., the time will of course differ. The 6th. is the sieving of the tea, prepared as stated in no. 5. Those pieces of tea that will not pass through the sieve, are again roasted till they will. The 7th, and last operation is, packing it for sale. We have seen many bags of it on the way to Ningpo. It is generally kept in air tight cases for two years. It is then considered drinkable. We were told that the green leaves as brought from the shrubs, lost three pounds in weight by the manufacture, that is, four pounds of leaves only make one of tea; and in that which is sent to England, five or six pounds are lost to make one of tea. The tea which we saw making, was 140 cath (6d.) per lb. It may be drunk after two days, or two months, or on the day it is made, but after two years it is considered much better for the keep. Our enquiries about the variations of the green and black teas, ended in the same result, as is expressed in Mr. Murray's work on China, which is as follows:—'These two kinds are permanent varieties of a plant of which there is but one species, in the same manner as red and white grapes are permanent varieties and not distinct species of one plant, the *vinis vinifera*. All the differences in quality are occasioned by soil, climate, modes of culture or preparation, and the several periods at which the harvest is reaped.' His remarks on its value to the Chinese are quite true. 'The tea plant to the Chinese is, in a great measure, both in culture and use, what the aloe or agave is to the South Americans; what palms are to intertropical regions; and what coffee is to the Arabians.' It is their constant beverage. The consumption of tea in China is immense. If a man has visitors his best tea is presented; but for daily use common tea serves. Tea shops are very numerous. Tea in China is drunk without either milk or sugar. Much more might be said about it, but I must conclude.

May 13th. We arrived at *Muh tze yen*,

a lock on the *Tung tseen* lake, late yesterday afternoon. The *Tung tseen poo* is that lake about which some information has been already sent. It is many miles in circumference. The population on its borders is very great. A good view both of it and the surrounding country is obtained from the summit of some adjoining hills. We were hauled over one of the many locks which pertain to the lake, by windlasses of a very precarious and rude construction. We spent a night on the lake, much to our satisfaction. The temple by which we moored, *Yō gō meotou*, was occupied, besides the domestics, by six students and their Chinese teacher. These six young men have engaged the teacher for one year at least, as their instructor in the classics, and to give them such other information as will enable them to pass the examination and succeed in obtaining a degree. This is the main object for which they closet themselves in this retired spot. We conversed with them some time, and then retired to rest, when, as I have previously stated, we had a comfortable repose, after a somewhat tiring day.

This morning we rowed across to a large village called *Ying kea wan* (the *Ying* family's anchorage). Here we talked to the people, who rapidly collected around us, distributed tracts, answered questions both worldly and religious. The only anxiety they evinced, notwithstanding our exhortation was, in enquiring of us whether any English vessel had gone to attack the pirates or not. Pirates have lately become very formidable, and as most of their husbands are fishermen, their disquiet was great.

GOVERNMENT GRANT TO JUGGERNAUT.

India House, Sep. 27th, 1848.

Mr. Poynder rose to bring forward the motion of which he had given notice, on the subject of the annual payment to the Temple of Juggernaut. He held in his hand a large number of petitions in support of his motion, from Leicester, Nottingham, Newcastle-upon-Tyne, Boston, Gamston, Leamington, and other places. He requested that the petition from Leicester might be read by the secretary, which was accordingly done. He thought it right to say, that all the petitions were from members of the Baptist society. He was not himself a baptist, but he would remind the court, that to that society they were indebted for all the translations of the scriptures that had appeared in the oriental languages. He did not intend to do more by this motion, than recommend the matter to the consider-

ation of the court of directors. He thought they ought to abolish this payment, and make the priests of the temple of Juggernaut dependent on their own votaries. The honourable gentleman quoted the opinions of several eminent persons connected with India, in favour of the abolition of this payment; and observed, that all those who were best advised respecting the affairs of India, wished that it should be put an end to. He should be exceedingly gratified if he thought that these suggestions would meet with the favourable consideration of the court, because the question was one of very great importance and solemnity, and was entitled to their most earnest consideration. The resolution was as follows:—

That it appearing, that on the repeal of the pilgrim tax at Juggernaut, together with the abolition of the Sayer, the annual allowance of 23,000 rupees was awarded, in consequence of which the priests were precluded from collecting their ancient fees; and inasmuch as the separation of the British government in India, from all connection with the affairs of the temple, was the chief object of the despatch of Feb. 20, 1833; it be referred to the Hon. Court of Directors, to consider whether it would not be advisable to rescind the present annual allowance, and to permit the attendants of the temple to collect such fees as were heretofore received under the Maratta government.

Mr. Marriott seconded the resolution,

Mr. Sullivan believed that various suggestions had been made upon the subject, and it would be most desirable if this long ' vexed question' could be set at rest. He thought that the supreme government of India was the authority most competent to settle it satisfactorily.

The chairman observed that the subject which had been brought forward, had occupied the attention of the government of India and the court of directors. In their despatch, dated May 20th, 1826, it appears that the measure now suggested had not been approved; and in another letter dated June, 1846, the supreme government declared that they considered it inexpedient to alter the provisions of the act, which prohibited the collection of fees by the priests. It appeared to him, that the adoption of the suggestion would be a reverting to the old system, and that the granting permission to the priests to exact fees, would produce an effect, the very contrary of what he would wish, and would be a direct encouragement to idolatry, much more than the payment of the 23,000 rupees. If the priests were ever again permitted to tax the people, it would be attended with injurious effects, and he did not think that the supreme government would entertain such a proposition. Under these circumstances, although the motion

was merely one of reference, he thought it right to state his opinion as to what the result would be, and suggested that it should not be pressed.

Mr. Sullivan understood that this very pilgrim tax was still collected in all its plenitude, without any restriction whatever, and to a much larger amount than even under the Hindoo government.

Mr. Tucker said that the motion would go if adopted, to the restoration of the 'Sayer' duties.

Mr. Sullivan said it would not have that effect.

Mr. Lewis thought it would be most desirable, if practicable, to get rid of this payment, by allowing the fees to be again collected; if that plan was not contrary to the terms of their contract. The simple question was, could that be conveniently done? If the continuance of that payment did place them in an awkward predicament, and one which must be repugnant to the feelings of a christian government, was there no mode by which this payment might be got rid of? Might it not be taken into consideration, whether a sum of money should not be at once handed over to the temple, and thus get rid of this payment.

The chairman said, the payment was a perpetuity, and they could not well say that they would do away with a payment on consideration of certain fees and taxes, which they had taken away. Of course it was a question for the court to consider whether they would vote so large a sum of money as would be equivalent to 23,000 rupees per annum.

Mr. Sullivan,—It would amount to the very same thing.

Mr. Poynder trusted the directors would look into the question.—*Morning Herald*, Sep. 28th, 1848.

LETTER FROM J. POYNDER, ESQ.

South Lambeth, Sep. 30th, 1848.

MY DEAR FRIEND.—I sent you the 'Morning Herald,'—much the best report of the nonsense that was talked in the India House. The major part of the reporters never wrote. But if we waited for members of corporations, especially their heads, we should wait long enough. Generally speaking they have neither minds nor hearts of their own, and ask what other persons would like them to do, not what they ought to do. The petition from Coventry, and that from Warwick was too late; this comes of driving things to the last. The petition from Gam-

ston I suppose you left with the chairman, you should have brought it to me.

Pray get me all also you can, without reference to the court which has passed. I can use them all if I live, and set up the Baptists again as the best friends of India; but am ill reported on this head. You will judge what may be the result of this fresh beating; though I care nothing about it: I am in no way discouraged, and know not but that it may be decidedly for the best. I moved rather in deference to yourself and our India friends, than on my own judgment, though I should have been content to take the motion if I could. On the whole I think we have neither gained good nor harm. Going there cost me much, and I have not been out since. Remember me to Mrs. P.

Your's truly,
J. POYNDER.

MISSIONARY ANNIVERSARIES.

DERBY, *St. Mary's-Gate*.—The annual tea meeting of the Juvenile Missionary Society connected with the above place, was held on Monday, Sep. 4. It was a delightful meeting. The zeal manifested by our young people is truly delightful. From the report it appeared that the society numbers about 150 members, and that the amount collected from Sep. 1847 to June 1848, was £26. 15s. 6d, being an increase of £7. 8s. 7d. more than last year. A spirit of love and unanimity pervade the society.

BIRCHCLIFFE.—On Lord's-day, Sep. 10th, 1848, Rev. J. G. Pike, Derby, preached two impressive sermons in behalf of the Foreign Mission. On the Wednesday evening following, an interesting missionary meeting was held. The minister of the place took the chair. Revds. J. Crook, (P. B.) E. Bott, A. Sutton, and J. G. Pike, addressed the meeting. Mr. J. Pike, of Halifax, concluded with prayer. Collections, including what our female friends had collected, amounted to £11. 12s. H. H.

BURNLEY.—On Monday evening, Sep. 11 1848, a meeting was held in Ebernezer chapel, Burnley, on behalf of the General Baptist Foreign Mission. The meeting was addressed by our minister, Revds. J. G. Pike, of Derby; A. Sutton, missionary; W. Robertshaw, of Shore; and T. Penrose, (Primitive Methodist,) of Burnley. The chair was occupied by our friend J. Greenwood, of Irwell Springs, near Bacup. The collection amounted to £8.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 120.]

DECEMBER, 1848.

[NEW SERIES.

BRIEF NOTICE OF THE LATE MR. G. WILKINS,
OF DERBY.

*Extracted from a Sermon preached by the Rev. J. G. Pike,
Aug. 13th, 1848.*

ON an occasion like this the object of the preacher is not to extol the dead, but to benefit the living. Could millions unite in rendering honours to any one that sleeps in Jesus, to him their commendations and praises would be perfectly insignificant, if not quite unknown. It matters not now to our departed brother what we think of him, or what the world thinks of him; all that concerns him is what his God and Saviour thinks of him: but recollection of the faithful dead may benefit us, if we learn to be followers of them 'who through faith and patience inherit the promises.' * * * *

Our deceased brother, as far as can be ascertained, was born in the year 1773, and was seventy-six years of age when he closed his mortal course. His parents, I apprehend, were in humble circumstances, and I refer to this fact as an illustration of the goodness of God to him. His history bears witness to the truth

that 'godliness is profitable for all things, having promise of the life that now is, and of that which is to come.' He was apprenticed young to the late Mr. Drewry. A fellow apprentice was the late William Ward, of Serampore, one of the most distinguished of the Baptist missionaries. The latter was an elder apprentice, but both sought God, both entered early on the way of life and peace. Soon after the time when our friend became an apprentice, some ministers of our denomination began to preach in a room in Friar-gate, and afterwards in one in the Common-yard, behind the old Town Hall. God was with them: small as for a time was the congregation, feeble their means, and poor their adherents, yet under the divine blessing they advanced. Our friend soon attended with them, and then began to manifest his interest in the cause of Christ by cheerfully contributing to its support, though

his earnings were not large. In August, 1791, this church was formed by the baptism of nine converts, all of whom have finished their course. Of one I know little, the others ended their days in christian peace. On the 22nd of April, 1792, our deceased friend was baptized. He afterwards married Miss Mary Porter, of Breadsall, one of the nine who were first baptized. I know little of his history for several years after this period, as he removed from Derby. About the beginning of the present century he returned to the town, and on March 16th, 1802, reunited with the church, of which from that time he was a faithful, affectionate, and active member. For many years he sustained the office of deacon. On this occasion I chiefly intend to refer to a few particulars of what he was as a christian, but should observe that his religion was carried, as all true religion will be, into his worldly engagements, and his general intercourse with mankind. As a tradesman he was upright; as a master, kind, and concerned for the welfare and comfort of those in his employ; and as a husband and a parent, tender, affectionate, and much beloved.

In noticing a few traits of his character as a christian, it may be remarked that he loved the cause of the Lord Jesus Christ; and took more pleasure in its prosperity, than in the prosperity of any thing else. It is stated by those who saw most of him, that nothing seemed to give him so much pleasure as to see the cause of Jesus prosper, whether in our own or in distant lands. He expressed his interest in the cause by cheerfully contributing to various religious institutions. How important is it my friends, that all the members of christian churches should cherish this disposition. How sad it is to see those who have no such feelings, for we must believe that the cause of their sinful indifference

is, that they really have little religion, or none. They who love Christ, will love his disciples, and his cause, and with whatever section of his church they may be connected, will feel anxious for its prosperity, and will strive to promote its interests. Our friend manifested his interest in the cause of religion, when the purchase of these premises was proposed, with the design of making the building what it now is. A few friends met and conversed on the subject, he was one of them, and he and they proposed a liberal contribution. This prepared the way for the public meeting, when many, though not possessed of equal ability, manifested equal liberality, and expressed their desire that this place should be purchased, to be changed as it has been, into a spacious house of prayer.

Our departed brother was a lover of peace. He always strove to promote peace. His desire that peace should dwell in the church, and among its members, was manifested if anything like strife or discord threatened to arise. Christian friends, cultivate this spirit, forget not that your Lord says, 'Blessed are the peace makers: for they shall be called the children of God.'

One characteristic of our brother was his love to the house of God. He loved it and loved its services. For many years I always expected to see him at meeting thrice on the Lord's-day. That was his practice I think during more than thirty years of my ministry in this town. If we are followers of Christ, we shall love the house of the Lord, and like the Psalmist, esteem a day spent in his courts better than a thousand days elsewhere. He also manifested his love to the house of God by his early attendance. He was usually here when worship began. It is very unseemly for christians not to come to worship God till the former part of the service is gone through, instead of being present when the solemn

service begins. Such a habit is a sinful habit. When persons *cannot* come early to wait upon God, it is better to come late than not at all, but it is to be feared that late attendance at the house of God, in nineteen cases out of twenty, is rather the effect of carelessness than of necessity. I would that all our friends might in this respect, imitate the example of our departed brother.

Another trait in his piety was a lively sense of the goodness of God. He ascribed all his worldly mercies as well as all his spiritual blessings to his God. He looked back on the years that were passed, and saw them crowned with mercies. An encouraging portion of worldly prosperity had attended his exertions, and numerous were his comforts. But he took not the honour of this success to himself. For all his temporal mercies and all his spiritual blessings he considered himself as indebted to the Lord, and gave him the praise.

Another trait in his character as a christian, was the delight he took in the word of God. As that guided his conduct, so it was the subject of his daily meditation. Perhaps no day ever passed without his reading a portion of its sacred pages. This delight in the scriptures is essential to a life of piety. The word of God furnishes food to the soul in any circumstances in which a christian can be placed. Those who love it most will, as to their spiritual interests, prosper most; and be the most consistent and happy christians.

Doubtless the pleasure that our deceased brother derived from the scriptures was increased by his placing much reliance on the promises of God. On them he rested with cheerful confidence. The scriptures say, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' In the promises of God there is everything to fill the soul with peace and pleasure. But often that

peace is weakened, and that pleasure lessened by the inroads of distrust. Too often may many a christian pray — 'Lord I believe, help thou mine unbelief.' Would you be peaceful christians, then trust your God; trust all he says. Every promise is sure. Heaven and earth shall sooner pass away than one promise made by Jesus fail.

Our departed brother passed many years on earth: but time swiftly flies, and the longest course of years soon reaches its end. At length he reached his last year. Last February his health was nearly as usual, and he was anticipating being present on the first Lord's-day in March, at the baptism of his grandson, and his union with this church, an event which afforded him great delight. But the week before the solemn services he anticipated, illness seized him; he was confined to his house, and death seemed at hand. Some relief was obtained, and once or twice afterwards he reached the house of God; but again he grew worse, and became confident that his course was nearly ended. Now he possessed feelings akin to those of the aged Simeon, and in peace looked forward to his departure. On one occasion he observed that in looking back upon the past, he had great cause to be thankful for what the Lord had done for him and his family, both in spiritual and temporal things. He had seen his son that was 'trained up in the nurture and admonition of the Lord,' first a member and then a deacon of the church to which he had been so long united. He had seen his elder grandchildren become members of the church, and teachers of the young in the way of peace. 'I have many mercies,' he said, 'I have lived to see more accomplished in the church, and in my family, than I expected.' He 'had nothing to do now,' he affirmed, 'but to resign himself into the hands of his gracious God and Saviour, who had such a

claim upon him.' He looked to Jesus as the sole foundation of his hopes, and said, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' On another occasion he said, 'I feel convinced that I shall not long be with you, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever," I have committed my soul into the hands of the dear Saviour, and have nothing to do but to die.' How desirable it is, my friends, that you should be able to say at last, 'I have nothing to do but to die.' How great a blessing to be brought into that peaceful and ready state! But O consider, there is but one way in which this good can be found, and that is in having your souls committed into the hands of that kind Saviour whose blood cleanses from all sin, and whose presence cheers the separating spirit. At another time, when referring again to the Lord's goodness, he said, 'When I look back on the Lord's goodness to me and my family, I have great cause to bless him and to trust him. All I wish you to do is to pray that I may bear my afflictions with patience. I know that the Lord will not lay upon me more than he will give me strength to bear.' At another time he mentioned his hope of meeting beloved friends in heaven, that were gone before, and he said, 'Especially the dear Saviour, whom I shall see as he is.' At different times he referred gratefully to the tender attention of his daughter. Latterly he sunk gradually, and said little. Three days before his departure, he said, 'I want to die.' The next day he was heard repeating, 'All, all,—Christ is all, said a friend, 'Yes,' was his ready reply. The day before he died, it was observed to him, that his course would soon finish. In a very low whisper, he answered, 'When he pleases.' He said he felt no pain,

'The Lord was very good.' To a question, whether he felt comfortable in mind, he answered, 'Yes, very comfortable.' At the moment of his death his grandson was with him. He opened one eye, the other was paralyzed, looked upwards,—a singular and expressive smile overspread his countenance, and immediately his spirit departed. How blessed is it thus to die in Christ, to have such sweet peace in life's last solemn hours! I must close—may it, my friends, be your concern to walk with God, to live to Jesus, and he will then be with you at the last, and cheer your dying moments.

