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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. XII.—NEW SERIES.
1850.

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P R E F A C E .

IN sending to the press the December number of this Miscellany, the Editors are reminded of that article essential to every respectable volume, a Preface.

We have no occasion as authors generally, to give in our preface an account of the design of the work, the circumstances under which it was prepared, and the motives which led to its appearance. In a periodical, containing the contributions of various hands, intelligence of the proceedings and progress of the different churches and institutions belonging to the Denomination, there is little occasion to dilate on any of the ordinary topics.

We trust that the volume now completed is equal in general interest and utility to its predecessors, and that this is the opinion of many of our correspondents and readers, we have ample, and sometimes flattering evidence. We shall be glad in various ways to contribute to the improvement, and the increased utility of future volumes.

That this important end may be attained, we solicit the assistance of our Ministers and more talented friends in the preparation of Articles and Essays on the great subjects of evangelical and experimental religion, the various and important questions of a religious kind which from time to time arise and agitate the public mind. Here, error may be exposed, and truth vindicated; the warning voice may be uttered, and timely counsels given. The wisdom of age, and the ardour of youth may alike be usefully employed in a periodical. A considerable number of those senior ministers to whom, in times past, we were accustomed to look for guidance and encouragement, are gone to their reward; may we hope that those who succeed them, and our juniors, will be equally solicitous for the well-being and integrity of the churches! We invite the labours of all, and promise the best attention to their productions.

A periodical is not only a means of intelligence and of instruction, but it is a bond of union. We trust that every family in our churches will be induced to take this periodical regularly. This will be a means of strengthening the connection between them and the body, and of leading their children to take an early interest in its welfare and prosperity. But if among the various monthlies which are brought into the family circle, our own does not find a place, can we wonder if our children grow up to be indifferent about our denomination, if not careless as to religion itself? Let all parents and heads of families think on this.

To our various contributors, whether of essays or intelligence, to our agents and friends generally, we tender our best acknowledgements, and earnestly solicit their renewed efforts for the coming year. We would fain hope that in future no worthy member of our churches will leave the world, no service of an interesting nature will be held in any of our churches, without some notice or record in our pages. The value of our work, as well as its present and future interest will be thus enhanced.

THE EDITORS.

Nov. 19, 1850.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 133.]

JANUARY, 1850.

[NEW SERIES.]

A GRATEFUL REVIEW OF THE PAST SEASON.

AT our entrance on a new year, the commencement of a fresh period of our life, another stage in our earthly travel, it cannot be unsuitable before we indulge in anticipations of the future, for us to look back on the past, especially on the season through which we have just been led, and review the mercies we have received, that our gratitude to the giver of all good may be awakened, and suitable dispositions fostered in our minds. During the last several months now passed, our nation, with others, has been visited by an awful pestilence, which has carried away many thousands of our people. The number of its victims is unparalleled in the modern annals of our land. In some parts of the kingdom the progress and ravages of this scourge were so terrible, that fear pervaded all ranks, and no one felt secure for a day that he should escape its power. It was sudden in its attacks, and speedy in its operation. Persons who were in apparent health one day, the next were

numbered with the dead. The young, the vigorous, as well as the aged and feeble; the temperate and careful, as well as the dissolute and reckless fell before its power. Its victims were from every class.

Though great attention was directed to this direful malady, to ascertain its nature and cause; and though it seemed chiefly to hover about our coasts and sea-ports, and to desolate some places where the conditions of health had been peculiarly disregarded, yet the true source of the disease has not been discovered, nor have any means been devised by which it can be effectually prevented or cured. It is, indeed, 'the pestilence that walketh in darkness, and the destruction that wasteth at noon-day.'

During the prevalence of the plague, while various means of a sanitary kind were properly employed; the piety and solicitude of most of the devout people in this country prompted them to make their appeal to a higher power, and to call on the name

of the Lord, that he would 'forgive our sins and heal our land.' Separate congregations, whole towns and neighbourhoods, entire christian communities, voluntarily set apart seasons for prayer and humiliation; and innumerable devout and earnest supplications were offered up, that He who ruleth over all would stay the plague, and deliver the people from its power. The whole nation, as it were, spontaneously adopted this course, and laid itself prostrate before the living God.

Amongst them that fear God there can be but one opinion as to the propriety of this proceeding. It did not in any way discourage the employment of any sanitary measures and precautions that prudence or science could suggest, nor did it pretend to understand the hidden things of God, or to interpret all his designs in permitting such a visitation. This would have been presumption. But the solemn seasons of prayer and devotion did recognize the sovereign rule and authority of the Eternal God—acknowledge his universal power and providence, and proclaim our consciousness of entire dependance on him. They were a testimony for God and religion. They declared to the world around the belief of his people that God hears prayer—that he is a God of mercy and compassion, as well as of holiness and justice; and while these exercises were beneficial to their own minds, they displayed that spirit of benevolence and sympathy which the religion of Jesus inspires, and which could not be contemplated even by the unbeliever without emotion. Notwithstanding the cavils of infidelity, and the reproaches of others who profess to be wise above what is written, the spectacle presented by multitudes of christian people in our land, during the period under review, was most cheering and hopeful; and there can be no doubt in a devout mind, that God who heareth prayer, regarded their cry.

The plague is now happily stayed. The number of deaths in the metropolitan circuit is even below its ordinary average. The avenging angel has been told to sheath his devouring sword, and we are called upon to cherish and display our gratitude to Almighty God for his mercies. There are several aspects of our past and present position adapted to awaken our gratitude. One, not undeserving of our notice is, that the plague did not universally prevail. It visited the metropolis; it ravaged our sea-ports east and west; it carried away thousands in more inland parts, and both the north and south felt its terrors. But it was not universal. Some of our large towns and districts were untouched. Several localities had not a single case. In this there is occasion for gratitude to God. The tide of destruction might have swept over the whole land. Every town and village, every hamlet and house might have had its victims. A universal cry of sorrow and bereavement might have arisen from the whole nation: all might have been clad in garments of mourning, and every one have lost a father, a brother, a child, or a beloved companion. Why this was not the case ought not to be ascribed to second causes, much less to any especial excellence in those who escaped, but to the mercy and forbearance of God. He displayed to all people by the visitations permitted in some places, how fearful is his arm, and how entirely all are at his mercy. The locality of the writer of these lines was happily exempt, not because our sanitary arrangements render this region remarkably salubrious, for the reverse is the acknowledged fact, but because of the good providence of the Almighty. We *heard* only of the visitations of the pestilence that we might be admonished and learn righteousness, but we did not *see* any of its destructive effects.