The subject and the facts stated should be instructive to all, but there is one class to whom for a short time I would turn. I mean young men. To you the subject and the course of our departed friend, furnishes a most instructive lesson. In his case, godliness proved profitable for this world, as well as for that which is to come. He was in low circumstances, but he sought his God while young, and then he sought union with the church of God. He had but little of this world's goods, but of that he contributed liberally, to support the cause of Christ, and God blessed him: he became an industrious workman, then a successful tradesman. The Lord prospered him, and gave him much good, and crowned him and his family with blessings. He enjoyed many temporal mercies through many years, and then departed in peace, to enter into rest. He was useful, respected, and beloved. See my young friends the importance and excellence of early religion. Young men, suppose that our departed brother instead of giving himself up to God, had indulged in the sins and follies that many young men follow, how different would have been his course, and how different its end! Probably thirty or forty years ago, he might have been in his grave, cut down as a victim of youthful sins, and what

is far worse than even this, his soul lost for ever. But suppose this had not been the case: suppose, without being vicious, he had lived only careless of the Saviour and religion, then what would have been his state? The blissful hopes of the gospel would not have cheered his advancing years. He would have lived seventy and six years without God and without Christ; and with the sins of seventy six years upon his soul, would have gone to meet his God. It is awful to die in sin young, but more awful, when laden with the sins of more than three score years and ten. And had this been the case, how different would his state at this moment be from what we believe it is,—he would have been in hell instead of heaven.

Vast as the difference would have been to himself, it probably would have been not less painful in reference to his family. Instead of learning from him the way of life, they would have learned the way of death; instead of rising up to tread in the steps of a pious parent, and to inherit comforts derived from him, his example would have taught them to slight the only Saviour; and probably sin, poverty, and distress, would have been

the only inheritance received from him. O what a blessing it is to his descendants, that he sought God in his early days. The relations of our departed friend need not consolation from me now. You know, beloved friends, that he is gone to a better world. You hope ere long to join him there. Be faithful unto death, and that blessedness will in a little time be yours.

And now once more, let me remind you all, that you too must die, and pass away into the eternal world. All must depart, ready or un-ready. You may enjoy the good of being found in peaceful readiness, or you must go unblest; but you must depart. Nothing but Christ can cheer a dying hour; nothing but Christ as yours. Not Christ heard of, nor read of, but Christ received, welcomed, depended on, loved, followed. O seek him while he is waiting to be gracious! And you who are members of this church, pray to gain lasting benefit from the decease of the aged friend you have known and esteemed so long. Be ye not slothful, but followers of them who through faith and patience, inherit the promises.

WHAT OUGHT TO BE THE INFLUENCE OF THE CHURCH UPON THE WORLD?

BY REV. T. GILL, OF MELBOURNE.

(Continued from page 484.)

THE former article was intended to describe the *kind* of influence which the church should exert on the world; and at the close of that article its readers were requested to consider seriously the following query:—How shall the combined influence of the church be brought to bear effectually upon the world? In entering the wide field which that question opens up before us, we shall find it difficult to circumscribe our range, so as to keep within reasonable limits.

The character of the church, as a whole, will accord with the character of her individual members; and if the above-named object be attained, there must be personal consecration and individual holiness. Inconsistent christians cannot constitute a consistent church. Worldly, lukewarm, and carnal professors cannot, in the nature of things, however organized, be a spiritual, holy, and zealous community. Nor have we any faith in wholesale reformations. No general

resolutions of amendment, however unanimously they might be agreed to, would be effectual in raising and purifying the church, unless those resolutions were followed by personal reformation. Every man should understand his own position and responsibility—be fully persuaded in his own mind—know what he believes, and why he believes it—take care to cherish scriptural principles—to wear his own colours—know his own captain and comrades—and never to fraternize with the enemy. Whilst deeply anxious to be correct in his creed, he should be as anxious to shine in the beauty of holiness, and to exemplify his christian principles in his uniform deportment. Religion will bear the light. If it suffer, it will be from being ‘put under a bushel’—from being concealed. Our gracious Redeemer never intended the glorious and expansive principles of christianity to be shut up in a cloister, nor enshrouded in a nunnery. Every real disciple of Christ is a child of the light and of the day, and to each one the exhortation is directed; ‘Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.’

Among the friends of Zion, there should be union—in feeling, in desire, and in effort. In almost all great enterprises, combination is an essential element of success. One of the most prominent features in the aspect of our country in the present day is, the spirit of enterprize, social, commercial, and scientific; and in connection with that spirit of enterprize, what an astonishing development there is of the principle of combination. We see it in railway, shipping, emigration, building, and banking companies—in firms and leagues, institutes and corporations, in clubs and societies without number. Nor can we look at the nature and magnitude of that great enterprize in which the church is engaged, without discovering the necessity of combination. The union of christians is de-

manded by Scripture precedent, is in strict accordance with enlightened reason, and sanctioned by the uniform practice of civilized men. ‘Kindled coals, when heaped together,’ says an old divine, ‘afford a lasting heat; but when separated, soon go out.’ ‘If one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.’

Every true christian, therefore, should be strictly identified with a christian church; that he may amalgamate his light, heat, and power, with that of other christians, and that their combined influence may be brought to bear upon the world. These churches, lawfully constituted, and scattered over the face of this and other countries, will form so many moral citadels to shield the interests of Immanuel’s kingdom; so many stars, to beautify the moral firmament; so many lamps, deriving vitality from the Sun of Righteousness, hung up in this dark world, to irradiate the surrounding gloom, to guide the bewildered, and to reclaim the lost. Let the sons of God be individually holy, spiritual, and zealous, and let the principle of christian union be correctly understood, and practically carried out—then will the church appear ‘clear as the sun, fair as the moon, and terrible’ to her enemies ‘as an army with banners.’

Christians, in their united capacity, should be governed by wise laws, and manifest towards each other a kind and amicable spirit. The constitution of congregational churches harmonizes with New Testament precept and precedent; and, whilst each one of those churches is governed by the same laws, aims at the same objects, and acknowledges the same Head—their united influence on the world will be powerful and beneficial. But the members of voluntary churches have more liberty than those of other churches, and consequently are more powerful for good or for evil. They should clearly understand their duties and responsibilities. In their

individual capacity all christians are equal; when organized into a christian church, they are not so. The mistake into which many christians have fallen on this point has been most baneful in its influence. In a wisely-governed church, it is the duty of some of its members to lead—it is the privilege of others to follow.

'Order is heaven's first law, and this confess'd;
Some are, and must be, greater than the rest.'

The church of Christ is an organized community, with its laws, officers, privileges, and obligations; and the idea of literal equality amongst all its members, is contrary to the lessons taught in the movements of the heavenly bodies, in the history of nations, the constitution of families, and in the general testimony of Holy Writ. If the church is to be successful in her efforts to subjugate the world, her friends must observe the laws of social obligation, each one move in his own appropriate sphere; all be willing to work, and all at the same time, and thus 'strive together' for the propagation of the faith—be as the 'heart of one man.'

When the son of Vespasian besieged Jerusalem, the Jews within the walls were in a high state of commotion among themselves. It is true they combined their forces against the common enemy, when the attack was made upon the city; but as soon as Titus had been repulsed, they cleared the ground and went to war against each other, thus weakening each other's strength, until their enemy gained an easy victory. And, if the spirit of peace and brotherhood is not cherished within the walls of the church, whilst that church is engaged in conflict with the world, the victory, if not finally lost, will be deferred to a much later period.

What an interesting object is a united, harmonious, working church, whose members endeavour to outvie each other in holy activity, and in spiritual benevolence. There is a picture of moral beauty—there an agent

that will tell, under God's benediction, on the spiritual destinies of a fallen world. In the attitude of such a church, stands out prominently, the star of hope. But a small, quarrelsome, self-willed, and lawless company of persons, professing to be a christian church, who are continually jostling against each other, and like a rope of sand are shaken to pieces by every gust of wind, is an object which, by every enlightened believer should be viewed with pity or contempt. Do they direct our attention to such an object, as a specimen of congregational churches? We say, No. It is merely an empyric attempting to minister remedies for the woes of fallen man—a poisoned arrow, which the enemy will seize and shoot into the camp of Israel. Did we believe that such disorders as those referred to were the inseparable attendants of spiritual liberty, we should long to see that liberty curtailed, as we would rather submit to a decree of despotism than live amidst the terrors of anarchy and confusion. But it is not so. Such evils have existed, and their influence has been fearfully pernicious; but they are remediable: and the time must come when, in connection with congregational churches, they shall no more appear. It is from such abuses of liberty that arguments are drawn favourable to ecclesiastical despotism. Such cases are quoted to sustain objections against the scriptural constitution and government of the church; and to such abuses the infidel directs the finger of scorn, when he is holding up to ridicule the grand projects of the church for the conversion of the world.

The institutions of the church should be adapted to the wants of the times. We do not mean by this that her constitution and positive ordinances are to be modified and altered so as to meet the ever-changing tastes and whims of society. The model of the church has been sent from heaven, and none but he who gave it has a right to change it. The principle of

progressive development, so highly lauded by a certain class of religionists in the present day, if applied to the positive institutes of our holy religion, would lead us back to Rome; for it is on that principle that the 'mother of harlots' tries to justify her fearful innovations and idolatrous dogmas. The constitution and positive ordinances of the church are fixed and unalterable. The law and testimony are so simple and conclusive, that to deviate is to rebel. But in her subordinate institutions and her moral efforts she is allowed to take a wide range.

The christian pulpit is still the leading bulwark employed in the defence of christian institutions—an indispensable agent in the church's aggressive movements; and if the church is to adapt her institutions to the exigencies of the times, she must carefully consider and promptly meet its claims. Not only should she look out for and encourage the budding talent of her youthful sons; she should generously sustain those institutions which are designed to furnish the youthful minister with valuable knowledge; to improve his qualifications; to expand his intellect, and discipline his mind. There was a time when uneducated men wrought wonders in the name of the Lord; and many whose minds have not been highly disciplined are usefully employed in cultivating the moral wilderness now. But a change has come over vast portions of society. A large number of gospel-hearers are reading, intelligent, and educated men; and in preparing to meet the claims of the pulpit, this important fact should not be overlooked.

The church should have her home missionary societies, to meet the claims of the destitute districts in our country; her foreign missionary institutions, to supply the necessities of heathen lands; her Sabbath and day schools, to meet the wants of the rising race; and other local societies, suited to her position and capabilities. These institutions should be

moulded on the best principles, brought under the influence of wise and judicious arrangements, and supported uniformly and liberally. In these matters the church might receive valuable lessons from the school of commercial men. 'The children of this world,' in many of their plans and proceedings, 'are wiser than the children of light.'

Prejudice often operates unfavourably here. If the church would bring the whole weight of her influence to bear upon the world, she must never object to an arrangement because it is new nor because some other denomination of christians has adopted it, nor because it has been abused. The wondrous success of hell-born schemes and pernicious principles is frequently attributable to worldly wisdom, displayed in judicious arrangements, and in united and energetic action. Whilst the church, therefore, prayerfully guards against pernicious arrangements and worldly schemes, let her try to outstrip the emissaries of darkness in the wise superintendence of her moral machinery.

There should be fervent prayer for the blessing, and an humble dependence on the Spirit of God. Of what use would be the efforts of the husbandman, without the refreshing showers of rain and the life-giving beams of the sun? Of what practical service the most beautiful and perfect machinery, without the propelling power? And what would be the influence of the church's labours, however excellent and well-adapted, without the Spirit and blessing of the Lord? 'Paul planted—Apollos watered; God gave the increase.' 'Not by' human 'might, nor power, but by my Spirit, saith the Lord of Hosts;' and 'for all these things will I be enquired of by the house of Israel, that I may do it for them.'

It has been stated as a fact, and the philosophy of the fact deserves the careful attention of the church—that the multitude of the disciples, met together, 'with one accord in one

place,' for *ten* successive days, immediately preceding the day of pentecost, when three thousand persons under one sermon were brought to the knowledge of the truth. Christ intercedes for the church—the church is the intercessor for the world; and if all the disciples of Jesus were sincerely and earnestly engaged in their legitimate vocation, how soon there would be a manifest improvement in the moral condition of our race. But where is the church that is composed of praying men and women, who habitually, in their closets and at the domestic altar, plead with the merciful God for the conversion of our sinful world? If prayer-meetings are 'the pulse of the church,' what are the indications of that pulse, in regard to the spiritual health of many of our churches? Is it full and regular in its strokes, or is it feeble and intermittent? God will bless and prosper a praying church. But we are acquainted with no scriptural principle on which we can expect spiritual success, apart from the condition of believing prayer. When the church collectively becomes a praying church—takes care to sanctify all her efforts by the spirit of supplication—is as anxious to secure the down-pouring of the Spirit on the preached word, as to obtain an efficient agent to proclaim it; then her adversaries will be driven back, her spiritual arms will be successful, and her converts numerous as the drops of morning dew.

Is the church, then, now prepared rightly and successfully to influence the world? Does she occupy her proper position, and does she know what is required from her? Do her members shine in the beauty of holiness? Is her moral aspect calculated to reprove the unbelief, the selfishness, and the cupidity of men? Is she making aggressions on the kingdom of darkness? Does she evince a spirit of holy ambition, of self-devotion, and self-denial? Is her ministry an evangelical, earnest,

and faithful one? Do the sparks of fervid piety and living zeal emanate from her pulpits so as to illumine, warm, and stimulate the occupants of her pews? Do her ministers illustrate and recommend in their lives the doctrines they propound with their lips? Are they, in their personal habits and domestic management the patterns of all that is chaste, seemly, holy, just, and good? Are her deacons and other officers men of consistent piety and sterling worth, whose activities are calculated to promote the minister's comfort and usefulness, and the church's peace, purity, honour, and prosperity? Are they full of faith and the Holy Ghost? Do they exhibit the mind of Christ? and are they solicitous to discharge all the duties of their office without ostentation, with promptitude, and fidelity? Are her members united in feeling, heart, and effort? are they consistent, 'adorning the doctrine of God our Saviour?' and are they, in their collective efforts, governed by wise and scriptural laws? Are her institutions, in their nature and number, adapted to the necessities of the times? and does the dove of peace hover over her assemblies and sanctify her deliberations and decisions? Is the church in her spirit, arrangements, and activities, what she ought to be? and what she must be in order to succeed in her mission to the world?

May the foregoing questions be carefully considered by every christian whose eye may rest upon these pages. Let it be remembered that 'influence' is a talent we all possess, and that for its use or abuse each one of us must render an account to God. 'How serious is *my* responsibility,' may every professor say. 'What has been the character of *my* influence, —as a parent—a child—a master or servant—a minister, a deacon, or a Sabbath-school teacher? Is the world better for what I have done, or worse for what I have left undone? Have I 'done what I could'—in instructing

the ignorant, admonishing the careless, supporting the cause of Jesus, and in seeking the peace and prosperity of Zion?

The ultimate triumph of the church is as certain as the truth of the Bible. The history of the past foreshadows it—the predictions of Holy Writ describe it—the precious blood of the Lamb demands it; and if the christians of this day will not struggle for it, God will raise up other agents, and confer the lasting honour upon them. ‘O thou afflicted, tossed with tempest, and not comforted,’ ‘the circumference of the globe is to be the circle of thy domain, and all nations are to be thy subjects.’ ‘The Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy sons shall come from afar, and thy daughters be nursed at thy side. The abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee.’ Can we look believingly at this result of the church’s influence, and not be induced to nerve our arm for the conflict? Deprecated be the apathy of that professed disciple who can contemplate such a consummation and remain quiescent. Let us ascend the hill of Calvary, and from that ele-

vated spot look over the field which invites the efforts of the church. There let us renew our resolutions and our vows; think of the sacrifice and love of Jesus our Lord—of our obligations to Him, who for our sakes became poor—of the design and extent of the atonement—the provisions of the gospel for a fallen world—the number and worth of human souls—of death with all its solemnities, hell with all its miseries, and heaven with its glories; above all, let us look forward to the day when this earth shall be adorned with millennial beauty, and Jesus shall be crowned ‘Lord of all!’

Hasten, ‘O righteous Father,’ the happy day! Arise, and plead thy own cause. Come, Lord Jesus, come quickly! Spirit of light, of life, of power, descend and arouse thy church from her slumbers! O thou triune Jehovah,

‘Whose ear the winds are, and
The clouds the dust that wait upon
Thy sultry march, when sin has mov’d thee
And thy wrath is hot—Visit the earth;
In mercy now descend, propitious
In thy chariot pav’d with love;
And what thy storms have blasted
And defac’d, for man’s revolt,
Now, with a smile repair!’

THE UNPRAISED,

AN EXERCISE ON 1 COR. CHAP. xi. VER. 17.

THE office of a reprover is not a covetable one. To a benevolent mind, it is far more agreeable to commend than to censure. It requires great wisdom to determine the amount of blame which any one has deserved, and the mode in which the censure should be administered. Nor is there less need of courage and conscientiousness faithfully to perform so unpleasant a duty.