The removal of this direful pestilence from our land should awaken

our gratitude to the source of all good. This dreadful plague was at one time thought to be peculiar to the warmer climes of the south. Hence the name it bears. The sultry regions of Asia were regarded as the peculiar territory of this malady. It was imagined to be confined to those torrid plains. The colder and more bracing climate of Europe was considered as secure against its power. But this error has once and again been fearfully corrected. Years ago it travelled northward and westward, until it touched our shores. Places in its circuit that then most marvelously escaped, during its late visitation have been fearfully depopulated. Human calculations and foresight, and protective and remedial measures have been proved most incorrect and unavailing. And now that it has abated in its power and progress, even though it be admitted that the changing of the season, and the wintry breezes may have tended to this result, it should not be forgotten that all causes are in the hands of God, that he overrules all earthly things, and that 'fire and hail, snow and vapours, and stormy winds fulfil his word.' To him, therefore, in his providence, is the removal of the plague to be ascribed, and to him let our praises rise.

While there is the greatest propriety in our being diffident and humble as to any effects we attribute to our prayers, in the present instance we are bound to give thanks to God that earnest and effectual prayers have been offered, and that we have reason to hope they have not been in vain. Perhaps never, in our day, was there more deeply felt, and more generally displayed by the inhabitants of this land, the need of prayer to God for his mercy. All sorts of persons seemed to feel it. Not only the devout, but some who are rarely seen in the sanctuary, then came together to unite in prayer to God for his mercies. The plague has abated. Its

virulence has ceased. Is it not a bold error so assume that God above, who saw the nation prostrate at his feet, did not regard their cry? that he who delivered the penitent Ninevah did not look on praying England? that he 'who heareth prayer,' in no way listened to the fervent supplications—the united petitions of his people? If the calamity had not abated it would be impious to cherish such a thought. But it has been rebuked, and as its abatement was marked from the period when special meetings for prayer began to be held, and as God has said, 'If I send pestilence among my people, and they shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and heal their land,' there seems an obvious propriety in looking up to God and giving thanks to him for having heard our cry. In this view, then, what reason is there to 'bless the Lord, and not be unmindful of his benefits.' If we receive the blessings we ask, or if we are delivered from impending calamities when we pray to God for his mercy, surely our devout gratitude is due to the Author of all good. God hears our prayers, 'not for our own righteousness, but for his great mercies,' through Him who is our 'advocate with the Father, Jesus Christ the righteous.'

The preservation of our lives that we may attend to the various duties of life, is to be regarded in many cases as a peculiar blessing, and calls for individual gratitude to God. In the ordinary course of nature and providence, it is the exception and not the rule that the head of a family, on whose life and energy a rising race are dependant for support, is taken away. Such events do occur in the inscrutable providence of God; but the attention and concern they awaken, shew that they are not in the general course of events. Such persons are usually preserved for the

benefit of the young and helpless, and for the aged and feeble. But in the ravages of a pestilence, there is no security. However important individual lives may be to families and others, whose subsistence and comfort depend upon them, in an hour the stay of the house may be broken, the sources of income may be dried up, and whole families may be cast down from circumstances of comparative elevation and competence, into destitution and distress. Had the pestilence raged around our dwellings, who can tell what might have been the calamities of some of our families? In addition to all the pains of bereavement and separation, there would have been those of poverty and earthly woe. Widows might have been without help, and orphans without a guide. We have been mercifully preserved and enabled to attend to the duties and avocations of life; we see our smiling offspring growing like olive branches around our table. Shall we not, who have been so delivered, give thanks to God, who hath 'covered us with his feathers,' and preserved us from 'the pestilence that walketh in darkness, and the destruction that wasteth at noon-day.'

In connection with our preservation and deliverance, how many circumstances around us call for our devout acknowledgements. Our nation has been preserved in peace and security, while those on the continent have been agitated and convulsed to the centre. Our liberties have been secured, while we have heard from other lands of people that are crushed under the car of tyranny—trampled down by armies led on by despots leagued against the freedom of the world. The cry of murdered patriots has echoed on our shores, and the report of the desolations of war has troubled our hearts. But as for ourselves, we have 'sat under our own vine and fig-tree, none daring to make us afraid.' God has also favoured us with an abundant harvest, and

there is a plentiful supply of the necessaries of life at a moderate cost, so that all may have 'bread enough and to spare,' if they will ply themselves with industry to their proper labour. Our commerce, too, is thriving. Perhaps, during few previous periods was there so much general activity in the mercantile and manufacturing world as for some six or ten months past, so that there need be no want or 'complaining in our streets.' We may say of God, 'He satisfieth our mouth with good things;' his mercies everywhere abound. All this, it is easy to see, might have been reversed. War, internal confusion, insecurity, famine, and the desolation of commerce might have been the concomitants of pestilence. While the latter is abated, and we have many proofs of Divine goodness, shall we not be grateful? Few nations, moreover, are so richly favoured with the means of grace as our own. The Word of Life—the Scriptures of truth are in the possession of all. All are within the reach of a gospel ministry and christian ordinances. None need be without 'the bread that endureth unto everlasting life'—'the waters of life,' which issue 'from the throne of God.' In this sense 'the lines are fallen unto us in pleasant places, we have a goodly heritage.'

It would betray a criminal inattention to the true interests of mankind, if we were to overlook the fact, that of those spared from the destruction of this plague there are many who have thus a longer space granted them for repentance. Of the multitudes who were swept away, there can be little reason to doubt that many were totally unprepared for their solemn change. They were pursuing a career of worldliness, of sensuality, of negligence or impenitence, when they were suddenly arrested, and hurled into eternal night; or they had often been called and admonished to repent, and they had put off the day of their return to God,

and were deluding themselves with the vain hope that they should yet find mercy, when the pestilence made them its victims, and sealed their eternal doom. Has God spared you, reader? and is it not that you may have prolonged opportunities of seeking his grace? Let me entreat you to 'account the long-suffering of our Lord to be salvation,' and to employ the days thus given you, to seek him with all your heart. Christ still invites you; the way of mercy is still open; O come to him and embrace the offers of his grace and live! 'Now is the accepted time, now is the day of salvation.' Do not abuse your extended privilege, lest you suddenly fall 'and that without remedy.'

Has not God also thus given to his surviving people further opportunities of serving him, and of promoting his glory among men? Judge, if you can, my christian reader, the feelings of the saint exalted to heaven, on his first review of his short life on earth. Would he not exclaim, 'O! were I to live again amongst men, with the views I now have of the solemnity and importance of eternal realities—of the claims of all which pertains to the soul of man, and the glory of Christ, how much more devotedly would I live! How would I seek to walk with God! With what care would I avoid every appearance of evil! With what anxiety would I endeavour that my example, influence, conversation, might promote the glory of Christ, and the good of men! What good work should be without my help? What christian institution without my support? What effort would I not put forth, what sacrifice would I not make for the well-being of the souls of men?' Well; God has brought us by this

visitation to see ourselves near to this scene. He has led us to think our danger as to life imminent, and he has spared us yet a little longer. O then, let us be thankful for the respite, and employ and improve it for his glory! Let us especially make our grateful acknowledgments unto him, and be devoted to his praise!

Let us, in fine, be thankful if in any way God shall over-rule this visitation for his own glory and the good of men. It may be, that the measures adopted for the preservation of health, and for the prevention of disease in consequence of this pestilence, shall contribute to the well-being and comfort of many multitudes for generations to come. It will purify their dwellings. It will remove pestilential vapours. It will preserve and prolong life. This, though a temporal good only, is too important to be despised.

The lessons which have been inculcated on mankind, as to the uncertainty of life, and the need of preparation for a future and endless state, will, we trust, have a salutary influence on the character of many who would otherwise have been careless and carnal, and ultimately lost. Let us also hope that the professed disciples of Christ will, thus admonished, become less worldly, more spiritual, more devoted to the work and ways of God. If the church shall thus be awakened to her true duties and temper, and her members shall be induced to cultivate greater holiness, and display more earnest diligence, then the whole fearful visitation will be a permanent blessing. God will bring good out of evil, and be honoured in his righteous judgments.

G., L.

THE HOLY GHOST AND HIS AGENCY.

Being the substance of a Discourse preached at the Midland Conference, Castle Donington, by the Rev. J. G. Pike, on Tuesday, May, 29, 1849, and published by the request of the Conference.

‘BUT all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.’—1 Cor. xii. 11—13.

This passage teaches the personality and divinity of the Holy Ghost, and furnishes instruction respecting the nature and effects of his gracious work.

All knowledge concerning the Holy Ghost must be learned from Revelation only. From the works of creation we may learn the existence, power, and wisdom of God; they teach ‘his eternal power and Godhead.’ Beyond this, they teach nothing with certainty, not even whether there be one God or many. That there is but one, and what his attributes are, we can gather from no source but his written word. Of his nature as Father, Son, and Holy Ghost, his works ‘The things that are made’ teach us nothing.

His own Word declares that there is but one God ‘the Lord our God is one Lord.’—Deut. vi. 4; Mark xii. 29,—perhaps more expressively rendered ‘Jehovah our God is one Jehovah;’ yet his word with equal plainness declares that in this one incomprehensible God, a trinity of persons, though not of natures, exists. Of this mysterious, but all-important truth the Scriptures furnish many proofs. We find them in the baptismal formula, and in the Jewish and christian benediction. We have them in all the passages that recog-

nize the Son and the Holy Ghost as God in common with the Father. On such a subject lowliness and reverence become us, for we cannot comprehend God. His existence was without beginning, his power and knowledge are infinite, and each is to us as incomprehensible as his mysterious self. So consonant are these views to sober reason that we find one of our Hindoo brethren showing the impossibility of comprehending God by man’s feeble powers. To a foolish cavil of an objector that would liken God to man, he answered, ‘Who are you to talk in such a way? Behold the glory of God! He created worlds: can you create a little insect? He knows all things: how little you know! He had no beginning, and will have no end. He was not born, and cannot die. You were born only a few years since, and may die to-night: when death comes you cannot resist the stroke. Think of your own insignificance, and of the greatness of God; and be ashamed of talking so foolishly.’

The great Jehovah being thus incomprehensible, lowly submission to his teaching is true wisdom, and every opposite disposition is pride and folly. If the grace of God is enjoyed, then

Where reason fails with all her powers,
There faith prevails, and love adores.

In the immediate connection of the passage which forms the subject of our meditations, there is first a reference to spiritual gifts peculiar to that age; these are mentioned in the three verses preceding the text. The author of these gifts is next mentioned. ‘All these worketh that one and the selfsame Spirit, dividing to every man severally according to his will.’

The receivers of these gifts are then referred to, who are described 'being many' as 'one body' (verse 12.) Hence, the lesson is drawn which is enforced in following verses, that in one body there should be no envying on account of the gifts of others, as in the human body there is no envying among its members. These in harmony perform their different offices; the eyes, seeing; the ears, hearing; the feet, moving; the hands, working; all minister to the welfare of the body. So in harmony and love should Christians as one body employ their several gifts.

The work of the Spirit who unites in one body the members of Christ is then mentioned. This, however, is represented in figurative language, alluding to baptism, and the one Spirit is described as baptizing them into one body. Baptism was at that day, in all cases, a solemn confession of the same faith and hope, and of subjection to the same Lord. Christians had 'one hope of their calling, one Lord, one faith, one baptism, one God and Father of all.'—Eph. iv. 4—6. Baptism resembled enlisting into the army of one sovereign, in which all were bound to the same allegiance and the same subjection, the same duties and the same warfare. What baptism thus did in profession the Holy Ghost did in reality. He made all the objects of his grace partakers of one renewal; and spiritual members of one spiritual body, having Christ as their head. Then, probably, in allusion to the sacramental cup, whence all the communicants drank of one wine, the members of the one body are described as all drinking into one Spirit, experiencing the same influence, fired with the same hopes, feeling the same dispositions and affections, and thus being fashioned to the same image.

In pursuing the subject we may observe that in the text we are taught,—

I. The personality and deity of the Holy Ghost.

II. That in effecting the great design of the Gospel, the Holy Ghost performs an important work, a work which notwithstanding variety in his operations is substantially the same, so that all the subjects of it drink into the same spirit.