This duty frequently devolved upon him who had ‘the care of all the churches.’ The early christians were not blameless and immaculate. They

did not learn the doctrine of the Lord with all the docility and diligence which were requisite. The truth they did understand and acknowledge was held in conjunction with much error. Their character was defective in spirituality, and in some of their actions ‘they walked not uprightly, according to the truth of the gospel.’ The Corinthian church seems to have been particularly defective and irregular; and the utmost honesty and fidelity were demanded, on the part of the apostle, to point out their deficiencies, and to censure their disorders. It was pain-

ful to him to complain of them : he would rather have written in an opposite strain ; and what his sense of duty compelled him to write, he spoke not to *shame* them, but, as his beloved sons to *warn* them.

In the passage now selected, he refers to their abuse of a christian privilege. They did not neglect to come together, but they derived no advantage from their convocations. On the contrary, they did each other harm. They met 'not for the better, but for the worse.' And in this Paul could not praise them.

Now it may perhaps be truly declared concerning us that in some of our social interviews as friends, and in some of our religious meetings as professing christians, we come together not for the better, but for the worse. The foolish talking and jesting in which we indulge ; the back-biting and evil-speaking into which we are betrayed ; and the worse than idle colloquies into which we are drawn, when we meet each other accidentally or by appointment, render these social interviews detrimental rather than useful. But let us consider the apostle's declaration in its application to our assemblies in the house of God.

If we come together there, without having some specific object to accomplish, we shall be likely to assemble for the worse. To act without having an object in view, is in any case unworthy of a rational being. A mere animal may act capriciously and at random, or may submit to the arbitrary will of its ruler, without reflection and without motive. But we are not to be 'as the horse or the mule, which have no understanding.' Our pre-eminence over the beasts of the field is to appear in our acting wisely, and with a proper design. And in reference to ordinary things, we are to propose to ourselves the accomplishment of a specific object. This is yet more necessary in reference to the things of God. If we observe Divine ordinances, we ought to know why we do

so, and to be able to tell *what we mean by the service*. But are there not many attendants at the house of God who are unable to say what it is they come for ? Like the mob that rushed into the theatre of Ephesus, some crying one thing, and some another, while the greater part 'knew not wherefore they were come together.'

It is certainly pleasing to see a long train of people enter a christian sanctuary. They are then nearer the ways of righteousness, and God may reveal himself to them, and 'teach them to profit.' The most formal and unreflecting attendants on Divine worship have sometimes felt the power of the Word ; have been smitten with a sense of guilt ; have been convinced of all and judged of all ; and have been ready to fall down upon their faces and worship God ! But such cases are not very common. Usually those who come with minds void of thought and of any settled purpose prove to be 'forgetful hearers.' Not giving earnest heed to the things which are spoken, they let them slip. And thus deriving no benefit from our public services, their moral state becomes 'worse.' They cannot 'turn away their ears from hearing the law' without incurring the greatest guilt ; nor 'despise the words of the Holy One of Israel' without exposing their souls to the most imminent peril.

Those come together for the worse, who assemble for an *improper* purpose. And there are various ends for which persons have been known to come to the house of God which are palpably wrong. Some have come to be amused and entertained. All they desire is to be pleased with what they see and hear : and their object is attained if the preacher be chaste in his language, polished in his style, and eloquent in his delivery. Others find their gratification in what has the appearance of originality. Eccentricity in a preacher is sure to find favour with the populace ; and it is undeniable that the men who have been

most followed, not only in our villages, but in our towns and cities, have not been the most 'learned divines,' the most 'serious' preachers, or the most 'holy men of God.' They have been the pompous rather than the profound—the voluble rather than the accurate—the witty rather than the wise—the men of quaint and even vulgar words rather than of that 'sound speech which cannot be condemned.' In most of our Sabbath assemblies, some may be found who come to cavil at what they hear. They have no idea of being profitted by the ministry. They are too wise in their own conceit to learn anything; too excellent to suffer the word of exhortation; and too self-sufficient to need our help. Their prototypes would be found among certain of the Pharisees and of the Herodians who attended Christ's preaching with a view to 'catch him in his words.'

Again, Do not those resemble the unpraised Corinthians who come together to subservise some selfish and secular purpose? A man is concerned for his reputation, and he thinks one means of promoting it will be, to give an occasional if not a constant attendance at a place of religious worship. Another wishes to acquire or extend a connexion for purposes of business, and he makes his appearance at the sanctuary to attract the notice and get the custom of certain families worshipping there. A third party is anxious to form an alliance with a particular member of the congregation, and he frequents the chapel to 'worship the creature rather than the Creator, who is blessed for ever.' These are 'the sinners in Zion,' who may well be 'afraid'—'the hypocrites' whom fearfulness will ultimately surprize, constraining them to ask, 'Who shall dwell in the devouring fire, and the everlasting burnings?'

We may name another class not entitled to praise in their coming together. It consists of those who having a right object before them do not

pursue it in a proper manner. There is a want of *regularity* in their convention. They are often missed, for their places are empty—I Sam. xx. 18. Some are like the volatile bird that wandereth from her nest, or the vagrant sheep that prefers a change of pasture. Variety may benefit as well as gratify the christian. A visit to another sanctuary, and the hearing of other ministers occasionally, may do good. Still, *one house of God* should have our decided preference and our stated presence. The chosen spot should be regarded as our home; and in that home we should perform our spiritual duties—partake of the provisions which God supplies, and enjoy the rest and the refreshing which he assigns. Irregularity in public worship is not only unbecoming, but baneful. Yet while we duly observe the appointed seasons of united worship, we may fail to 'receive the blessing from the Lord' by our improper conduct in his house. 'Keep thy foot when thou goest to the house of God.' 'Take heed how ye hear.' 'Holiness becometh thy house for ever.' A heavy responsibility rests on those who lead the worship and conduct the service. If they are indelicate—not 'well-instructed'—not 'thoroughly furnished'—not 'apt to teach'—their exercises may be unedifying, and even detrimental. But should they be otherwise, their ministerial efficiency can neither insure the benefit nor obviate the injury of the people. In their prayers they may ask for all things which are necessary for the body and the soul; and in their preaching they may 'keep back nothing that is profitable,'—yet if those for whom the intercessions have been made do not themselves 'wait upon the Lord;' and if those who have been appropriately addressed do not 'receive the word with all readiness of mind,' and with meekness of spirit—the coming together will be 'not for the better, but for the worse.'

Let the reader resolve to have no

fellowship with these *praiseless* persons. Do not forsake the house of your God; and when you go to it, worship him in the beauty of holiness. Go to the sanctuary to pray; and watch unto prayer so that you may prevail. Go to be instructed in the way of God more perfectly; and when there, let your determination be, 'I will hear what God the Lord will speak.' Go to have old truths revived in your recollection, and re-impresed on your heart. You may know the doctrines of the gospel, and be established in the present truth; yet you may need to have your mind 'stirred up by way of remembrance.' Go to assist in maintaining the worship of God, and in providing the means of grace for the spiritual benefit of others. You must not look wholly on your own things, but also on the things of others. If *you* do

not need instructing, warning, and encouraging—others do. And it is a serious hindrance to the prosperity of a church when any of its members forsake the assembling of themselves together, under the idea that they have no personal benefit to derive from coming together. It is, moreover, greivous to hear a minister complain- ed of for preaching so much to the unconverted—to the inquirer—and to the young disciple, while he is accus- ed of neglecting to feed the more ad- vanced believer. Mingle not with such murmurers and complainers. Rejoice if you have a pastor who is anxious to increase the flock of God; and let his efforts to augment it be sanctioned by your presence, sustain- ed by your co-operation, and succeed- ed by that heavenly influence which your prayers may procure.

W. U.

A DESCRIPTION OF POOREE.

BY THE REV. J. BUCKLEY.

(Continued from page 490.)

LEAVING the temple, there are several tanks, which are reputed very holy, to three of which reference may be made, as the pilgrims always resort to them for the purpose of bathing. The Markunda tank, so called from a celebrated sage of that name; the Indradrumma tank, so called from the sage who is said to have erected the first temple;* and the Seta-gunga, which they say has a communication with the sacred river Ganges. At the Indradrumma tank are many tortoises, which the brahmins tell their blinded votaries are the identical tortoises which brought the stones that built the original temple so many hundreds of years ago. The people are extreme- ly ignorant, and therefore most easily

gulled: they readily swallow it all, and give their money to the deceivers. And I assure you the priests of idola- try know how to wield the terrors of superstition so as to secure the costly offerings of wealthy votaries, as well as to grasp the little all of the poor and the widow. Popery says, no penny no paternoster; and so says paganism. According to the Rhetra Mahatmaya, that is, the principal shastra, which describes the glory of Pooree and the idol, there is no virtue in visiting the shrine, except *gifts* are bestowed on the pundahs and priests of Juggernaut, while the merit of doing this in the holy city is great beyond all com- putation.

Juggernaut keeps a large establish- ment of servants. There are as many as ninety-seven different kinds of ser- vants; and of some of the various kinds there is a large number: of cooks, for instance, it is said that there are from three to four hundred. Al-

* When the original temple was built, no one can certainly tell. Probably it might be thirteen or fourteen hundred years since. The legend connects the sanctity of Pooree with the beginning of all things.

together the temple supports not fewer than four thousand families. At the head of Juggernaut's establishment of servants is the Rajah of Khoorda, who on the great day of the festival performs the humble office of sweeper, that is, he sweeps the car on which his godship is placed. It should be added that this Rajah takes precedence of all the Rajahs in India, and on this ground. Not many months since, there was a dispute between the superintendent of the temple and the cooks connected with the temple. It was, I believe, a strike for wages — in consequence of which the latter stubbornly refused to cook for the god. I will not speculate on what the consequences might have been, if the dispute had not been speedily adjusted; but till it was, which, I believe, was in two or three days, his godship was obliged to fast. Now there is an old adage that we ought to give Satan his due, (a thing, by the way, not always done) and on this principle I am desirous to do no injustice to the divinity of Pooree; and must therefore add that during this period of constrained fasting, not a murmur of complaint escaped his lips. His worshippers must, one should think, have admired his exemplary patience under such trying circumstances. The brahmins will, however, admit that 'the gods whose dwelling is not with flesh' do not condescend to anything so very vulgar as to eat the material part of the food which is set before them: it is only the spirit, the essence of the food of which they partake, leaving, as you will of course infer, its grosser part for themselves.

It requires much more time than I can command, and much more space than you can give, to describe in detail the different festivals held in honour of Juggernaut, and I fear you will think my letter is becoming too extended. I have just attended the Rut festival, which owing to the lateness of the season, has been much less numerously attended than usual, yet the mortality has doubtless been very great. It may not be known to all your readers that from the bathing festival to the day before the Rut Jatra, a period of fourteen days, the god is reported to be ill, and under the operation of medicine, having, as is said, caught a severe cold while bathing.

None of his worshippers, however devoted, are permitted during this anxious period to look on his glory: many hundreds and thousands of pilgrims enter the city, but none of them can see the god till the time appointed has arrived; only two or three servants out of the large establishment just mentioned are allowed to be near him, to render the assistance which weakness and sickness require. The real fact, however, is, that before the almost countless thousands that flock to Pooree for the Rut Jatra can see the god, it is supposed necessary that his face should be *fresh painted*, and this time is secured for the purpose. What marvellous stupidity the people evince! How readily they believe a lie! Apart from the evidence of observation and experience, who could suppose that tens and even hundreds of thousands could be so blind to the evidence of their own senses as to believe that the idol moves by its own will, entirely irrespective of all human help, when all the while they see five or six hundred men pulling the ponderous car with all their might? Lord, what is man! Without the light of thy Book, more stupid than the animal proverbial for stupidity. Isaiah i. 3. The history of human nature is a mysteriously sad story.

A strange scene is enacted when the god returns at the close of the car-festival, with his brother Balaram, and his sister Subhadra, to his temple, which for obvious reasons it would be improper to describe in detail, but which may be hinted at. Lakshmee, Juggernaut's wife, does not accompany him, and during his absence, suspicion arises in her mind that all is not right—that he had some evil design in going out with his sister. Instead, therefore, of welcoming her lord on his return, she is full of wrath—banks the door in his face, calls him all manner of bad names, tells him to go like what he is, declaring she will have no more to do with such a wretch. He, on the contrary, solemnly protests that he is innocent of the foul insinuation, affirms that he had no other design in leaving his temple than to bless and save his devoted worshippers; and in a supplicating tone and manner he humbly entreats that she will be pleased to calm her wrath, to extend her clemency, and to admit him to his own

abode. After a time, the fury of the storm abates, the offended wife relents so far as to allow the door to be opened and her lord to be admitted; and thus the scene closes. I have been assured that this regularly takes place at the close of the Rut Jattra; and directions are given in reference to it in the Sanscrit copy of the Juggernaut shastra above referred to. The priests of Juggernaut speak on his behalf, and those of Lakshmee for her.

And now, what shall I more say? I wish every intelligent reader of this letter would sit down and calmly think of the numberless evils of idolatry. Let him consider how it prostrates the intellect, blinds the understanding, pollutes the imagination, and hardens the heart. Let him review its social evils. It renders man a tyrant and woman a slave. Mutual confidence between man and man is unknown: the higher castes are suspicious of each other; and the lower are among the most ignorant, degraded, and down-trodden of God's creatures. The social system is wholly out of joint; and violence is done to those fine feelings of our nature which are the basis of social enjoyment. Above all, let the reflective reader follow the idolater, stained with the deep pollution of sin, into the eternal world, and contemplate the fearful doom of all who forget God—and surely every idolater forgets him. Let him, moreover, consider that at the shrine of which he has been reading, idolatry has done all this for millions on millions in departed ages, whose names no register tells: it is doing it for millions more; and unless arrested in its destructive course by the light and truth of the gospel, it will continue with an accumulation of malignant energy unto the end of the world. 'My God, I shudder at the scene.' Yet revolting as it is, I would not turn from it without a remark on our infinite obligations to the grace of God. Bradford is reported to have said, on seeing a criminal led to execution, 'There goes John Bradford but for the grace of God.' So, when I have passed the way-worn pilgrim, or have seen him sicken and die; or have heard the shout from thousands of thousands, 'Hurri bol Hurri bol Juggernaut swamie jic,' that is, 'Let Juggernaut be victorious,'—

have I thought, Thus I should have gone; in this way I should have shouted; and such would have been my end but for the grace of God. I think I never felt so deeply as I have in the midst of these scenes, how much I owe to that blessed Book which reveals the doctrine of salvation through the Lord Jesus Christ; and to that blessed Spirit who applies the doctrine to the heart. In the light of facts which idolatrous countries furnish, the philosophy of those who believe in the perfectibility of human nature stands rebuked; while those who receive the humbling statements of the Divine Word, see much to confirm their faith. Yet when musing, as I cannot but occasionally do, on the dark dispensation of Providence, by which so many millions have been so long 'suffered to walk in their own ways,' I am oppressed and overwhelmed with the impenetrable mystery. But it is cheering to believe that Immanuel will gloriously triumph where the demon of the universe has triumphed so long. There is also relief in the consideration that the time is approaching when all these mysteries shall be removed, and not a lingering doubt remain. At present we have but an atom, so to speak, of Jehovah's works before us, and but a few moments to look at it: no wonder that so much should seem intricate and dark.

I cannot lay down my pen without adverting to the strange infatuation of our Indian rulers in continuing to sanction this wicked system of idolatry, by the monthly donation regularly given to the temple. I blush for the honour of my country, but more for the honour of my God. It is a glaring inconsistency—a heinous sin. British christians, however, wield a moral power, or may do so, before which Honourable Companies, and Boards of Control, and Indian officials, albeit wedded to idolatry, must quail. I pray them to use it, and to do so right religiously; and I pray God to prosper such a use of it; while for the blinded upholders of Juggernaut's splendour among our countrymen it is fitting we should all pray, 'Father, forgive them, for they know not what they do.' Believe me, dear brother,

Ever yours faithfully.

J. BUCKLEY.

AN AUTUMNAL ELEGY.

BLÆK is the autumnal blast that drives away
 The mists of night far rolling o'er the sky ;
 Dim is the lustre of the god of day,
 Enthroned o'er yonder wood in majesty.

Bright are the tears the dark night-clouds have wept,
 Trembling upon the grass like summer dew,
 And falling from the yellow trees, when swept
 By the chill wind, tinged with their faded hue.

Robed in the beauty of the waning year,
 Songless and silent are the gilded woods,
 Save when the shrill blast bursts upon the ear,
 Or the loud gurglings of the distant floods ;

Or when, retired, far from man's busy throng,
 The redbreast, in a melancholy mood,
 Chaunts on some leafless branch a farewell song,
 Before he seeks the cottage door for food.

Fled are the flowers that crowned the blushing spring,
 The sunny banks whereon they bloomed are now
 Covered with dead leaves, which the muses bring
 To garland Autumn's many-coloured brow.

Swelled with the latter rain the widened stream
 Rolls its dark waters rapidly along,
 Unlike the summer rill, sweet as a dream
 Rippling soft music through a land of song.

Gathered are all the ripened fruits of earth,
 The garners teem with plenty, yet vain man
 Dreams but of future happiness and mirth,
 Nor deigns the season's moral e'er to scan.

How beauteous are the woods though in decay,
 How richly do they glow with golden light,
 O why should man in crowded cities stay,
 And spurn the book of nature from his sight !

Come forth ! forsake the snares that wealth has laid,
 From earth-born troubles find a sweet relief,
 To muse o'er nature—blooming but to fade—
 And learn a lesson from the withered leaf.