1st. The text teaches the personality and deity of the Holy Ghost, or, in other words, that He is one person in the great mysterious God.

Both the personality and deity of the Holy Ghost have been denied, and usually, though not always, they who have rejected one have rejected both. He has been represented as an angel, or as a mere attribute of the Most High, the wisdom or the power of God. On the other hand, the Scriptures, the only source of true wisdom, describe him as one in the adorable Trinity. Both his personality and his deity are clearly asserted in the text. In the eleventh verse He is said to divide 'to every man severally as he will.' A mere attribute has no will. Willing, and dividing according to that will, is peculiar to an intelligent agent. Here, therefore, his personality is asserted. In the sixth verse, when his works are mentioned, it is said, 'but it is the same God which worketh all in all. What in several verses is ascribed to the Holy Ghost is in the sixth verse declared to be all in all the work of God, plainly proving that the Holy Ghost is God. Many passages in the inspired volume confirm this testimony. His personality and deity are taught in the baptismal form 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'—Mat. xxviii. 19. Baptism is an act of solemn worship, and expresses the consecration of the worshipper to God. The consecration of an immortal being to a mere attribute, or worship presented to a mere attribute would be utter absurdity. Only a being who possesses personality could receive either the one, or the other. Such an offering

presented to an angel would be idolatry. Only one, who is God, can receive the most solemn worship paid to God. But in this formula such worship is presented to the Holy Ghost who is thus represented as God.

Again, the personality and deity of the Holy Ghost are proved by the christian benediction. 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.'—2 Cor. xiii. 14. This benediction is in fact a prayer for the most important spiritual blessings, blessings that impart happiness and everlasting good. To whom, except to a person, should prayer be offered? and to whom for the most precious blessings, except to God? If the Holy Ghost were a mere attribute of God, prayer addressed to him would be absurd. If he were a creature, prayer addressed to him in common with the Eternal Father would be impious and idolatrous, worthy of a heathen, or a papist, but not of a christian. This benediction appears to be substantially the same, as the form of benediction divinely appointed to be used under the Mosaic dispensation. The Lord spake, 'On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace,'—Num. vi. 24—26. In this form Jehovah is thrice recognized as the source of spiritual blessings, harmonizing with the christian benediction which represents those blessings as flowing from the Father, the Son, and the Holy Ghost. On both the baptismal formula, and the christian benediction it may be further remarked, that if they prove not the personality and deity of the Holy Ghost, and of the Son, no more would they prove that of the Eternal Father, for the Father, the Son, and the Holy Ghost are in

them placed on an equality as to receiving religious consecration and worship, and imparting spiritual and heavenly blessings.

The actions and attributes ascribed to the Holy Ghost, in at least sixteen distinct views, prove his personality, or divinity, or both. He is said to approve—'as seemed good to the Holy Ghost.'—Acts xv. 28. To be displeased and grieve,—'Grieve not the Holy Spirit of God.'—Eph. v. 30, Isa. xliii. 10. To be resisted: 'Ye do always resist the Holy Ghost.'—Acts vii. 51. To strive: 'My Spirit shall not always strive with man.'—Gen. vi. 3. To hear and speak: 'Whatsoever he shall hear, that shall he speak.'—John. xvi. 13., Acts x. 19. To direct: 'The Spirit said to Philip, go near, and join thyself to this chariot.'—Acts viii. 29. To forbid: 'They were forbidden of the Holy Ghost to preach the Word in Asia.'—Acts xvi. 6. To guide: 'He will guide you into all truth.'—John xvi. 13. To dwell in, as in a temple: 'The Spirit of God dwelleth in you.'—1 Cor. iii. 16. To search and know: 'The Spirit searcheth all things, even the deep things of God—the things of God, knoweth no one but the Spirit of God.—1 Cor. ii. 10. 11. To discover what he knows: 'He shall receive of mine, and shall show it unto you—shall teach you all things.'—John xvi. 14. 15.; xiv. 26.; Eph. iii. 5. To be sent to testify, comfort, and convince: 'The Comforter whom I will send unto you from the Father, he shall testify of me—he will reprove the world of sin, of righteousness and of judgment.'—John xv. 26., xvi, 7. 8. To inspire: 'Holy men of old spake as they were moved by the Holy Ghost.'—2 Peter i. 21. To work and distribute according to his pleasure: 'Dividing according as he will.' 'Through mighty signs and wonders by the power of the Spirit of God.'—1 Cor. xii. 11: .Rom. xv. 19. To give life: 'Quickened by the Spirit.'—1 Peter

iii. 18. To be the object of attempted deception: 'Why hath Satan filled thine heart to lie unto the Holy Ghost?'—Acts v. 3.

Is it possible to suppose that inspired men, and even the Lord of life himself, should thus speak respecting a mere attribute, the wisdom, or the power of God? Of either, could it consistently with common sense be said that it is displeased, is vexed, is grieved, is resisted; that it strives, hears, speaks, directs, forbids, inhabits, searches and knows, reveals, teaches, is sent, inspires, works, distributes according to its *own will*, quenches, and is lied unto? If sensible men would not use language so absurd, would men inspired to enlighten and teach the world?

These views are further confirmed by Christ's use of the pronouns, *he* and *him*, when speaking of the Holy Ghost—a use that is rendered more instructive from the fact that strict grammatical propriety required it. Spirit, in the Greek, being a neuter noun. Disregarding this, the Lord evinced that the Holy Ghost is not merely one of God's perfections, by saying, He shall testify—I will send Him—He will reprove the world—He, the Spirit of truth—He will guide you into all truth—He shall not speak of himself, but whatsoever he shall hear that shall HE speak. He will show you things to come, He shall glorify me.' Some persons, and even some ministers, when speaking of the Holy Ghost, disregard the Saviour's pattern, and use the term *it* instead of *He* and *Him*. This is a

remnant of the Socinian phraseology. It may be used of the influence of the Eternal Spirit, but should never be used of himself by those whom the New Testament guides.

Many other passages in God's un-deceiving Word attest the deity of the Holy Ghost. He is called God by Peter when addressing Ananias: 'Why hath Satan filled thine heart to lie to the Holy Ghost.....Thou hast not lied unto men but unto God.'—Acts v. 3, 4. He is 'the Eternal Spirit,—Heb. ix. 10. He is infinite in knowledge. The Spirit searcheth all things, yea, the deep things of God: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no one but the Spirit of God,—1 Cor. ii. 10, 11. He has thus such a knowledge of God and of the divine purposes, as a man has of what passes within his own breast. Who excepting the God that is above can survey the treasures of the infinite mind, and search the deep things of the 'Only Wise God?'

In addition to these many proofs of the truths here maintained, others arise from the work of the Holy Ghost in saving sinners. Believers are born of the Spirit.—John iii. 5. Are saved by 'the renewing of the Holy Ghost.'—Tit. iii. 5. Are sanctified—'by the Spirit of our God.'—1 Cor. vi. 11. These all are divine works and are elsewhere ascribed to God. Believers are born of God.—John i. 13. Are saved by God.—2. Tim. i. 9. And are sanctified by Him.—John xvii. 17.

(To be concluded in our next.)

THE KHONDS AND THEIR BLOODY RITES.

[MY DEAR BROTHER,—I send you the following particulars of the Khonds,—their horrid sacrifices, and the praise-worthy efforts of government for their suppression, as several friends have expressed their deep interest in the pleasing information given in the Observer for May and June. I am anxious to say that my authorities are private letters—conversations with intelligent gentlemen who know the country, and with some of the rescued children,—and especially a pamphlet recently published on the 'Khond Agency.']

Cuttack, August 31st, 1848

Vol. 12. — N.S.

Yours faithfully,
J. BUCKLEY.

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NEARLY 6,000 years have rolled away since the Great Creator placed our first father and mother, holy, happy, and free, on the fairest portion of the wide and uncultivated surface of the earth; but the bowers that bloomed in Eden soon withered; the bliss that paradise yielded soon passed away; and since the dark and melancholy day when sin entered the world, man's moral history has been written in mourning, lamentation, and woe. Wherever a child of Adam has planted his foot, sin has been committed—suffering has been felt—death has reigned. All flesh has corrupted its way. No caste or tribe has ever been discovered, in any corner of the earth, free from that depraved bias which is the characteristic of our degenerate nature; and blessed be God, none have been found too debased and degraded to be elevated, sanctified, and saved, by 'the glorious gospel of the blessed God.' Christ on the cross is *the* doctrine for fallen humanity. God forbid that we should glory save in the cross of our Lord Jesus Christ.

These thoughts occurred to me as introductory to a few observations on those wild and barbarous descendants of our first parents, the Khonds,* a race whose name does not appear in our geographies—whose country is not marked on our maps—and whose history is not written in any of our annals. The Khond country is now usually called Khondistan,—a term which signifies, the place where the Khonds reside; and which is formed, according to the analogy of oriental languages, *stan*, denoting place, as Hindoostan, i.e., the place of the Hindoos. Twenty or thirty years ago it was altogether unexplored. Sterling's reference to the 'Kands' (so he spells the word,) is exceedingly meagre. Another authority speaks of them as 'inferior in stature; and so

wild, that every attempt which had been made to civilize them had proved ineffectual.'

I have met with a somewhat more particular, though brief account of them, in some government documents. Mr. Thackeray, an able and experienced servant of the Madras government, was appointed in 1818, to investigate and report on an insurrection in Goomsur; and in an elaborate report, presented to the government, he says,—'Ganjam, Vizagapatam, and Rajahmundry, are countries certainly different from all the other territories dependent on Fort St. George; chiefly because bounded to the westward by a wide tract of hill and jungle, inhabited by uncivilized, indeed unconquered barbarians, many of them not even dependent on any government. Their climate and their poverty have secured them from conquest. No great native government ever seems to have thought this tract worth conquering. It has been left as a waste corner of the earth to wild beasts, and Conds; nobody seems even to know the boundary. This tract has never been even explored. There is a blank here left in the maps.' He adds, 'For the greatest part of the year the climate is deadly to strangers, and at all seasons unhealthy.' In this extract, which is probably more definitive than anything written on the subject thirty years ago, it will be observed that no reference is made to the Khonds in the Bengal presidency; nor is anything said of the inhuman practices of these savage barbarians. At that time these practices were unknown to Europeans. War has often been employed by the Supreme Disposer of events to accomplish his wise and holy designs, and it was in this way that the atrocities of Khondistan were disclosed to the civilized world. In 1836 an insurrection broke out in Goomsur, and many of the neighbouring Khonds became unhappily implicated. Troops were sent to quell

* As this is the usual way in which the word is spelt in India, I have adopted it.

the rebellion, and while they were engaged in military operations in Upper and Lower Goomsur, it was found that the neighbouring hill tribes immolated human beings on the altar of a sanguinary superstition. This has been usually designated the *Meriah sacrifice*, an intended victim being called a *Meriah*. At a subsequent period, another abhorrent rite was discovered to prevail to a fearful extent among these uncivilized tribes, —I refer to *female infanticide*. As writers at home have often confounded these inhuman rites with each other, it appears necessary to state that the two are perfectly distinct, and are practiced by different tribes, and on different grounds. The one is, the public sacrifice of a victim that has attained the proper age and has been fattened for slaughter. The other is, the murder of a female infant as soon as born, or a short time after.

It may interest your readers to be acquainted with the grounds on which these horrid observances are perpetrated, and to be furnished with a detailed account of the operations of government for the suppression of such abominations. But in order that this account may be better understood, and perused with additional interest, a word or two on the geography of the Khond country appears desirable. I will suppose that your readers have felt sufficient interest in the Orissa mission to induce them to study the geography of the province, and that often, when they have leisure, the map is examined—the situation of Berhampore, Cuttack, Pooree, Balasore, &c., noticed; and the missionary brethren and sisters remembered with affectionate and prayerful interest. The reader does not, of course, require to be told that Orissa is bounded on the East by the Bay of Bengal; and that on the West are immense jungles and forests, which, as they had not been explored when the maps were prepared, could not be described. In these hilly

tracts, tigers, bears, leopards, and many other wild animals abound; and here, too, dwell the not less wild and savage tribes of whom I am writing. The district in which the government operations have been conducted, some parts of which have but recently been explored, extends from 19° 30', to 20° 50' north latitude, and from 83° 40', to 84° 50' east longitude. I am writing with a map of this district before me, the scale of which is seven British miles to one inch, and in which more than sixty places are particularly marked. Let the reader reach his map of India, observe the district comprised in the limits above given, and he may place his finger on spots where for many a dreary century, deeds of surpassing cruelty and of blood have been perpetrated.