We all do fade as leaves,—though in life's spring
 We bud, or in the glorious summer bloom,
 Soon death will o'er us spread his shadowy wing
 And whelm our lifeless bodies in the tomb.

And even earth itself, whose broad breast bears
 A sepulchre wherein all nature shrouds,
 Where man a grave with all things earthly shares—
 Must pass away, like yon frail morning clouds.

Then let us point our aspirations high
 Above this world, to Death's dominion given,
 And build not here our hopes, where all things die,
 But build them for eternity in Heaven !

Leicester.

THOMAS GOADBY.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

NONE BUT JESUS AS MEDIATOR BETWEEN GOD AND MAN.

From Dr. Burns' small work entitled 'None but Jesus.'

In the Holy Scriptures God is made known to us, as not only essentially holy in his own nature, but also as necessarily hating all sin. He cannot, therefore, have communion with transgressors of his righteous law, nor be favourable to those who are defiled with iniquity. For light hath no fellowship with darkness, nor good with evil. If any gracious intercourse, therefore, takes place between God and fallen man, it must be through a third party, who shall mediate between the two; and thus by his influence bring both together. Now, NONE BUT JESUS, can be mediator between God and man. No man could assume that office, because the mediator must be free from all sin, and all men are sinners.

No angel; because he who mediates must have the nature of sinners for whom he mediates, that he may feel due sympathy with them.

But, Jesus having assumed our manhood, and become really our brother, is thus qualified for this important office. And being perfectly holy, he can stand before God with confidence and joy, the Father ever being well pleased in him. Besides, Jesus is one with the Father, having his essential nature and attributes, being truly God's only begotten Son—the brightness of his Father's glory, and the express image of his person. Heb. i. 3. John i. 14.

Now, Jesus was thus appointed and sent forth by the Father; and yet with his own cheerful consent and gracious desire to become our blessed Mediator. He was the free gift of God—the expression of his love and mercy—the living evidence of God's infinite compassion. Not as some suppose, who represent Jesus as coming to turn aside the Father's wrath, and appease his burning anger against sinners, and be thus the originating cause

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of our redemption; but as the positive manifestation of the love of the Father, which resolved in Christ, his Son—both to shew his hatred against sin, and yet his compassion to the sinner.

Thus, Jesus as Mediator had to remove every obstacle to the honourable and righteous exercise of God's clemency to the guilty. He had to embody in himself both the holiness and grace of God,—both his strict justice, and his rich mercy. He therefore took the position which man as a guilty culprit occupied. He became amenable to the law of God, and obeyed it. He delighted in it, and showed how honourable, and holy, and just, and good it was. He then became exposed to its equitable punishment, as the day's-man or surety of the sinner. He endured the infliction of death—its dread penalty. He suffered for sin—the just for the unjust. He died for the transgressors. He thus bore the iniquity of us all. He took the cup of the law's penal exactions, and tasted death for every man.

And thus God displayed his hatred of sin, and opened a holy channel through which his rich mercy might flow to the guilty. In Jesus our atoning sacrifice, he could meet and be favourable to the sinner, and accept him, and save him. He could now re-instate him in his divine family,—and make him the subject of a heavenly nature, and a heir of everlasting life.

Now Jesus as our Mediator, not only died for us, but it behoved him to rise again from the dead, that he might live and carry on his gracious designs, by his prevailing advocacy, ever appearing in the presence of God for us. So that however essential it is, that we should know that Christ died for us, it is equally so that we should be assured of his resurrection from the dead, both as an evidence that his atoning work has been accepted of the Father; and also, that our hope and confidence may rest on one who ever liveth and maketh intercession for us. Hence the Apostle observes: 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us

hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.' So also again, Heb. vii. 26, 27, 28, and viii. 1. Also, Rom. viii. 31, 32, 33, 34.

Such then is Jesus our Mediator.

'Jesus our great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside:
His precious blood did once atone,
And now it pleads before the throne.

Now, observe, as Jesus is the only Mediator, it follows, that in our access to God we must ever approach through him, for no man cometh to the Father, but by him. This is the one and only consecrated way. No sinner can seek pardon, or be forgiven but through Jesus as Mediator. No believer can present any acceptable offering to the Father, but through him. Our persons,—our prayers,—our services—must all come to God through Christ our Mediator.

And in coming to God, we must have faith in the Divine goodness and veracity, as well as in Christ's person and work as our Mediator.

As Christ is the only Mediator, so faith is the only mode by which we can avail ourselves of his mediatorial work.

A living faith in his person, death, resurrection, ascension and intercession. A faith which receives all his sayings and promises, and expects the bestowment of every blessing of his love, and finally the enjoyment of eternal life. Now this faith is the golden chain that unites us to Christ; the hand that receives from his munificent grace, every needful gift. No longer the object of natural hearing or natural sight,—it is for faith to hearken to Christ, and for faith to behold him; and thus in the language of the apostle Peter, 'whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, the salvation of your souls.'

As Mediator, Jesus knows all our wants, and perils, and sorrows. He sympathizes with all his people. He bears their burdens. Makes all their griefs his own. Holds them up before his Father in the holiest of all. Ever intercedes for them, and secures for them the constant outgoings of God's favour, and the rich enjoyment of the Holy Spirit.

How blessed is the doctrine of Christ's Mediation. How it cheers and consoles the Christian. How we should live always in reference to it. Always believing it, and thus realizing it. Always rejoicing in it. Always availing ourselves of it, so that our life may be hid with Christ in God. So that no fear, nor doubt, may long disturb or distract us. And that thus we may daily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Let the trembling, heavy laden sinner, remember the tenderness of Christ's heart,—his love and mercy to perishing souls; what he has done for them: what he has said for their hope and comfort; and thus let them place all their concerns in his hands, believing that he will in no-wise reject or cast them out. Do not forget, anxious soul, that when

'He saw you plunged in deep distress,
He flew to your relief;
For you he bore the shameful cross,
And carried all your grief.'

May the doctrine that NONE BUT CHRIST can be the sinner's Mediator be ever engraven on your heart, and may the belief of it ever be your hope, and joy, and life.

Condemn'd O Lord, how shall I come,
And stand before thy face;
What plea can guiltiness present,
To share thy saving grace?

No righteousness have I to plead
No merit Lord I bring;
Misery my only portion is,
My soul is perishing.

But Jesus, thy beloved Son,
Hath lived and died for me;
My Mediator, Lord, he is—
Then this shall be my plea.

He hath the great atonement made,
And now thou canst be just;
In raising to be sons of thine,
Frail creatures of the dust.

MISCELLANEOUS.

A FEW THINGS ABOUT CHINA.

It is interesting to observe the progress of inquiry in regard to the population of China. Very contradictory accounts have been published from time to time. In a late work on China by R. Montgomery Martin, Esq., we find the following remarks. Mr. Martin was Her Majesty's treasurer for the colonial, consular, and diplomatic service in China, and a member of Her Majesty's legislative council at Hong Kong. He has laboured to present full and authentic accounts of the condition of that vast empire. In a table prepared from various authorities, he makes the area of China 1,297,999 square miles; the number of acres 830,829,100; the number of acres under cultivation 141,119,347; the population at the present time 367,632,907; population to square mile 283; the number of soldiers and militia in the empire 1,232,000. He says that the probable population of the dependent provinces of Mongolia, Mentchouria, Turkestan, and Thibet is 40,000,000. This would make the entire population of the empire 407,632,907.

There is no country in the world where there are more opportunities of knowing the amount of the population than China, as every district has its officer; every street its constable; every ten houses, its tything man; and every family is required to have a board always hanging up in the house, ready for the inspection of the regular officer, on which the name of every man, woman, or child in the house, must be inscribed. There is even a law to constrain Chinese householders to give a faithful return. All persons are required to be registered according to their several avocations.

When the master of a family, who holds land that is chargeable with contributions to the revenue, omits to make an entry in the public register, he is liable to be punished with one hundred blows; but if he possess no such property, with eighty blows. When any master of a family has strangers, who constitute, in fact, a distinct family, he shall be punished with one hundred blows, if such strangers possess taxable property; and eighty, if not. In all cases, the register must be immediately corrected.

The reigning dynasty has adopted a system, that a reasonable proportion of money and grain shall be retained by each province for the use of the state, to meet the wants of the people: the government could not know the amount to be reserved, if they did not know the average amount of inhabitants; so that, it seems most likely that it is to help the government, and not to impose on foreigners, that the census is taken. The following table is from Chinese authorities.

Dynasty	Emperor	Year of Reign	A. D.	Population
Ming	Tea-tsoo	27	1393	60545811
Tsing	Shun-che	18	1662	21068600
"	Kang-he	6	1668	25386209
"	"	49	1710	23312200
"	"	50	1711	28605716
"	Keen-lung	18	1753	102328258
"	"	57	1792	307467200
"	Kea king	16	1812	361221900

The first period of 60,000,000 was under the peaceful rule of the old Ming dynasty. The falling off in the second period may be occasioned by the sanguinary wars that took place between the Tartars and Chinese, before the accession of the former to the Chinese dynasty; and from the want of knowledge of the state of the country, which the Chinese themselves were not inclined to give willingly to their conquerors; it may likewise be accounted for by emigration, and because the Tartars could not reckon the people of the western and southern provinces as their subjects, as they were not subdued for several generations: moreover, the present dynasty levied a capitation tax and many evaded enrolment. In the year 1710, the capitation tax was annulled, and a land tax substituted; and in the year 1711, according to the census returns, there is an increase of upwards of 6,000,000, and it is very likely, had there been a return for the following year, there would have been four times as large an increase. The increase from 1711 to 1753 may be accounted for by the increasing power of the Tartar dynasty, and partly by the facts above mentioned. The next increase is from 1753 to 1792, which seems enormous; the length of peace which was enjoyed for years, and the encouragement given to cultivate waste lands, which the terrified people had abandoned, and now

received bounties to cultivate and re-inhabit, render it by no means improbable.

The increase from 1792 to 1812 seems very inconsiderable when compared with former years, scarcely one per cent per annum; this may be accounted for by the large number of inhabitants now in the country, and as a matter of course, by emigration; and likewise, in the opinion of Mr. Medhurst and others, by the introduction of opium to an enormous extent, sufficient to check the population, for it ruins the constitution, the health, and energies, and cuts off in a few years all those that indulge in it.

In the statement given to Sir G. Staunton, in 1795, by Chewtajin, a mandarin of high rank, the population of Fokien province is stated to be 15,000,000; and that of the whole empire 330,000,000. In the appendix to the report of the Anglo-Chinese College for 1829, it is stated on the authority of the *Tae Ch'henghwuy-teen*, or collection of statutes of the *Tae Ch'heng* dynasty, in 261 volumes, that the Emperor Keenlung, in his 57th year (A. D. 1793,) found the amount of the whole population to be 307,467,200.

The Jesuit missionaries, and those who have traversed various parts of China, see no reason to doubt the accuracy of these statements; indeed, if we examine the amount of population in China, in proportion to the area of surface, the density of individuals to each square mile will be found less than it is in Ireland, and not much greater than it is in England.

Father Alvarez Semedo, a Portuguese, who resided twenty years at Peking and various other parts of the empire, in his *History of China*, published in London in the year 1655, thus speaks of the population:—"I am amazed at the great population of this empire; it is not alone in cities, towns, and public places, but also in the highways, there is as great concourse of people met with every day, as you may only occasionally see in Europe on some particular festival-day: and by a reference to the general register-book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be 59,055,180."

M. ADOLPHE MONOD AND M. JALQUIER, TWO OF THE PROTESTANT WRITERS OF FRANCE.

'I pass on,' says a writer in "Evangelical Christendom," 'to another publication,—the two sermons of M. Adolphe Monod, on woman. These discourses were delivered last winter, in the principal church of the French Protestants, and have made not a little noise. The subject selected by the preacher is different from those which are ordinarily treated of in the christian pulpit; but what could be of greater importance? It relates to woman—to the mother, the wife, the sister, the daughter—to her who exercises so vast, so important an influence on our infancy, our youth, our riper years—in a word, on the destinies of our whole life.

M. Adolphe Monod has grasped the question in its full extent. The first discourse is designed to show what is woman's mission; and the preacher sums it up in these two words, Humility and Charity. He refutes the objection which assumes that he would depreciate woman by not assigning to her the same station as man. 'It is you,' says he to the people of the world, 'you who debase and injure woman, whenever, to satisfy your selfishness, or illustrate your theories, you compel her to abandon the station for which she has been created by God, and in which we desire to see her retained; she has been debased and injured by you, when, in your romances, your saloons, and your theatres, you have mounted her upon a pedestal and placed man at her feet. * * * You debase and injure her still, in the present day, when you seek for her any other emancipation than that of the gospel; when you imprudently claim for her all the rights which belong to man. But what idea do you form of woman, if you believe her disposed to exchange the humble glory of fulfilling her proper mission for the humiliating vanity of failing in that of another; to content herself with being a half-made man—she who might be an accomplished woman, and to lose her natural and legitimate influence in the barren pursuit of a factitious and usurped power?'

The preacher devotes his second sermon to showing the manner in which woman ought to acquit herself of her

double mission of charity and humility, in the different stations of life. He dwells upon the duties of mothers, the young woman, and the wife. He does not forget the grandmother, or the good aunt; the modest servant, or even the fallen female. To each he addresses wise counsel, pious warning, tender exhortation. It is like a panorama in which every woman, whatever her position, may see her proper character, and whence she may derive excellent instruction.

M. Adolphe Monod is a biblical preacher. He makes the most judicious and complete use of the sacred Scriptures. It is marvellous how he has found in the word of God, women who have served him for examples—from Sarah down to Mary and Dorcas. These two sermons deserve to be read and meditated upon; they offer one of the best models of christian preaching.

M. Jalaquier, professor in the Protestant college of Montauban, published, a few weeks since, a very remarkable pamphlet, under the following title:—‘Socialism and Christianity under present circumstances.’ The question discussed is quite the order of the day. The Socialists, especially since the revolution of February, have taken up a decided position, and assumed a tone of arrogance; they speak through the political papers, in the clubs, and even at the tribune of the National Assembly; they declare that the secret of regenerating and transforming the world is in their possession; and seduce, by their false promises, thousands of poor workmen who are unacquainted with the conditions of true happiness.

The author has not undertaken to combat all the Socialist schools, such as the Communists, the Fourierists, the disciples of Louis Blanc, or of those of Proudhon. This would have been too long and uninteresting a task.

M. Jalaquier has done better. He takes the characteristic features of socialism, its general principles. He renders due homage to whatever there is of value in these new theories, but at the same time he energetically attacks what is defective and fraught with danger to humanity. The main evil of Socialism consists in incessantly calling attention to the rights of man, and keeping silence with regard to his duties. The masses are thus inflated with pride,

and their conscience perverted. What is more common amongst us than to hear mechanics complaining bitterly of their hard fate, and accusing the laws, their fellow-men, the government, and all the world, while they ought in justice to begin by accusing themselves? M. Jalaquier demonstrates that christianity alone can re-establish an equilibrium between rights and duties. All that socialism promises to effect, and in which it fails, the christian faith would do, if it were received into men's hearts. And this it would accomplish without any political disturbance. With religion you have good citizens, industrious workmen, a gradual improvement in men's worldly circumstances, a more equal distribution of wealth, a steady advance in both industry and morals. Without religion, you have nothing but deceptive expectations and bitter disappointments. ‘Socialists,’ eloquently exclaims the author, ‘yield to evidence and necessity. You acknowledge that the gospel has been for eighteen centuries the light and the life of nations: why should it not be so still? Why should it not be so always? Is its heavenly virtue exhausted? The progress of institutions depends on the spirit of charity. This spirit is the condition, the *sine qua non*, of order and happiness; but whence will you derive the spirit of charity, if you turn from the source from whence it flows? At no period has the influence of christianity been more indispensable to the world than it is at the present time.’

REVIVAL OF RELIGION IN BELGIUM.

‘I HASTEN,’ says M. Panchaud, ‘to give you some details upon the evangelization of Vilvorde, a little town about two leagues from Brussels. Subsequently to the era of the blessed Tyndal and the Spanish persecution, this city was plunged anew in the thickest darkness; the gospel was no longer preached there, and the Bible was proscribed; there was not a family, so far as we are aware, but was subject to the idolatrous yoke of Rome. When in 1815, Belgium was reunited to Holland, a Dutch garrison and a military hospital having been established at Vilvorde, a Protestant service was commenced, and a chaplain appointed, but it does not appear that the population was interested in this Protestant worship, or that any

effort to convert the Roman Catholics was ever attempted; so that after the departure of the Dutch, in 1830, there remained no trace of their congregation. The office of chaplain was abolished, and all became once more identified with the uniformity of Romanism.

'Thanks be to God this deplorable state of things has changed. That which political power was unable to effect—namely, to detach a number of stones from the Roman edifice, has been effected by what, in the eyes of the world, is a very weak instrument.

'A Roman Catholic, employed as a brother of mercy, at Malines, to visit the sick and the poor, was converted two years since by the instructions of M. Talheim, minister of the gospel at Malines. This new brother in Christ, in order to gain a livelihood, employed himself as a hawker, selling various little articles, and also religious books and tracts. In the course of his travels he came to Vilvorde, and went through the town and neighbourhood. There, as in every other place, he proclaimed the gospel Saviour in whom he trusted. These simple conversations bore fruit, and several persons intimated their desire to receive regular instruction. M. Talheim went to the place, and commenced holding small meetings in a grocer's warehouse, conducting them in the Flemish language. The number of persons who received the truth having increased, they expressed a strong wish to obtain a chapel. Notwithstanding the powerful opposition which was manifested, they succeeded in hiring a house; and the efforts and sacrifices of this little flock, together with some donations from Brussels and Antwerp, enabled them to fix the opening of this house of prayer on the Holy Thursday of this year. I was invited to preach in French, in the morning, and M. Talheim in Flemish, in the afternoon; on each occasion the chapel, which will accommodate a hundred persons, was filled. The first knot of hearers was composed of some fifteen persons; and it was feared that, the popular curiosity once satisfied, the ordinary congregation would be too small for the chapel; but by the grace of God it has been otherwise: every Sunday the chapel is filled, when a service in Flemish is conducted by M. Talheim. My engagements do not allow of my going thither on Sunday.

'We have every reason to believe that the work of evangelization is now, by the Divine goodness, thoroughly established. On Sunday, July 2nd, the Lord's-supper was celebrated, when a goodly number of brethren, who have quitted the Romish church, participated in it. This was a veritable *fête de famille*, in which several friends and brethren from Brussels took part.

'They returned filled with joy, and deeply moved with gratitude to the Great Shepherd, who gathers his sheep from every tribe, and language, and nation.'

PRESBYTERIAN CHURCH IN THE UNITED STATES.

In the *Presbyterian* we find the following general view of the Presbyterian church in the United States, May, 1848. The following statistics are for two years:

	1847.	1848.
Synods in connection with		
General Assembly	22	23
Presbyteries	118	117
Candidates for the ministry	343	373
Licentiates	231	250
Ministers	1713	1803
Churches	2376	2459
During these years there were		
Licensures	82	71
Ordinations	64	61
Installations	72	76
Pastoral relations dissolved	52	58
Churches received from other bodies	44	60
Ministers received from other denominations . .	15	27
Ministers gone to other denominations	7	5
Members added to the church on examination	7602	8851
Members added to the church on certificate . .	5672	6184
Adults baptized	1704	2338
Children baptized	9342	9837
Whole number of communicants reported	179,453	192,022
Ministers died	23	19
Contributions for religious purposes in 1847 amounted to 310,164 dollars 91 cents; and in 1848 to 326,220 dollars 5 cents.		

'In 1839, the year after the great secession from the church, the whole number of ministers reported as remaining, was 1234; of churches 1823; and of communicants 128,043. The increase, therefore, of the church in the eight years since, has been 560 ministers, 636 churches, and 63,979 communicants. There has been also a like increase

of candidates for the ministry. Then there were 198, now there are 373. The amount then raised for religious purposes was 123,436 dollars, 9 cents; the past year 326,220 dollars, 5 cents. Increase 202,783 dollars, 8 cents.

The number of adults baptized is very small compared with the total number of baptisms. In 1847 it is one fifth—in 1848 one fourth. The number of those who were received on examination in the first year 7602; in the second year 8851; making a total in two years of 16,453, of whom only 4132 were baptized on a profession of their faith in Christ. The baptism of believers is comparatively infrequent in the Presbyterian Church. Of the larger number baptized during the year, it could not be said, 'as many of you as have been baptized into Christ, have put on Christ.' And three-fourths of those received into the church during these years, have never been baptized as an act of personal obedience to the Saviour. These statistics are worthy of preservation. They show how large is the number who never receive baptism as an act of their Christian life. The most that can be said of them is, that they subsequently ratify the act performed for them while in unconsciousness. But of such ratification the apostles never speak. And it will be hard on any other than Romish or Puseyite grounds, to show the wisdom and propriety of substituting this nonscriptural ceremony of ratification, for the personal performance of what Christ commands.

There is another item which we should like to see in this report. It would be interesting to know how many of these baptized adults were immersed. We should be glad if, by some means we could mark the progress of scriptural baptism in pædohaptist churches. We presume that accurate reports from year to year would show that there is an increasing disposition to return to the apostolical and primitive mode.

REMEMBRANCE OF A MOTHER.

A MOTHER whose sojourn on earth is now ended, and of whom her children entertain the brightest hopes that there was prepared for her a mansion in her Father's house above, has left behind her many that call her blessed, and has furnished fresh proofs to the living, that it is good not to be weary in well doing,

and that their labour is not in vain in the Lord. Early in life she tasted the sweetness of the gospel message, in being made a partaker of the spirit of life in Christ Jesus, rejoicing in God as her reconciled Father through him. This she held fast to her dying day.

One of her sons, who had passed through the grades of academical instruction and discipline, and who had exchanged his books for companions who, like himself, had felt their irksomeness, and wished for a truce with learning and restraint, was just entering upon life, joyous with hope, and buoyed up with pleasurable anticipation. This son, tenderly loved by his mother, being about to leave home for a time, entered her chamber very early one morning, in order to take his farewell of her whom he also tenderly loved. Her eyes fell upon him as he entered; and taking his hand,—'Edward,' she said, with the most affectionate warmth and fervor, as if under the impression that young life's draught was too potent, and that 'the props of virtue reeled,' 'you remember, Edward, that none can wish so well for you as your parents. You are going into a world which has deceived all who ever looked to it for happiness; therefore, take the word of inspiration as your guide; for "Wherewithal shall a young man cleanse his way, but by taking heed thereto according to the word of God?" God bless you, my son.' So saying, she closed her parting counsel with a mother's tender kiss and an unuttered prayer. It sank deep into her son's heart; but hope was gilding life's pictures very richly, and experience being unable to detect their falsehood, it was robbed, for a short time of some of its weight. Years have since rolled away and the voice which uttered these words is now silent, but her echo is still heard; and the truth is now well known, that the world has nothing to bestow of equal value with the early love and care of a christian mother. It is a lasting treasure—a widening blessing.

May God in his mercy raise up many such mothers, to bless the present and future generations!

BE KIND TO THE OLD.

Oh! be kind to those who are in the autumn of life, for thou knowest not what sufferings they may have endured.

how much it may still be their portion to bear. Are they querulous and unreasonable? allow not thine anger to kindle against them—rebuke them not, for doubtless many and severe have been the crosses and trials of earlier years, and perchance, their dispositions, while in the spring time of life, were more gentle and flexible than thy own. Do they require aid of thee? then render it cheerfully, and forget not that the time may come when thou mayst desire the same assistance from others, that now thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thine hand; lest, when age has set its seal upon thy brow, and filled thy limbs with trembling, there may be found those who will wait upon thee unwillingly, and who will feel relieved when the coffin has covered thy face for ever.

The old must soon pass from this to another world; is it a world of bliss? then, though they have much to cheer them through the remnant of their earthly pilgrimage—be kind, very kind to them; for they have many sorrows to endure before they seek the abodes of happiness, they have yet to pass through the valley of the shadow of death. Is it a world of woe to which they are hastening? have they no hope of heaven? then be doubly cautious how thou add a single drop to a cup already full; for surely they have enough to bear, if their prospects both for time and eternity are shrouded in gloom.

WORD FITLY SPOKEN.

ONE day as Felix Neff was walking in the city of Lausanne, he saw at a distance a man whom he took to be one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, 'What is the state of your soul, my friend?' The stranger turned; Neff perceived his error, apologized, and went his way. About three, or four years afterwards, a person came to Neff and accosted him, saying that he was indebted to him for his inestimable kindness. Neff did not recognize the man, and begged he would explain. The stranger replied, 'Have you forgotten an unknown person, whose shoulder you touched in the streets of Lausanne, asking him, "How do you

find your soul.'" It was I; your question led me to serious reflection, and now I find that it is well with my soul.' This proves what apparently small means may be blest of God for the conversion of sinners, and how many opportunities for doing good we are continually letting slip, and which thus pass irrecoverably beyond our reach. One of the questions which every christian should propose to himself on setting out upon a journey, is, 'What opportunities shall I have to do good?' And one of the points on which he should examine himself on his return, is, 'What opportunities have I lost?'—*James.*

WINE MAKING.

WE had an opportunity of witnessing the strange process of pressing the grape for wine; perhaps the system was peculiar to the district, but it certainly was presented under circumstances not calculated to make us relish the flavour of their wines. In a large carriage, very similar to the cart of a London dustman, or rather the cart of a London scavenger, for the removal of the liquid mud of the streets, was piled a huge mass of purple grapes. It was yoked to two oxen, and, as they slowly drew it through the streets of Voghera, to the houses adjoining our hotel, two men stood within the carriage trampling the grapes. These men seemed, by their dress and whole appearance, very much of the same class as the dustmen or scavengers of London,—as ragged and as dirty. There, without shoes or stockings, and with their nether garments gathered up as high as possible on their legs, they were trampling the ripe and juicy grapes, almost dancing in the gushing mass, now jumping and now treading the pulp; and they continued expressing the red juice to such abundance, that they actually were standing in it while it reached nearly up to their knees. If these men had been clean and smart, or even commonly decent, or respectable in their appearance, still the process of making wine by the pressure of their naked feet must have been any thing but a pleasant spectacle to those who were to drink it; but, clothed as they were in dirty rags, as beggarly as the worst inhabitant of the worst garret or cellar in St. Giles's, and exhibiting unwashed

faces and persons filthy beyond description, it was disgusting and loathsome in the extreme. It was enough to make a man register a vow in heaven against wine for the rest of his days, and swear himself a Rechabite for ever.—*Seymour's Pilgrimage to Rome.*

HOW TO REPROVE TATTLING.

During a certain period of Robert Hall's residence at Leicester, there were in his congregation some members of a family formerly widely scattered over the world, but who, I hope, are now dying off—I refer to the TATTLERS—sometimes found related to the busy-bodies in other men's matters; and always to be discovered where mischief is to be done especially among Christians. My friend, having been annoyed by some of these parties, resolved to give them a little advice from the pulpit

One Lord's day morning, the place being crowded, and the earlier portions of the service gone through, he rose, and in the hesitating, tremulous manner in which he always began his sermons, announced as his text James i. 26; 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.' The congregation looked at the preacher, and then at each other, beginning to suppose and expect something "appropriate to their circumstances." It is possible that Mr.

Hall perceived this, for he proceeded in a somewhat higher note than usual to say, 'My dear brethren, you will probably feel that something like an apology is due, on account of my having selected this text from which to address you this morning; I entirely sympathise with this feeling, and hereby I solemnly and publicly ask pardon of God and you that I have so long neglected an important branch of my duty, which is to reprove one evil that has awfully tended to devastate the world, to ruin the Church of God, and to destroy the personal religion of every one who indulges it; I mean the practice of backbiting and slander.'

I need not add that the sermon was one which could not be easily forgotten; and that happily it was useful in removing the evil which he thus exposed. May each of your readers resolve, 'I will take heed to my ways, that I sin not with my tongue!'—*Dr. Belcher.*

NECESSITY OF A STEADFAST CHARACTER.—The man who is perpetually hesitating which of two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan—and veers, like a weathercock, to every point of the compass, with every breath of caprice that blows—can never accomplish anything great or useful.

POETRY.

LINES OCCASIONED BY THE DEATH OF R. SLOWARTH, JUNR., OF BURNLEY, LANCASHIRE,

Who died of consumption, June 8th, 1848, aged sixteen years and seven months. This solemn event was improved to a large congregation, June 25th, by his pastor, from Zech. xiv. 7, 'At evening time it shall be light.'

'At evening time it shall be light,
Though dark and stormy be our day:
'We walk by faith, and not by sight,'
As we pursue our heavenly way;
Then let us onward go, and pray
'At evening time, let there be light.'

With our departed friend 'tis light,
His sins, and doubts, and fears, are o'er,
Array'd in heavenly glories bright, [more,
Earth's mournful scenes he knows no
His happy spirit now can soar
In regions of unclouded light.

In regions of unclouded light,
Where saints and angels sweetly join,
In that bless'd world which knows no night,
To praise the Lamb in hymns divine!
O may their fellowship be mine,
At evening time, when all is light.'

At evening time may it be light
With us, who still are on the earth;
Then shall we reach that glorious height
Where pain ne'er comes, nor sin, nor death;
To reach it, let us walk the path
Of Christ, the true, the heavenly light.

REVIEW.

THE BLOODY TENENT OF PERSECUTION FOR CAUSE OF CONSCIENCE DISCUSSED: and Mr. Cotton's letter Examined and Answered. By ROGER WILLIAMS. Edited for the Hansard Knollys Society, by EDWARD BEAN UNDERHILL. Haddon, London.

WE are glad that the Hansard Knollys Society have published a reprint of the very scarce and interesting works now before us. Six original copies of 'the Bloody Tenent,' only are known to exist; three are in public libraries in America, and three in this country. The present beautiful impression is from the copy in the Bodleian library. Of the reply to Mr. Cotton's letter only four original copies are known; two of these are in this country, and it is from the one in the library above mentioned, that the present edition is taken. The biographical introduction by the editor, is of great interest and value. It is prepared with great care, and gives a brief but comprehensive account of its distinguished author, his sufferings and patience, and of the ultimate success of his labours.

The pilgrim fathers, as they are commonly called, left this country about the year 1627, for the purpose of avoiding the bitter persecution to which they were subject in this country. They sought a home and a refuge on the wild and untenanted shores of Massachusetts' Bay. They were pious and good men, and sought to establish a commonwealth, both political and religious, which should accord with their own views. Others followed them for a like purpose. 'Though sincere in their attachment to true religion, and desirous of practising its duties unmolested by episcopal tyranny, they thought not of toleration for others. No such idea had dawned upon them. They were prepared to practice over other consciences the like tyranny to that from which they fled.' Nobler ideas than these possessed the mind of Roger Williams, who, after a tempestuous voyage, arrived at Boston, Feb. 5, 1631. He was then 'a young minister, godly and zealous, having precious gifts.' Trained for the law, attached to democratic principles, when he became a Puritan minister, he not only sought for

a refuge in New England, but carried with him the germ of that principle which is destined to prevail in all lands, with an acuteness which rendered him powerful in stating and defending it. Arrived at Boston, he soon propounded his opinion, that the magistrate ought not to punish 'a breach of the first table,' in other words, that his jurisdiction should be confined to civil, and not extend to sacred things, and that liberty of conscience ought to be allowed. Not enjoying peace with his idea of religious freedom at Boston, he removed to Salem, where he was pursued by persecution, and thence he went to Plymouth, and continued his ministry; but persecution did not let him rest, and after frequently appearing before the court, to answer various charges brought against him, by his ministerial brethren and judges, all of which resolve themselves into the one above-mentioned, he was sentenced to banishment from the colony in six weeks, Oct. 1635, all the ministers save one approving of the deed.

Prior to his departure, his preaching was attractive to many, and led them away from the assemblies of the dominant sect.* This aroused their hostility, and the court at Boston decided that he should be shipped for England, in Jan. 1636, and sent a summons for him to go to Boston forthwith. He, however, escaped into the then untrodden wilds, being 'denied a civil cohabitation upon the same common earth, and exposed to winter miseries in a howling wilderness.' After fourteen weeks exposure, he arrived at Seekonk, on the east bank of the Pautucket River, and by the help and hospitality of the Indians, began to build and plant; but before his crops were ripe for harvest, the governor of Plymouth informed him he had fallen into the edge of their bounds, and requested him to remove. With five companions he embarked in his canoe, descending the river, till arriving at a little cove on the opposite side, they were hailed by the Indians by the cry of 'What Cheer;† thence they proceeded downwards until

* Congregational.

† The land at this spot still bears the name of 'What Cheer.'

they came to a spot, where they landed, near to a spring. That spot is 'holy ground,' where sprung the first civil polity in the world, permitting freedom to the human soul in the things of God. There Roger Williams founded the town of Providence. It was, and ever has been, the refuge of distressed consciences. Persecution has never sullied its annals. Freedom to worship God was the desire of its founder—for himself and for all, and he nobly endured till it was accomplished.'

He purchased land from the Indian chiefs, and resold it to his companions and other settlers. The year 1638 witnessed the settlement of Rhode Island, from which the state subsequently took its name, by other parties driven from Massachusetts by persecution. He invited friends to unite with him, in this place, which he 'desired might be a shelter for persons distressed for conscience, where he wished to form a settlement, whose primary law should be liberty of conscience. Thirty-five years afterwards he could say, 'Here, all over this colony, a great number of weak and distressed souls, scattered, are flying hither from Old and New England—the Most High and Only Wise hath, in his infinite wisdom, provided this country and this corner, as a shelter for the poor and persecuted, according to their several persuasions.*'

The dominant power at Massachusetts however, framed a law prohibiting the inhabitants of Providence from coming within its bounds. This cruel and infamous law was a great injury to the new settlement, as the chief English vessels put into the port of Boston.

In March, 1639, Mr. Williams became a Baptist, and with eleven others formed the first Baptist church in America. For this he and those who had belonged to the Congregational church at Salem, were excommunicated by that people, and thus the last link was broken which bound these exiles to their former companions. A few years afterwards a law was passed, enacting the banishment from the state of Massachusetts of any who should 'condemn or oppose' the baptism of infants. So deeply was the spirit of intolerance imbibed by the pilgrim fathers.'

In 1643 Mr. Williams set sail for Eug-

land from New York, not being permitted to enter the more convenient port of Boston. His object was to obtain a charter for the government of Rhode Island. The nation was then involved in civil war, but by the help of Sir Harry Vane he obtained his purpose, and in the summer of 1644 he returned with an instrument giving to the 'Providence plantations in the Narragansett bay,' full power to rule themselves by any form of government they preferred. Having arrived at Providence, through Boston, where he ventured to land, in consequence of strong recommendations from England, a democratic constitution was framed, which expressly provided against religious intolerance, of which colony its noble founder, who had from some scruples relinquished the ministry, was first chosen assistant, and then governor.