Female Infanticide, as already remarked, prevails to a considerable extent in these hilly tracts. Various reasons are reported to be assigned by the Khonds, for the practice of this atrocious rite. One of the officers of government, in an official report, stated that the origin of the observance was the alleged permission of the Supreme Being. The Khonds regard the God of light, or the sun-god, as the supreme object of adoration; and it is said that this deity, witnessing the deplorable evils produced by the first, or chief of woman-kind, was so affected at the sight that he permitted them to murder as many of the sex as they thought necessary, if they could not in some other way restrain their mischievous propensities; the nature of the sex being so radically and irretrievably bad, that the peace of society could not possibly be preserved if they were unrestrained. It would be deeply interesting if a legend, which, however distorted, would suggest to a christian mind the history of the melancholy transactions in Eden, in which our guilty mother bore so sad a part, could be substantiated as existing among these barbarous tribes, who have no written

language, and know nothing beyond what they have learned by tradition from their fathers: but fidelity to the document before me constrains the admission that great uncertainty rests over the accuracy of this statement. The agent of the government, in his last visit to a district in which this rite extensively prevails, reported that after closely questioning the people as to their reasons for this inhuman practice, they assigned two. One was *immemorial usage*.—‘Our fathers did so; and what can we do? We are poor and ignorant, and we do as our fathers did.’ The other reason urged, was *poverty*. It was very expensive, they pleaded, to rear, and to marry their daughters.

It deserves a passing notice, that in other, and distant parts of India, where the same murderous rite prevails, the same reason is urged. Some of the Khonds, when asked why they remained unmarried, replied, Wives are very expensive. The agent pointed out to them how they might be procured at a much cheaper rate if female children were reared, instead of being thrown away, urged on them to desist from so barbarous a practice, and (what would have more weight than all arguments and persuasions, for the Company ‘bears the sword,’ and ought to wield it with severity against murderers) threatened them with the vengeance of the government if they did not regard the injunction. They all signed an agreement binding themselves to rear their female offspring. He endeavoured to obtain a registry of the men, their wives, and children, but the people fled in terrible alarm, declaring they were sure to die if he numbered them, and he was compelled to abandon his intention. It will be seen when they are visited again, whether they have fulfilled their solemn promise. Vigilant supervision will no doubt be long required: and fear will, it is trusted, operate as a salutary restraint; but some, it may

be apprehended, will be still destroyed. The evil is a gigantic one, and cannot at once be eradicated. The agent justly speaks of it as a remarkable fact, that ‘it was never alleged by any one of them that they were moved to this odious rite by motives of religion, or that their gods were in any way concerned in the matter.’ Let it be added, and let the mothers of England ponder the affecting fact, that so blunted is maternal love—the strongest passion of humanity—among the degraded sisters in Khondistan, that they confess to the destruction of their female offspring without a pang of remorse, or a tear of sorrow.

The *father* commands the bloody deed to be done: the *mother* executes it. Cursed sin! what evil hast thou done? Let us hope for the day, and pray for its speedy dawn, when woman in Khondistan, delivered from the shackles of a hoary and bloody superstition, and walking in the light of the Bible, shall appear in all her loveliness and beauty, as the comfort of her parents, the ministering angel of her husband, and the instructress of her offspring. ‘There is nothing sweeter upon earth,’ says the immortal Luther, ‘than the heart of a woman in which piety has fixed its abode: but in the light of facts like these we see that where superstition ‘has fixed its abode’ in a woman’s heart, the mother can, without remorse, be the murderer of her offspring.

The other atrocious rite which I have to describe, is, *the Meriah sacrifice*.

As the earliest information to be obtained on the melancholy subject of human sacrifice is to be derived from the Bible, let a brief reference be made to its heaven-inspired page. Lev. xviii. 21; xx. 2, 3; Deut. xii. 31, are among the earliest references to this abhorrent rite, and the reader will do well carefully to read the texts. At this early period, it seems probable that these horrid sacrifices

were offered as an atonement for sin. This appears clear from Micah vi. 5—8, for after the most mature consideration of this text, I cannot but regard the sixth and seventh verses, as containing the question of Balak, and the eighth, as the answer of Balaam.* Here the idea of expiation for sin is most explicitly involved: 'Shall I give my first-born for my transgression? the fruit of my body for the sin of my soul!' Those who at that early period presented the dreadful offering clearly did it to expiate 'transgression,' to atone for 'the sin of the soul.' (How impressive this phrase.) As ages rolled away, mankind thought less of sin, and more of averting impending calamity, or, of obtaining plentiful harvests. Hence, in the narrative of the next human sacrifice, (I omit the history in Judges xi. 30—40, because great diversity of sentiment exists respecting it) which is recorded 2 Kings iii. 27, and which occurred five or six hundred years after the conversation between Balak and Balaam: the idea of atonement is not involved, but of deliverance in a time of dreadful extremity. 'The king of Moab saw that the battle was too sore for him:'

* As this is not the commonly received opinion of this text, I crave the reader's candid attention to the following remarks:—In the 5th verse it is said, 'O my people, remember now what Balak, king of Moab consulted, and what Balaam the son of Beor answered him, from Shittim unto Gilgal; that ye may know the righteousness of the Lord.' After reading this, it is natural to expect that the question of the king, and the answer of the prophet, as illustrating the righteousness of the Lord, will be given: accordingly, in the 6th and 7th verses, there is such a question, and in the 8th, the answer is supplied. The connection not only favours the interpretation above given, but in my opinion requires it. Taking this view of the passage, we can readily understand why the question and the answer are expressed in the *singular number*:—'Where-with shall I come before the Lord,' &c. 'He hath showed thee, O man,' &c. It is manifestly the question of *one man* to the prophet, and the prophet's answer to *him*.