For the history of the work before us, we must refer our readers to the valuable biographical introduction, from which we have gathered the above facts. It was published in England during Mr. Williams' stay here in 1644. Its publication offended the Presbyterians, who even burnt it, and the English Independents, who were unwilling to grant freedom to those not sound in fundamentals. But it had a good influence. It checked the spirit of intolerance then so rife everywhere. Mr. Cotton, of New England, replied to it in 1647, in a work entitled, 'The Bloody Tenent Washed and made White in the Bloud of the Lambe,' &c., which provoked a rejoinder from Mr. Williams in 1652.

The glory of Roger Williams is, that he compassed the idea of entire liberty of conscience in matters of religion; that in spite of all difficulties, opposition, and persecution, he founded a state on that idea; and now, we may add, that his idea has become the prevailing principle throughout the States, not only of New England, but the entire of the American Union. The principle which he learned from a Baptist prisoner in Newgate, has taken root, and will flourish until all lands enjoy peace beneath its fostering shade. We are rejoiced to know that his name is held in honour in this country and in all parts of America. It was in 'the Roger Williams' packet we sailed down the Hudson from Albany to New York. In the Roger Williams church, in the city

* Introduction xxv.

of Providence, we addressed a large audience of sable and white christians, when on a visit to that interesting land; and if it is recorded that the moral and orderly influence of the pilgrim fathers is even yet felt in New England, and the United States, for their benefit—it may be said that the noble sentiments of religious freedom have been diffused from the small settlement in the Narragansett bay, throughout the whole land, and that they will spread until his own original law shall be the law of the world:—‘*And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah their God for ever and ever.*’

THE POOR MAN'S DAY; or the Sabbath Conducive to the Temporal Wellbeing of the Working Classes. *A Lecture Delivered Sep. 20th, 1848, in West-street chapel, Bourne, by JOHN BAXTER PIKE.* London: Benjamin L. Green, 62, Paternoster Row. Leicester: J. F. Winks.

THE subject of this lecture is one of high practical importance, both with regard to the social happiness and moral elevation of the community. Several pamphlets have been recently published on the Sabbath, but the writers have generally confined themselves to topics bearing more especially on the principles which constitute the basis of the institution and the spiritual duties resulting from such principles. Mr. Pike shows how the observance of the Sabbath is sanctioned by facts and motives associated with the present world. He appeals to man's own consciousness of what even temporally must tend to degrade or elevate him; and proves that the Sabbatical rest ‘promotes health, expands and invigorates the social affections, aids in the discharge of the duties of domestic life, protects against mercantile oppression, and is a preservative from many seductive and ruinous temptations.’ The lecture is not only very seasonable, but is written with considerable power and discrimination, and is eminently adapted to answer the purpose for which it is composed. It contains many pregnant and spirit-stirring remarks. We think it would be well for our wealthy friends to give it a wide circulation among the working classes. It cannot fail of making a lasting impression on all who are not so thoroughly brutalized by sin as to be dead to every feeling of self-esteem, domestic affection, and the common decencies and proprieties of life.

THE LAWS AND POLITY OF THE JEWS. *With numerous Illustrative Engravings.* Tract Society. 82no. pp. 174.

THIS volume, of the same class as ‘*Manners and Customs of the Jews,*’ ‘*Rites and Worship of the Jews,*’ &c., is carefully written, and gives a clear and useful exposition of the various laws of this peculiar people. The ceremonial and moral law, &c., and the general polity of the Jews are here exhibited.

LIFE OF THOMAS CRANMER, the First Protestant Archbishop of Canterbury. *Monthly Series. Tract Society.*

THIS is a valuable number of a useful series. We think that justice is done to the great and good but frail person, in the narrative. England owes much, after all, to Cranmer.

THE EDUCATIONAL RECORD, with the Proceedings at large of the British and Foreign School Society. No. 1., Vol. I. Partridge and Oakey.

THIS first number promises fair. For a periodical devoted to popular education, and published at two-pence, we apprehend there is room among the almost innumerable works of the present day.

REST IN CHRIST; or the Crucifix and the Cross. pp. 30. J. S. Guillaume, Elizabeth-street, Chester Square.

A BRIEF and touching narrative of the conflicts of one who vainly sought rest in the church of Rome.

A SERMON ON THE DEATH OF MR. G. WILKINS, Bookseller, Derby. By J. G. PIKE. Wilkins, Derby; Brooks, Leicester; Sutton, Nottingham.

A SERIOUS, useful, and appropriate discourse, from Luke ii. 29, 30. It has much of the rich unction which characterizes the productions of its esteemed author. It is published at the request of the family, as a memorial of an excellent and worthy christian, who had long sustained an honourable position in the General Baptist church at Derby. His end was peace.

LITERARY NOTICES.

DR. BURNS has in the press, and which he expects will be ready by the first week in December, a small work entitled, ‘*God's Universal Love, and Man's Responsibility,*’ illustrated in a series of conversations on predestination — election — free-will — universal atonement — faith — the work of the Holy Spirit — and the final perseverance of the saints. The price will be about six-pence, in a printed wrapper, and one shilling bound in cloth.

Now ready, designed as a small Christmas present, by the same author, ‘*None but Jesus; or Christ All and in All.*’

OBITUARY.

MARY SCOTT, the beloved wife of John Scott, Coalville, was born at Kenton, in the county of Northumberland, Feb. 22, 1819. Her parents, George and Mary Parker, were remarkable for their strict morality, and thus our departed sister was preserved from running with the giddy multitude to do evil. In early life she became a scholar in the Primitive Methodist school, Coalville. The ministry was blessed to her conversion, and she joined the society. Prior to her marriage, however, which took place Oct. 7, 1839, she sunk into a comparatively careless state. But her husband having recently joined the Methodist society, and encouraging her to unite with him in domestic worship, she was happily restored to the enjoyment of religion, and to communion with her former religious associates. The Bible was now her daily delight. The closet was a Bethel, and the services of the sanctuary were peculiarly precious. By these means she was to some extent prepared for that almost uninterrupted course of affliction which the wise Disposer of all events had assigned as her portion in future life. During one of these severe and protracted seasons the writer visited her, and found her, though exceedingly weak in body, strong in faith, giving glory to God. After sweet converse on spiritual subjects, she expressed a deep concern to follow her Saviour in the ordinance of baptism. On this subject she and her husband had frequently conversed, and they unanimously resolved to follow the dictates of conscience. Accordingly they offered themselves as candidates for baptism and fellowship with the church at Hugglescote, and were cordially received, and her husband was baptized, Nov. 1, 1846. Severe illness prevented her baptism until the following August. After a brief period of convalescence, she was confined to her bed, and languished until her death, Aug. 23, 1848. During her long affliction she was tranquil and resigned. She had a steady faith in Christ, and loved to converse on spiritual themes. Her mind was much strengthened by the edifying converse and fervent prayers of a pious female neighbour, to whom she exclaimed, 'how wonderfully I am supported by the grace of God.' Her conversation was at times animated. When hearing of the precious promises to which as a christian she had a claim, she broke out into a rapture of joy, and waving her hand, exclaimed, 'A mansion for me! a mansion for me! my work for eternity is done!' From this period her strength rapidly failed and her voice became scarcely audible, but what

few expressions dropped from her lips indicated a steady reliance of the atonement of Christ; and resting on that rock, which has sustained millions in a dying hour, she sweetly fell asleep in Jesus, June 20th, 1848, in the 29th year of her age. Her mortal remains were interred at Hugglescote, on the 23rd instant. At the request of her husband her death was improved to a very numerous congregation at Coalville, by her minister, from 2 Tim i. 12. May the death of our beloved sister be sanctified to the good of her numerous relatives and friends, is the prayer of the writer. H. S., C.

MRS. JANE KERKHAM, the beloved wife of Francis Kerkham, farmer, Terrington, near Lynn, and youngest daughter of Mrs. Gathergood, South Lynn, died October 1st, in the twenty-fourth year of her age. The deceased had not been married quite twelve months to her now sorrowing husband when she was removed by death, and seven months of this period were passed in deep affliction. Christ was precious to her soul,—death was disarmed of his sting, and in perfect peace her spirit left earth for the home of the blessed.

MR. SAMUEL WALKER, late of Wolvey, died August 26th, 1848, in his seventy-ninth year. He had been in fellowship with the General Baptists of that place about fifty-two years. At the age of fifteen he was apprenticed by his parents to Mr. Wyatt, of Barton, Leicestershire, where he was brought under the ministry and sage observations of the late Mr. Deacon of that place. Such impressions were made upon his mind thereby, as influenced him in a short time after his return to his native village to become a decided follower of the Saviour. He was then accustomed to hear Mr. W. Smith, of Hinckley, and other assistant ministers of the neighbourhood. He was baptized, with a few others, at Hinckley, about the year 1796. In the course of a few years he was called by the church to the deacon's office, in which he continued till his death. During the affliction which terminated his life, he was much in prayer,—peaceful and happy in believing in the Saviour who died for sinners. His death was improved on Lord's day afternoon, September 3rd, from Acts xv. 11, a passage which gave him much comfort, and which he selected as his funeral text about a fortnight before his death. May his removal be sanctified to the church, to his feeble, aged widow, and to his family whom he has left behind.

J. K.

Mrs. SARAH BOULTER, of Rothley, died March 31st, of the present year, being the thirteenth member summoned from this church within the short space of eighteen months. Our sister, for about forty-two years, was a consistent member of the church of the Lord Jesus Christ, in this village. Her walk and conversation were as became the gospel of Christ. She appears to have received by faith the Lord Jesus about the age of twenty-one, being admitted into the fellowship of the faithful by the ordinance of believers' baptism in the summer of 1806. In the true spirit of christianity she applied herself to the service of the church. She efficiently aided the choir in conducting the melody of the sanctuary. Her services in the Sabbath-school were very valuable; and after she retired from active labour her anxiety for the welfare of the institution remained undiminished. She displayed her public spirit in relation to the Foreign Mission, the academy, &c., and was not unmindful of the interests of her own Zion. She loved the public courts of the Lord, and did not allow little hinderances to weigh with her. The word of God she studied and prayed over; difficult parts she conversed about in the family, and then reserved for further inquiry when her minister next visited them; and by this means rendered the opportunity interesting and profitable. Kind in her disposition, prudent in her deportment, cheerful in conversation, intelligent and faithful, truly pious, she was esteemed as a neighbour and friend. Peculiarly fitted for visiting young female disciples on their proposing themselves to the fellowship of the church, she was frequently called to this duty. Our departed friend had a very feeble constitution, and a few years preceding her removal her strength was much reduced by frequent sickness. Her last illness was short. Few, therefore, were the opportunities for either her minister or christian friends to converse with her as to her state of mind and prospects in the valley of the shadow death. 'O!' said she, 'if my work was not done, I could do nothing now;' meaning the great work of faith in her Saviour. She spoke of her Redeemer being precious to her, and also of the all-sufficiency of Christ as a Saviour. May these oft repeated and mysterious providences be blessed to her surviving relatives, church members and acquaintance; and may all follow her where she followed her Lord.

W. G.

MR. C. BATE, JUN.—To hear and read of those individuals who while they lived, lived unto the Lord, and when they died, died unto the Lord, that whether they lived therefore or died, they were the Lord's, may excite little or no interest among the un-

thinking, and ungodly part of mankind. The accounts furnished that refer to the operations of divine grace upon the soul, seem to them somewhat insipid; but to persons whose minds are enlightened, whose hearts are allured by the unseen realities of an eternal world, they appear in a far different light, and are infinitely preferred to all that relates to the statesman, the hero, and the philosopher, of the most interesting and fascinating kind.

The subject of the following brief sketch, had the distinguished privilege, and unspeakable happiness of being born of pious parents, who were accustomed every morning and evening, like one of old, to bless their household, and who early conducted the feet of the affectionate Charles to the sanctuary of God. In course of time he became a scholar in the Sabbath-school, afterwards a teacher, and at length united with the General Baptist church, of which he continued a consistent member, till called to join the 'general assembly and church of the first-born' on high. During the spring of the year 1847, this most comely youth was arrested by a disease which settled on his lungs, and which prevented him attending to his engagements both at home and abroad, so that he was never again permitted to visit the Sabbath-school in which he was so deeply interested, nor the habitation of God's house he so dearly loved, until his mortal remains were brought to be interred. While the subject of affliction, the mind of our dear young friend was remarkably calm and resigned, his soul replete with heavenly consolation and peace; and on Lord's-day morning, Oct. 10th, he quietly breathed his spirit into the hands of his precious Saviour, thus exchanging an earthly for an heavenly Sabbath, and one that ne'er shall end.

His death was improved by his pastor from Isaiah lxiv. 6, 'We all do fade as a leaf;' on which occasion the chapel was crowded to excess. Thus lived and died this amiable, pious, and universally esteemed youth. At the age of seventeen he began to droop and fade as a leaf.

Young friends, regard the voice that proceeds from his early tomb. How soon and unexpectedly may you fade like the leaf. Begin, if you have not, to pray, to yield yourselves to God, to inquire what in his service he would have you do, and resolve without delay in the strength of grace divine, to do it. Be ye followers of them who through faith and patience inherit the promises. Above all, followers of Christ, who can smooth your passage to the tomb, render you in death triumphant, and throughout a long eternity infinitely blessed, and happy, and glorious.

Tarporley.

M. S.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE.—This Conference took place at Nuneaton, Sep. 12th, 1848. Brother Chapman opened the morning service with reading the scriptures and prayer, and brother Lewitt preached from Proverbs xxv. 17. In the afternoon brother Knight engaged in prayer, and brother Barnes, of Austrey, presided. Since last Conference twenty-four have been baptized, and seven remain as candidates. It was much to be regretted that no statements were received from Birmingham, Netherton, Cradley, and Walsall. The following resolutions were adopted.

1. Arrangements were so made that our friends at Nuneaton may have the ordinance of the Lord's-supper administered to them up to next Conference.

2. Brother Lewitt was requested to write an affectionate letter to the Church at Birmingham, earnestly desiring them to send a letter or deputation to this Conference, wherever it may be convened, as they still stand on the list of churches composing the Warwickshire Conference, and have not formally signified their intention to withdraw.

3. That we are gratified to hear of the prosperity of the cause at Warton, and recommend the church at Austrey to do their utmost, as early as possible, for the purpose of providing increased accommodation for their hearers.

4. That the times appointed for the meetings of this Conference having been found inconvenient, it is judged advisable to assemble in future on Easter Tuesday, and the Tuesday after Christmas day; the day for the summer meeting to be determined by the convenience of the church where it is held.

5. Agreed that the thanks of this meeting be presented to brother Crofts, for the efficient manner in which he has discharged the duties connected with his office as secretary, and that J. Wright, of Longford, be requested to sustain that office for the year ensuing.

The next Conference to be held in White Friar Lane chapel, Coventry. Brother Cheadle of Birmingham requested to preach, and in case of failure, brother Knight of Wolvey. In the evening brother Shaw opened with prayer, and brother Chapman delivered a discourse, founded on Isaiah xlii. 3. J. WRIGHT, *Sec.*

OPENINGS.

LYNDHURST.—The services connected with the opening of the new chapel took place on the 7th of November, 1848, on which occasion the Rev. Dr. Burns of London preached two excellent sermons. The collections and

subsequent donations realized upwards of £20., clear of all expences. The chapel is entirely rebuilt. The dimensions, forty feet by twenty-five, inside. The style of the building is a chaste design of Roman architecture. The well wooded, gently sloping, and picturesque scenery in the immediate neighbourhood of the chapel, make its situation exceedingly beautiful. The presence and assistance of nine of the neighbouring ministers—the fineness of the day—the largeness of the attendance—the liberal collections—and above all, the excellency of the sermons, render the day of the opening one of endearing and profitable recollections.

R. C.

MARKET BOSWORTH.—The new place of worship, erected in this place by the church at Barton Fabis, was opened for Divine service on Thursday, October 5th, and on the following Lord's day. The Rev. J. P. Mursell, of Leicester, delivered two excellent sermons on the former day, to a full house. The devotional exercises were conducted by brethren Cotton, Derry, and Yates of Ashby. Mr. Goadby, of Loughborough, preached on the Lord's-day afternoon and evening, when the congregations were overflowing. Our friends here, being ejected from their former place, have experienced considerable difficulty in obtaining a site for their new chapel, and apparently must have been unable to retain a footing in this town, where they have had preaching for more than fifty years, but for the kindness of a noble lady, who gave a lease of the ground of the present house, at a nominal rent; and thus they have secured to themselves a neat and comfortable sanctuary. The cost of the building is something more than £200., towards which was obtained by subscriptions upwards of £120.; which, in addition to some £33 collected at the opening, leaves a sum which it is expected will be cleared off at a subsequent anniversary. The Lord send prosperity!

ANNIVERSARIES.

SHEFFIELD.—Two sermons were preached on Lord's-day, Oct. 8th, by the Rev. J. J. Owen, of Leicester; and on the following evening a tea meeting was held, when addresses were delivered by our beloved pastor, Messrs. Lowther and Wilkinson, (Wesleyans.) Rev. J. J. Owen, Rev. R. Horsefield, of Leeds, and several of our friends. The collections, with the profits of the tea, amounted to nearly £6.

LEAKE.—On the last Lord's day in Sep. our excellent brother, J. Lawton, preached two very appropriate sermons in our chapel

at Leake, after which collections were made towards liquidating the debt incurred by the enlargement of that place of worship in 1839, which cost upwards of £550. On the following day a first-rate tea-meeting was held, the proceeds of which, with the collections, reduced the liabilities down to £60.

SEVENOAKS.—The anniversary services of the Bethel chapel, Hartslands, were held as follows:—On Lord's-day, Oct. 8th, in the morning and evening, two very encouraging discourses were preached by Rev. T. N. Baker, (Indep.) London, from 1 Kings xvii. 7, and Psalm cxlvii. 3; and in the afternoon, a faithful appeal on christian diligence was made from 2 Pet. i. 1. by the Rev. R. M. MacBrair, M.A., Wesleyan, Tunbridge Wells. As an appropriate sequel to the above services, a public tea-meeting was held in the chapel on the Monday evening following, after which Rev. Dr. Burns delivered an energetic discourse from 1 Chron. xii. 22. The collections, &c., amounted to £14. 4s. It was resolved to diminish the debt by means of collecting cards, of £1 each. Many applications for cards have already been made: nearly forty have been distributed. We shall be glad of assistance from wealthy individuals or churches, as the debt on the chapel is felt to impede our efforts. F. S.

BURTON-ON-TRENT.—On Lord's-day, Aug. 20th, the anniversary of our Sabbath-school was held, when two interesting discourses were delivered by Mr. Lewitt, of Coventry, from the parable of the good Samaritan, and Psa. ii. 12. The collections for the school have been very similar for several years. In 1846, £6. 19s. 6d.; in 1847, £6. 1s. 0½d.; and in 1848, £6. 8s. 6½d. B.

CAULDWELL.—The chapel anniversary was celebrated in this village on Lord's-day, Sep. 17th. Mr. Wood, of Melbourne, preached two useful and impressive discourses. On the following evening, a delightful tea meeting was held. Between thirty and forty friends came from Burton. The speakers were, Messrs. Norton, Peggs, Sandars, and Smith. Collections, proceeds of the tea, and subscriptions, £14. 11s. We hope in time to clear from debt both the chapels at Cauldwell and Overseal, and the burying-ground.

PINCHBECK.—After our anniversary services last year, the debt which remained on the chapel was £75. We resolved, in dependence upon God, that we would if possible, have the incumbrance removed this year; it was therefore determined to have a bazaar, and many of our friends set about the matter in such good earnest, that a large quantity of really useful articles were made and presented, several parcels were also received from distant places for which we were grateful. Our anniversary services this year were

held Sep. 17th and 18th; on the 17th, Mr. Simons preached in the morning, and Mr. Jones of Spalding, in the evening, and liberal collections were made; on the 18th we had a tea-meeting, after which a public meeting, when our highly esteemed friend, Mr. Butters, presided. Mr. Simons, gave a particular account of the finances, and announced to the friends that the bazaar, collecting cards, collections on the Sabbath, and profits of the tea, had realized a sum sufficient to discharge the entire debt, and left us a surplus in hand of £13. With this cash we intend to purchase two stoves for the comfort more especially of our increasing Sabbath-schools. Thus, at our fourth anniversary, the chapel is clear of debt; and in taking a retrospect we almost wonder how it has been done; but done it is, and we record it to the praise of God. Addresses were delivered by the chairman and Messrs. Simons, Sharman, Jones of Spalding, Jones of Gosberton, and Galls-worthy, Indep., of Pinchbeck. J. B.

LONDON, *Ænon chapel.*—On Lord's-day, Oct. 29th, three sermons were preached: forenoon and evening by Dr. Burns, the pastor, and in the afternoon by the Rev. Joseph Hargreaves, Wesleyan minister, of City-road circuit. At half-past four on the Sabbath afternoon, about seventy friends took tea in the school-room, when several edifying addresses were delivered. At this meeting a number of young men were present who could not attend the usual festival next day. On Monday afternoon the church tea meeting was held, when the school-room was densely crowded. The trays had been kindly furnished by friends in the church and congregation, and the scene was one of cheerful and delightful sociality. At seven the public meeting was held in the chapel, which was well filled. The pastor, who presided, remarked that it was the fourteenth year of his ministerial labours among them, and gave a rapid sketch of the progress of the cause; he also adverted to the pleasing fact, that at no time had they enjoyed greater peace and prosperity than at the present, and deeply regretted that they were not able to give accommodation to numbers who came to hear the word. The meeting was then addressed in a forcible and interesting manner by brethren Underwood, Blake, Hudson, East, and Mathews, of Boston. The collections were liberal, and altogether we deem it the best anniversary we ever held. Z. S.

MACCLESFIELD.—Three persons were baptized here on Oct. 22nd, one male and two females, all from our Sabbath-school. The young man is now a teacher and bids fair for usefulness. The day was indeed a season of refreshing from the presence of the Lord. W. G.

BAPTISMS.

RIPLEY.—Since my last communication on our progress we have had two baptisms; one on the first Lord's-day in October, and another on Nov. 5th, 1848. Sermons were preached on the occasions to deeply attentive congregations, and the seasons were solemn and impressive. Several have been convinced of sin and brought to Christ on former occasions, giving us an undeniable proof that God acknowledges his own work. The newly-baptized received the right hand of fellowship, and sat down with us to commemorate the Saviour's death. J. E. B.

DERBY, Brook-street.—Sunday, Oct. 22nd, 1848, was a high day to us. At the close of the afternoon service, six persons were immersed, in the presence of about 600 persons. Our esteemed young minister, Mr. Needham, delivered an appropriate discourse on baptism, and administered the ordinance to the converts. In the evening he preached a sermon on 'religious decision,' which had a good effect on the audience. The candidates were then received into the church by Rev. J. G. Pike, after which he addressed the members of the church and a goodly number of the congregation. The good effects of this day's services are beginning to manifest themselves in extended conversion. May the Lord prosper the work of our hands. J. W.

SHEFFIELD.—On Lord's-day, Nov. 12th, after an impressive discourse by our esteemed pastor, from the Saviour's appeal, 'If ye love me keep my commandments,' six persons, three males and three females, were baptized into the church. Three of them have been Wesleyans, and another is a youth of fourteen years of age, whose father, although a churchwarden, declined to interfere in this conscientious matter. With humble gratitude to our heavenly Father, we are bound to say that we never were blessed with a more steady increase of more promising members than we have been during the past year.

MARCH.—Though we have not the pleasure some of our sister churches have, to report frequent additions by baptism, yet as we read 'There is joy in heaven over one sinner that repenteth,' we rejoice that on Lord's-day, Nov. 5th, one young female was baptized, who was a Sabbath school teacher. On which occasion our esteemed pastor preached a most appropriate and impressive discourse, from Luke vi. 4., 'And why call ye me, Lord, Lord, and do not the things that I say?' May this be the presage of much greater prosperity. J. E.

BARTON.—On Lord's day, October 15th, 1848, five persons were baptized and added to the church at Barton. J. C.

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FLECKNEY.—On Lord's-day, July 23rd, 1848, the ordinance of believers' baptism was administered at Fleckney to one young female, a zealous teacher in our Sabbath-school. She has been a cripple for fourteen years, and unable either to stand or walk. She was carried into the water by the administrator and immersed in the scriptural manner. In the afternoon the ordinance of the Lord's-supper was administered, and the newly baptized received into the church. May the Lord grant unto us many more such days.

MEASHAM.—On Sunday, Nov. 5th, two persons were baptized; and at Netherseal, on Sunday, Nov. 19th, two more.

MISCELLANEOUS.

THE ACADEMY.—The autumnal meeting of the Academy Committee was held at Spa Place, Nov. 7th, 1848. In consequence of the late treasurer, Mr. Noble, of Belgrave, not having received all the monies reported as forthcoming at the last Association, as well as a few of the subscriptions then promised to meet the balance due to him, he has been unable to make up his accounts for auditing and publication. Hence the lamented delay of the publication of the annual report. This was arranged with the new treasurer, Mr. W. Bennett, of Sawley; and it is expected the report will be published early in December next. It is highly desirable that all our churches should contribute something to an institution so essential to our wellbeing and prosperity. Such a course would soon relieve the committee from all embarrassment.

Very satisfactory college testimonials were read respecting Messrs. Jones and Sarjant.

A note from Mr. T. W. Deacon, late of Bonrne, was read, intimating the improbability of his ever being able to resume his studies on account of his health. He has since emigrated to Australia.

Three probationary students were confirmed in their stay on the Institution:—namely, Messrs. John Taylor, Henry Ashbury, and Silas Stenson. One, Mr. Marsden, had his term of probation extended to the next committee meeting, having been within its walls only a few weeks, on account of illness.

REV. W. BUTLER.—We regret to learn that our dear brother had a severe fit on Thursday, Nov. 9th, and that little hope was entertained of his being spared. Some little improvement had taken place in a few days, but the friend who communicates the intelligence observes, 'It was very affecting to see him.'

REV. G. A. SYME.—The testimonials of this respected brother were laid before the committee appointed at the last Association, to examine the testimonials of ministers

desiring to come into the Connexion, and they wished him to spend a few days with us at Leicester. He has complied with our request, and preached at most of our chapels; and to-day a resolution to the following effect was cordially passed by the committee:—

‘Though our acquaintance with Rev. G. A. Syme is comparatively superficial, yet as far as we have had opportunity of forming a judgment, we think favourably of him, and hope that a way may be opened for him to exercise his ministry in our Connexion.

Leicester, Nov. 16th. T. STEVENSON.

THE MIDLAND CONFERENCE will assemble at Broad-street chapel, Nottingham, on the last Tuesday in December. Brother Nightingale, of Castle Donington, will preach in the morning. All the churches in the conference, both large and small, are earnestly requested to send a report of their state, either by representative or letter.

G. STAPLES, Sec.

ENCOURAGING. — A public meeting was held in New York in October last, to obtain funds to redeem from slavery two beautiful christian mulatto girls, whose owner was about to sell them into Virginia for —! They are members of the Methodist Episcopal church, and were valued at 2,250 dollars, or £450! Some indignant speeches were made, and the money was raised.

THE TWO BOSTONS.—It is a pleasing fact, that Boston in Old England and Boston in New England are both supplying their respective inhabitants with pure water from a

distance at the same time. Journeying from the Association last midsummer, we saw pipes, &c., in preparation for this purpose; and we learn, from an American paper, that the celebration of the opening of their splendid water-works at Boston, Mass., took place on Oct. 25th. It was a grand day. The works cost upwards of four million dollars, or about £800,000. Pure water to a great city is one of the best blessings that Providence can impart, or the art of man procure.

LEICESTER DISTRICT OF THE HOME MISSION.—The following account has been forwarded to the secretary of the Association, for the year 1847.

Receipts.

	£.	s.	d.
Friar-lane collection ..	..	4	12 0
Archdeacon-lane ..	..	7	14 7½
Dover-street ..	..	7	12 3
Subscriptions ..	..	6	8 6
Mr. Newberry's Legacy ..	..	11	7 3
			£37 14 7½

Payments.

	£.	s.	d.
Balance due to Treasurer ..	..	3	11 4½
To Mr. Rose, for 1846 ..	..	2	10 0
Ditto, for 1847 ..	..	30	0 0
Postage ..	..	0	0 6
Balance in hand ..	..	1	12 9
			£37 14 7½

HERE WE HAVE NO CONTINUING CITY.

CHILD of folly! why still wander
From the pleasant path of peace?
Will you stay your life to squander
Only when that life shall cease?

Why will you in fatal madness
To the broken cistern fly?
When the fount of truth and gladness
Gushes limpidly hard by?

Sons of men, in every nation,
The wild course you take have tried;
But they sought and found salvation,
Or in hopeless anguish died.

Nothing here is safely-founded—
Nothing lasting—nothing sure;

He whose hopes by earth are bounded,
Is the poorest of the poor.

Forms once brave, with weakness bending,
‘Ebon ringlets turn'd to grey;’
Summer birds their passage wending
To a clime as mild as they—

Falling foliage—changing seasons—
Clouds across the blue sky driven;
All are stern, resistless reasons
Why we should prepare for heaven.

Therefore, sinner, cease to squander
Human life's uncertain day;
And resolve no more to wander
From the straight and narrow way.

Nottingham. ABSALOM.

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

At a committee meeting of the Foreign Missionary Society, held at Broadstreet, Nottingham, Nov. 14th, 1848, various important business was attended to.

A letter to the churches at home, from the Conference at Cuttack, written by Mr. Lacey, was directed to be printed in the General Baptist Repository, after revision by the secretary.

The case respecting the printing office in Orissa, Mr. W. Brooks, &c., was referred to a sub-committee, who are to bring their report to a subsequent meeting.

A pleasing account of the qualifications of Mr. Joseph Hudson was presented to the society, and it was agreed that he be regarded as a missionary student, be provided with a good Chinese teacher, and be encouraged to pursue a course of general study to qualify him for future usefulness to the mission.

Le Seen Sang, or as Mr. Hudson calls him, *Le Leang Tzae*, the first Chinese convert, having been baptized, and giving evidence of suitable talents for the native ministry, it was agreed that with the concurrence of the missionaries he should be employed as a native preacher.

It was agreed "That a sub-committee be appointed to collect and digest information on the subject of missionary efforts in Australia, and to report to the next committee meeting."

And that brethren Hunter, Goadby, Sutton, T. Hill, and R. Pegg, be the sub-committee.

And that these resolutions be published in the Repository.

It was thought that some assistance might be given in the formation of General Baptist churches in that colony.

Communications, conveying intelligence of emigrants, their destination, &c., are requested to be sent to Rev. H. Hunter, Nottingham, if possible before December 20th.

CHINA.

BAPTISM OF *LE*, THE FIRST CHINESE CONVERT.

REV. T. H. HUDSON TO REV. B. INGHAM.

Ningpo, July 26th, 1848.

On Monday, July 17th, we had the baptism of our *first* Chinese convert, *Le leang-tzae*, and it was to all of us a very interesting day. By his own choice he was baptized at his own village, about ten miles in the country. We went in boats up the canal, and after spending some time in fixing upon a place, and walking through the village, we assembled near the '*Hung-keen-keou*,' 'the returning stream bridge.' I gave an address, asked him some questions, and prayed at the water-side. The people were very attentive. We descended into the stream, and I 'baptized him in the name of the Father, and of the Son, and of the Holy Spirit.' It was a solemn period—happy hour! The candidate was serious and much composed; and the people exceedingly still. After we came out of the water, Mr. Jarrom and Joseph went to address the people under a large portico by the water-side. When I was dressed, I joined them, and found the teacher standing on a bench, preaching to his neighbours and countrymen the glorious gospel of the blessed God. This was a pleasing sight—harmonizing with the solemn profession he had just made, and encouraged us to hope he would become a useful servant of the living God. This scene indeed crowned the day with joy. We returned; and in the boats, as we sailed quietly down the stream to the populous city of Ningpo, we sang,

'Praise God from whom all blessings flow,' &c.

Many reflections crowded on my mind. In the West Indies I had the privilege of baptizing many of the sons of Ham; and at our first baptism there, I had by my side the mother of my now only son. She was the only foreigner a friend to Jesus. *Then* we never thought of *this*, and knew little then of the people among whom we now are called to labour. Joseph was not born. She returned to bare a son, who was to come

to China. She finished her course, died in peace, and went to dwell with her Lord. Now that son saw his father baptize his teacher, and our first Chinese convert; after which he himself stands before the people, to proclaim the doctrines of Jesus in one of the most peculiar and difficult languages which exists upon the face of the earth. I thought of an exclamation which I heard brother Hollinrake utter in a sermon many years ago, when speaking of the goodness of God towards his people, 'Who would have thought it! Who would have thought it!' Angels look down with joy over one sinner that repenteth; and if the spirits of the just participate in that joy, how great must be the joy of that mother in recognizing the scenes and hopes of that day,—the solemn dedication of our first Chinese convert to the service of God, in which her own son took an active part. We have now baptized one of the descendants of Shem, a respectable and intelligent Chinese teacher, who continues to afford us all the evidence we could reasonably desire that he has been brought to know Jesus and has truly embraced the gospel of our blessed Lord. May it be the beginning of good days, and may future years present us with many similar scenes!