all the efforts of his armed men were unavailing, and, as the last resource, to appease the anger of his malignant and merciless deity, 'he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall.' Human sacrifices have prevailed among the Carthaginians, Greeks, Romans, Africans, Sycthians—and let none of us ever forget that British altars have been stained with human blood. It should be distinctly stated, that the horrid sacrifice, as practiced among the Khonds, is not a propitiation for sin, but an offering to the earth-goddess, whose malignity they dread, and whom they hope in this way to conciliate, so that they may obtain plentiful crops. In the earliest times, as we have seen by a reference to the Scriptures, it was the practice of parents to offer their own offspring. Profane history is in accordance with the Bible on this account: but it appears from the history of the Carthaginians, that instead of offering the best of their own children, they presented victims that had been purchased for the purpose. This is the usage of the Khonds: they do not offer to their merciless divinity that

Not only so, but if the querist were a *king*, the extravagance of the hyperbole—'thousands of rams, ten thousands of rivers of oil,' is easily explained. It can hardly be supposed that any of the common people would express themselves in such a way: it is the hyperbole of a *king*. Moreover, it is never, I believe, said that the Israelites offered such sacrifices to 'Jehovah, to the High God,' nor does it appear that they ever used such language in relation to these odious and unnatural offerings. It was to Moloch, not to Jehovah, that they offered their children; but an idolatrous king would naturally enough suppose that the God of Israel would accept such bloody sacrifices, as well as the gods of his own country. Lowth, in his elegant Lectures on Hebrew Poetry, argues for this view of the text, because it 'admirably agrees in matter and diction, in the structure, form and character of the composition,' with the other inspired compositions of Balaam recorded in the book of Numbers.

which has cost them nothing; the victims, it is true, are often stolen from the low country, but they are afterwards disposed of for a consideration to those who bring them up. A gentleman who has seen as much as any European of their country and customs, states, that the sacrifice would be of no avail unless the victim was bought with a price. At the time appointed for the sacrifice, which is a yearly rite, the inhabitants of the surrounding villages, to the distance of ten, fifteen, twenty miles, are gathered together. The crowd is large, and the scene exciting. The day is a high day to these ferocious mountaineers, and the rite is the most cherished one of their dark and cruel superstition. Music, the song, and the dance invest the ceremony with additional attractions. I have heard some of the rescued victims under my care sing the song which usually precedes the horrid rite, and could scarcely have supposed that strains so wild and plaintive could have preceded so foul and bloody a deed. The victim is bound: food is offered to him (or to *her*, as the case may be), and he is encouraged to take his full, and reminded that in a little while he will not be able to take any more; he is taken to see various places, and told that he will see them no more:

he is led to the place appointed for sacrifice, usually the foot of a tree, and is placed with his face upon the ground. The signal is given; the presiding chief commences the horrid slaughter, the maddened crowd rush on the victim, and cut the living flesh from the bones till none remains on the arms, legs, and back: the head and abdomen are not touched, but when the last slice of flesh has been cut from the other parts, are either buried on the spot, or burned, as the usage of the district may be. Scenes of riot and drunkenness close the bloody day. The flesh is taken and deposited in their fields to insure a plentiful crop. In some districts it is deposited under a particular tree, where, it is believed, it will insure the favourable regards of the goddess. Two or three days pass, and the same bloody scene is witnessed at a neighbouring village; many who joined in the former participate in this, still, their thirst for blood is not satisfied; a few more days pass, and at another village they join in the horrid observance; and this course continues till the close of the sacrificing season, (part of December and January I believe) so that one person may see ten or twelve of these bloody sacrifices in a single season, and, at special times, very many more.

(*To be continued.*)

FAITH THE TRUE MEANS OF OBTAINING PEACE.

[DEAR SIR,—The following remarks are extracted from the letter of a worthy minister, now living; and thinking they might be useful to others in a similar state of mind as the one addressed, I send them for the Repository, if you think well to insert them. Yours affectionately,

Melbourne.

J. EARP.]

COULD you take another step upwards you would have that mighty power with God of which you so often speak, and so clearly understand to be your privilege; could you once throw away all reasonings and

believe that you actually do then receive the blessing aright, there would be an immediate and mighty accession of power. I know well the difference between simply believing he can do it, or even he will sometime do it, and believing he does *now* give the blessing. You will make more progress in an hour thus, than you have made in years before; it will be life from the dead. If you ask me for the warrant thus to believe, I refer you to Mark xi. 24.; and to

1 John v. 13, 14. If further proof were necessary, I should adduce the fact, that all your distinguished men have, more or less, expressed this present appropriating faith, and also that it has been a grand crisis in their religious history. When they began to pray thus, they were new men from that time. If you rejoin, I can subscribe to the truth of all this, but feel myself unable to put forth this mighty faith in the promises, and wish to know how I am to attain it, I answer, Jesus has told you to believe, that you receive it, and all you have to do is to obey his command. Think of Christ as having bought all grace for you. Think of the Spirit as now waiting, yea, wishing to confer it. Remember that it will be more for the Divine glory to *fill* you with the Spirit, than to give you a smaller measure thereof—that he would rather do it to-day, than tomorrow, and this moment than the next.

When you pray, suppose that it were at the Saviour's feet, and that he were saying to you, 'Child, I have bought this for you, and I shall be most happy to give it at once; but you must *take it*.' Would you not do so? Unquestionably you would.

Away then with all fears, failings, and misgivings. Take Christ's word for it as you are. Say, it is mine now, as I am: this very moment I take it; look not *in*; look at nothing but the promise. Faith only has to do with the truth. It is by meddling with something else we are spell-bound. Wait then for nothing. It is mine now. Fear not: only believe. Do not attempt to anticipate how it will come. Do not make any particular feeling necessary to its existence. Do nothing but believe; if you do you cannot have it. It may dawn mildly as the day, or it may come as the rushing mighty wind: leave all this with the Great Comforter. 'Tis done: thou dost this moment bless with full salvation, Lord. Hold this—move not from it. Thou dost this moment bless—now is God's time, now is mine. I will look upon the word of God as if it were the very blessing, just as I look upon a £5 note: as though it were five sovereigns. It is not five sovereigns, but we use it as though it were. So look upon the promise as the blessing. Treat it as though it really were. May God deign to bless these broken remarks.

A LETTER FROM AN OLD SOLDIER TO THE NATIVE CHURCH AT CUTTACK.