Referring to this event, Mr. Jarrold says:—'It is now two years since his mind seemed to be affected with the truth of religion. As you are aware, he was brother Hudson's teacher; and when he first came to him, appeared to be a very rigid Confucianist. In this there was nothing strange, for generally speaking all literary men of this country think most highly of Confucius, and are devoted to him and to his writings with an ardour and sincerity that can only be commended when Christ and his cross are the object. And in *Le Seen Sang*, this was the less strange, for to whatever he is devoted, he is devoted with his whole heart. There is a heartiness and earnestness apparent in all he undertakes and sets himself to; he is not a man to follow others without thinking for himself; he has some independence; and when once an object commends itself to him as worthy his attention, he is earnest in securing it, and the more so as he believes the object important. He is not to be deterred by the frowns of enemies, or led aside by the smiles of false friendship; he will persevere in what he believes to be right and best. In his unconverted state, this characterized him; and as an instance I may remark, that he was always an advocate for the residence of foreigners for trade and other purposes in China, and during the war did what he could to secure this end, by which he exposed himself to considerable persecution among his family connexions

and associates. During the time of his conversion, this trait of his character was strikingly apparent in him, and continues still. He had not been many months with brother Hudson before he began to think favourably of christianity, and to relinquish his hold of Confucianism. He was an idolater to a small extent, and never much adopted the superstitious belief and practices so prevalent among the masses of his people. The first evidence of the influence of the truth and Divine grace on his mind, was exhibited in his refusal to join, as he ever had done in the past, with his family in the performance of ancestral worship, at the accustomed season. This was about Christmas 1846. Here was undoubtedly in operation principle, and such principle as they only have who are enlightened in some measure by the word and spirit of God. He exposed himself to much persecution by his unflinching determination no more to take part in this universal but idolatrous custom of ancestral worship; and I believe he likewise suffered considerable pecuniary sacrifice. But he was firm; Divine grace enabled him to triumph over persecution. He was strengthened to persevere in the path into which now he had turned his feet. His mind became increasingly enlightened, and his standing more sure. 'He asked, and he received; he sought, and he found; he knocked, and it was opened to him.' By the same means that at home are found successful, and that are everywhere where they are humbly and sincerely tried—richly rewarded. He found peace with God through his Lord and Saviour Jesus Christ. During the year 1847, he offered himself for christian baptism; and after we had had several interviews with him, he was accepted. In our conversation with him on those occasions he displayed considerable knowledge of the most important christian truths, for which he must have read and thought a good deal; doubtless he owes much to the instrumentality of brother Hudson, who never spared himself in order to explain the truths of the gospel, so far as his knowledge of the language would admit. His conduct since his first avowing himself under the influence of the gospel, has ever been consistent; nor is he ever backward to 'tell to all the world around, what a dear Saviour he has found.' It may with much propriety be said of him, that he is not 'ashamed of the gospel of Christ;' he glories in it, and I believe in the enjoyment of that forgiveness which it offers, and of those immunities and privileges which it secures to those who receive it in the love of it; he loves to make it known to his fellow men who are perishing in multitudes around for lack of knowledge. He would have been baptized

months ago, had he not expressed a very natural and proper desire that his eldest son, who has for some time been living in another province, and whose return was expected, should witness the ceremony. His son, however, did not come; and as there was great uncertainty attending his return, we deemed it best not any longer to neglect the administration of the ordinance, and he was baptized on the day I have mentioned.

I have referred to the opposition he received from his friends. You will be pleased to know that he desired to be baptized in his native village, that in the presence of his family connexions, who still continue hostile to him on account of avowing himself a christian, he might, in obedience to his Lord's command, make that public profession of belief in him which he requires. The village not being large, there was not a large attendance of persons at the water side. The candidate immediately before his immersion gave satisfactory replies to a few questions proposed by brother Hudson, respecting his conversion, change of views and practices, &c. This was followed by prayer, immediately after which the candidate and administrator entered into the canal, in which my colleague immersed the candidate, pronouncing in Chinese the usual formula. At this time the people were particularly still, and seemed much interested. After the baptism, addresses were delivered to the spectators, on whom Le Seen Sang, (or Mr. Le,) the baptized candidate, urged the importance of renouncing their past sinful practices, and embracing the Lord Jesus the Saviour of men. Part of the boys of the school were taken to witness the administration of the ordinance; his wife and children likewise accompanied us. On the whole it was an interesting day—a day, I trust, long to be remembered. Our desire is, that we may see many such days. We are much strengthened by the addition to us of such a man as Mr. Le. He is well known and much respected so far as he is known. Though the last two or three generations the family has degenerated, originally it possessed considerable wealth and influence, and mandarins have belonged to it.—To have belonging to us a man of this kind, who seems faithful, and to have really at heart, as he seems to have, the prosperity and extension of the cause of christianity in this world; a man who is staid and serious and trustworthy, you will directly perceive must be a great encouragement and help to us. May he be a growing christian, and a useful man. He is forty-seven years of age, being born in the sixth year of the former emperor, Kea King, who reigned twenty-five years. The present is the twenty-eighth year of Taou Kwang, i. e., 'Reason's Glory.'

LETTER FROM REV. W. JARROM.

Ningpo, April 12th, 1848.

MY DEAR BROTHER,

The people at this place are particularly quiet, and Mr. Sullivan, her Majesty's consul at this place, told me the other day, that the fact of the foreigners and Chinese living together so comfortably here, affords considerable satisfaction and pleasure to the mandarins. And the truth of this no one will doubt, when he considers that a popular outbreak in China endangers the reputation and office, and even life, of the authorities, superior and subordinate, held responsible as they are, for the actions of the people. It is a matter of great thankfulness to us that we live so safely and peaceably, surrounded as we are by so many thousands and tens of thousands of people, strange to us in their language, customs, and religion, and who have always been represented as hostile to foreigners, particularly to their residence among them. The hostility, however, is not so much in the people, I apprehend, as in their rulers. The people here are particularly friendly, and I think would rather that we remained among them than withdrew; nor do I think the people deficient in enterprise, the evil is, that it is not properly directed and encouraged. But I must pass on to the more immediate subject of this letter, namely, a brief account of my late visit to 'Teen Tung.' Of this place (a Buddhist monastery) you may have before heard, and possibly seen some account. The Rev. G. Smith, in a book which he has recently published, in describing Hong Kong and the open ports of this country, refers to two visits, which he at different times paid to this far-famed establishment. I have never mentioned it to you myself, however, and possibly a brief description from my pen, though imperfect, may not be unacceptable or devoid of interest to you.

My companion in travel, was the esteemed son of my excellent colleague. We left Ningpo about nine o'clock, p.m., of Thursday, April 6th, in an ordinary Ningpo boat, hired for the occasion. After a disturbed voyage for the night we arrived at the terminus of the canal in the direction in which we were going, about nine in the morning. Here stands a village of considerable size, called 'Seaou Bah.' In this village my young friend went to distribute some tracts, and talk to the people. On his return, we both set out together on foot across the hills, for the principal object of our visit, the monastery of 'Teen Tung.' It is distant from 'Seaou Bah,' about five miles, and the road leads over a hill of considerable elevation. The people in this neighbourhood are few; on the road we passed a few cot

tages, at which we left tracts; travellers to Ningpo too, whom we met on the road, were detained for a moment, leaving with them a tract. We were amused at the timidity which many of them manifested, and from their ignorance of the books that were offered to them, and of us and our object, they seemed at times reluctant to receive the tracts; but as soon as we assured them that we were missionaries, and that the books we were distributing, we were doing so gratuitously, they showed marks of confidence and approbation. We now reached the foot of the hill over which lay our road. It was steep, and a long way up, and reminded me of the hill leading up to Slack from Hebden Bridge. As we approached the top, we were rewarded with an extensive and pleasing prospect. A large portion of the immense plain, in the midst of which stands Ningpo, lay spread out before us, with its thousand canals of varying width, intersecting the plain in all directions; and its ten thousand patches, of all sizes and shapes, as far as the eye could reach, of wheat, peas, beans, &c. On the top of the hill we found a 'Leang ding,' i.e., a cool resting-place. These resting places are frequent on the tops of hills, as well as on the level ground, and sometimes in the hot seasons tea is gratuitously prepared for the exhausted travellers and coolers who rest under their roof. They are not all the erections of emperors, some owe their existence to the benevolence of wealthy mandarins, and wealthy persons in private life; and these principally furnish the tea where it is gratuitously provided. Soon after descending the hill we reached a village called 'the street of Teen Tung.' The numerous houses, though small, on which we observed the words 'Tea Store' written, were indications of our being near the great green tea district; indeed the hills which surrounded us are the hills which produce the tea. A mile hence, we came to a beautiful avenue of firs, most of them the largest in every way which I have ever seen. This extended about a mile, at the end of which appeared before us the noted temple. At first view a stranger would be disappointed; the three halls which are of one story only, though lofty, yet as they stand one behind another, only the first is seen outside; the out buildings are numerous, but make no show.

The view from the door of the temple is very pretty; looking over a spacious pond to the other side, the eye rests on a beautiful miniature pagoda, I think of stone, on each side of which are placed three large iron things, (there is no name in English for them) of fantastic shapes, which are used for the purpose of burning silver and gold paper in, sometimes practised in idolatrous worship in this land. We were received at

the door by the priests with their usual affected politeness. Just within the entrance was a stall, on which we observed candles, incense sticks, &c., for sale to the unhappy people who frequent the place for religious purposes. This room, which is of large dimensions, is principally noticeable for two colossal images it contains, one of 'Melih Vich,' that is, the first of the three Budhas, 'whose reign is already past;' and the other richly carved and gilt, of 'Way Do Poosa.' These occupy the middle part of this division of the temple; on each side there are gods of inferior note. The second hall, the largest and the chief, contains the 'San Paou,' or three precious ones of Budha.' These images, as in all large temples, &c. are of the most colossal dimensions, and as works of art are not despicable; and this is the highest view in which we can regard them; the lowest, however, of the infatuated Buddhist. Before these idols, were placed some forty or fifty busses, on which the priests and worshippers kneel and knock their heads, in the homage they pay to their god. A large number of priests may be here seen every morning and evening going through their idolatrous ceremonies, with great regularity, and at times with much apparent seriousness, though sometimes they seem careless and irreverential enough. The sight of these mats, the burning of incense, the robes and caps of the priests, the counting of the beads, the prayers and invocations in an unknown tongue, &c., &c., reminded me most forcibly of a corrupt church professing indeed the christian faith, yet practising many rites and ceremonies that prevail in Buddhism in China, and which, common as they are to the two religions, suggest, one is almost ready to think, a common origin. In this second edifice, both spacious and lofty, there are arranged on each side, images of the eighteen disciples of Budh, called 'Lo Har.' Behind the 'San Paou,' occupying the middle of the building, there is a very costly representation of 'Koon she sing Poosa,' a female sitting on the lotus flower, surrounded by many attendants. From this we passed to the third hall, separated from the second, as the second is from the first, by a large flagged court yard. This is what may perhaps be denominated the school or lecture-room, where the priests are taught the principles of their religion. On entering, we observed written over the platform on which sits the preceptor, 'Fa dong,' that is, 'San hall,' or more freely translated, 'The hall where the laws and rules of Buddhism are explained and inculcated.' These laws, in practice, it is apprehended, are not much regarded; here, as in other temples, the pleasures of the table, forbidden by the Budhistic canons, are freely indulged, so far as they are pro-

curable; opium, too, finds its way into these retired cells; the practice of smoking it being not uncommon among these miserable priests. A short distance from the 'Fadong,' are the abbot's rooms, whither our guide conducted us. The abbot (he is the head of the monastery) received us with less show of cordiality than is common, but immediately invited us to a seat. Tea and sweetmeats were ordered. My young friend had some conversation with him in the court dialect. From this it appeared he was not at that time in power, his term of rule having a little before expired; but as they had not chosen a successor, he was acting until the election took place. The abbot of a Buddhist monastery is chosen once in three years. The old abbot is not a man of proposessing appearance; but he was ill when we were with him, so that we saw him not under the most favourable circumstances. The conversation turned to religion. Our host was anxious to make it appear that Budha and Jesus were the same, but failed in his attempt. Many important truths were inculcated on him. May they be remembered by him to the greatest advantage. We had now spent some time with this dignitary, and some newly-arrived Chinese gentlemen being introduced, we judged it expedient to retire. In departing we came into contact with these visitors, one of whom held out his hand to me, with whom I shook hands in regular English fashion. This was the first time that I had had such an offer made by an unconverted Chinaman. We did not withdraw without leaving the abbot in possession of a gospel or two, and some tracts. On returning, we passed by the dining-room, large enough to dine several hundreds of persons. In another part of the establishment is an immense sleeping-room, capable of accommodating some hundreds. Among some insignificant objects to which we were directed, our guide took us to see the bell. This was the third story of the building, intended apparently for a belfry, the only third storied building I remember to have seen in China. We talked a little with several of the priests, and left with some of those who could read, religious tracts. They told us there were more than one hundred priests belonging to the temple, though at that time not more than fifty or sixty were present. We observed a few boys arrayed in priestly garbs.

Have this afternoon been to 'Hah say oen,' a village between two and three miles from my house—Was well received—spoke in two or three places, and distributed tracts. Much satisfaction manifested in one place, by the people being made acquainted with the name of the true God, of whom I was talking. They proposed many questions

respecting the mode of worshipping him, the time, place, &c. The blessed Saviour they inquired after—as to who he was, &c.—how he was to be worshipped, &c. I endeavoured to give as intelligible answers as my knowledge of the language would admit of, to all their inquiries; and illustrated the work of Christ in saving sinners, by the way in which they would act if a person fell into the canal, by the side of which I was talking. I left them with some tracts, and withdrew amid invitations to come again and renew my discourse. W. JARROM.

LETTER FROM MR. MILLAR.

Cuttack Aug. 31st, 1848.

MY DEAR BROTHER INGHAM.— * *
It was with sorrow I received the information respecting brother Butler. Truly in reference to him it may be said, a great man has fallen in Israel. It is a mysterious providence which has laid one so efficient and useful aside. Yet it is consoling to know that our God doeth all things well—that 'all things work together for good to those who love God.' My earnest prayer is, that our dear brother may, in his affliction, enjoy the abundant consolation the gospel yields; and that while his soul feasts on the bread of heaven, he and his family may have sufficient of the bread that perisheth.

We find in brother Buckley an experienced and warm-hearted christian—a judicious adviser—a willing and zealous fellow-labourer. His former studies and habits eminently (in my view) fit him for the office of tutor.

There have been several additions to the church during the last few months by baptism. In May, two young persons, male and female; in July, two young females; and on the first Lord's day in this month, the wife of our native deacon, was baptized at Cuttack.

At Choga, which is now, as you are perhaps aware, a separate church, seven persons have been baptized since March; and at both places there are several enquirers and candidates. I spent the last Lord's day at Choga, it being the time for the administration of the Lord's supper. After the forenoon service, two of the above were baptized. One is the school-master of Choga, named Gobindha, a young and tolerably intelligent man. The manner in which he related his experience, and the general testimony of the brethren to his consistent conduct, were very satisfactory. The other was the son of a christian widow named Gundha, a clever, industrious youth, who has recently commenced farming on his own account. He has been an inquirer for

several months, and would have been received at the preceding church-meeting, but for an improper expression which had been called forth by the stupidity and laziness of his bullock, while engaged in ploughing one day.

The cause at Choga wears a very encouraging aspect. Our friends are united, and appear to appreciate their christian privileges. The means of grace are well attended. On Lord's-day morning, there were near ninety adults present. In the neighbouring villages, the gospel is being regularly and faithfully preached, and several persons have announced their intention of professing christianity. In June four individuals broke caste and joined the nominal christians; two were of the Sabara tribe, (or supposed aborigines of India.) One a young man of the chasa or farmer caste. He is a young man of industrious habits, peaceable, and well disposed. His wife however, has refused to accompany him, and has fled to the jungles. As their caste marry widows, and those who by any means dispose of their husbands, it is probable that this lady may take to herself a new companion. She will, I presume, be obliged to turn over the two children which she has carried off with her. At Cuttack, in July, a young man of the carpenter caste, professed christianity. He comes from a village six miles distant, and is the first of the caste who has renounced Hindooism for Christ's sake in Orissa. His friends, who are respectable people, used every means to get him to return; for the space of ten days they came day by day with the view of persuading him to change his mind, but all in vain. Boishnob [his name] rejected every inducement held out, and fearlessly told them that he would no longer worship idols, but the God of heaven.

You are, I presume, aware that a new station has recently been established at Piplee, a large village midway between this and Pooree, and in the centre of an immense population. Two native preachers and their families, and two other christian families, removed there some months ago. The preachers paid us a visit last week, and reported pleasingly of the state of things in that neighbourhood. It appears that there are three hopeful inquirers; one a young brahmin, who frequently visits them; the second a Boishnob, or devotee; the third is a Gudhea, or sugar-maker. This individual publicly avows his belief and attachment to the christian religion, hence his neighbours say he is gone. There is no hope of his remaining in the religion of his fathers long. Daily, but more especially on the Lord's-day, many persons visit the brethren to converse and enquire about the gospel. In the markets and villages their

message is frequently heard with thoughtfulness and attention, and books eagerly received.

(To be continued.)

JUBILEE OF THE CHURCH MISSIONARY SOCIETY.

The jubilee of this important mission was held by its friends and stations both at home and abroad, on Wednesday, November 1st. Sermons were delivered in the various principal places of worship in this kingdom on that day. The beneficial influence of the evangelical primate, is apparent in connection with these services. The archbishop of Canterbury preached at St. Ann's, Black Friars, London, where the annual sermons were delivered for the first seventeen years of the society's existence. The services of several bishops and cathedrals were in requisition for this purpose—as St. Pauls, York, Oxford, Winchester, Ripon, &c.

Simultaneous services were held in many of the churches belonging to the establishment in various parts of the country, and at the missionary stations. At one which we attended, it was stated that fifty years ago there were but few of the clergy, or laity, who were interested in the work of missions; but that now, many were the warm advocates of this great work, and that the society now employed 140 ordained missionaries, 500 native teachers, and had 12000 hopeful communicants.

We could not but be struck with the unsuitableness of the lessons, &c., as appointed in the prayer-book for the day, (All Saints) to the occasion. There were penitential Psalms, an extract from the Apocrypha, &c., but nothing referring to the duty of diffusing the gospel, and no selections from those beautiful scriptures which predict and promise the universal diffusion of the knowledge and kingdom of our Lord. We inquired of a clergyman if the archbishop could not have appointed other lessons for this occasion, and he replied, 'No: all are alike bound to read the lessons appointed in the prayer-book!'

MELBOURNE, *Derbyshire*.—The Rev. J. G. Pike, preached our annual mission sermons on Lord's-day, September 24th, 1848. On the following evening the annual missionary meeting was held. The attendance was large. After prayer by brother Wood, interesting addresses were delivered, by Revds. A. Sutton, J. G. Pike, R. Nightingale, and T. Gill. During the past year, the church at Melbourne and Ticknall has raised for the mission, the sum of £41. 5s. 3½d.

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