The subjoined letter was given to Mr. Sutton, by an old soldier now residing in the city of Norwich, and a member, we believe, of our church there. In a note to Mr. Sutton, the writer states that he was one of the soldiers engaged in the taking of the city of Cuttack, in September, 1803, and that it may be he is the only one now living, who was at that action. There were only two companies of the 22nd European regiment, and some artillery, and others. He mentions some other particulars as to different engagements, not needful to be inserted here. One fact is, however, interesting, viz., that there was a religious society formed in the regiment to which he belonged, by the labours of the schoolmaster, who became their pastor, and that the members of this society,

whether on travel or at their stations, held prayer-meetings amongst themselves, and aided the cause of missions, and the circulation of the Scriptures by their contributions. At Berhampore they enjoyed the labours of the late Mr. Chamberlain, who baptized forty-four of them, &c. The writer of this letter came to England in 1820, and is now upwards of seventy years of age.—ED.

To the native Church in Cuttack, East Indies.

Dear brethren in Christ Jesus,—You may be surprised to hear from one of the old soldiers of Jesus Christ, who by the providence of God assisted to put down the power of your king and

princes at Cuttack and its dependencies, that the gospel might come among you at Cuttack, and into all your villages, and that Jagarnath might fall before the ark. You may say, Is this one of the men that came among us in 1803 to destroy us?' I might say, 'What have I done: was there not a cause?' (1 Sam. xvii. 29.) We could not have done it, if God had not permitted. I hope, my dear brethren, you see the wisdom of God in it, first to put down the power of your Mahratta princes, and then to put it into the hearts of his people to send his servants among you. What do your English missionaries say to you? 'We are the servants of the Most High God, who show unto you the way of salvation, by Jesus Christ?' Think very highly of your ministers, and what they are doing for your immortal souls. You make great sacrifices to become disciples of Christ; but what do your dear missionaries for you? They leave their fathers and mothers, their sisters and brothers, and all other relations who are dear unto them, for the love they have for your immortal souls.

I was in Cuttack six months. I then went to Calcutta. I was about three years up the Bengal country past Delhi; then I came down to Berhampore, near Serampore. There I was baptized with forty-four more of my regiment. I there saw many of your countrymen who were converted. When we saw the missionaries among some who were idolaters like you, we subscribed seventy-five rupees, to help their expenses. We then went down to Calcutta, there we saw Christnoo Pal, the first-fruits of Mr. Carey's labours. When I returned to England in 1820, I immediately became a subscriber to the Indian mission, and have continued from that time till now. I may have seen you when you were children. I am near seventy years of age. I subscribe to the mission in Calcutta, and to that in Orissa. Many thousands in England are always subscribing to them, and

are praying for the salvation of your immortal souls. The prophet Isaiah, xlv. 20, saith of idolaters, 'They have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save.' Read what our Saviour said to the woman about idols, John iv. 22, 'Ye worship ye know not what.' He then told her that he was the Christ. We are still looking for the accomplishment of the prophecy—that all idol worship shall be abolished; and then at the end of time they shall come from the east, and from the west, from the north, and from the south, and shall sit down with Abraham and Isaac in the kingdom of God; and then all you that have forsaken these dumb idols, and fled to Christ as your Saviour, shall enter into this glorious city, the new Jerusalem, whose maker and builder is God. St. Paul could not look at one of these temples without admonishing the people to forsake their idols, telling them that God dwelt not in temples made with hands.' (Acts xvii. 22—24.)

My dear brethren, I have seen your temples, I have seen your idols with pity and abhorrence, and I wish some of you could see us at our prayer-meetings, praying for you all. I hope that our prayers may be heard—that many thousands of you may be turned from darkness to light, and from the power of Satan unto God. I have heard your dear minister, Mr. Sutton, advocating your cause very earnestly, and urging the people in England to support the missionaries, while they preach to you. The brethren in Christ promise to do all they can for you. I hope Mr. Sutton's labours will be blessed among you again, and the rest of the European missionaries and native preachers. We earnestly pray that the blessing of the Lord may rest upon them and upon all the churches in Orissa. I hope this is the prayer of your brother in Christ,

SAMUEL PLUMMER.

Norwich, 1848.

ON THE ESTABLISHMENT OF A CONNEXIONAL FUND FOR AFFLICTED AND AGED MINISTERS.

THIS important object has been mooted again and again at our Annual Associations, but has as often been dismissed without the adoption of any practical measures for securing it. This has arisen, I think, from the time of the Associations being so fully occupied with the usual routine of business; and especially as no clear and feasible plan has ever been presented for deliberate consideration.

The importance of such a measure can scarcely be overstated. That men who fill the honourable and onerous office of the ministry are entitled to beneficent consideration, in affliction and old age, none will dispute. So fully has this been realized in most other christian communities, that such Funds have long since been established, to the honour of their respective churches, and to the great comfort of the ministers connected with them.

This will not only apply to many of the richer bodies of christians, but to the minor sections of the Wesleyan Societies,—as the Methodist New Connexion, Wesleyan Association, and Primitive Methodist Connexion. In various parts of the kingdom our Baptist and Congregational brethren have adopted similar measures, though more local in their arrangements.

The time, we think, has now fully come for attempting the same in our own connexion. It is a notorious fact, that very many of our ministers, are so poorly remunerated, even when in the midst of health and vigour, that privations of a severe and distressing character must be the result, when by affliction or old age they are laid aside from their active duties.

Few churches can afford to support, or even help materially to support a supernumerary pastor, and give an adequate salary to a successor. And unless our ministers have aid from other sources than their usual salary, we know not what sort of economy can be exercised, that will enable them to lay by, for the scenes of protracted affliction, or the exigencies of old age.

I hesitate not to affirm, then, that while it is good and right, and necessary,

to educate men for the ministry, and to support men as missionaries both for abroad and at home, that it is equally good, and right, and necessary, practically to sympathize with them in affliction, and preserve them from want in old age. And I do not think, any of our churches, can or will be indifferent to such a Fund; neither do I think, that such an establishment, would injure the other institutions of the denomination.

To secure its success, it would be necessary however, that it should in the broadest sense be connexional, and have the full sanction and support of the Association; and through it, of the whole of our churches. It would be essential too, that the ministers should all subscribe to it, and endeavour to keep it before their churches, by an annual appeal for their help. Perhaps we could not at once do the thing on a very handsome or princely scale, but let all be done that is in our power, *and let us now, without further delay begin to do it.*

That an appeal to the churches may be successful, I would suggest, that we endeavour to secure, from one half of the members of the connexion, say 9000, a sum of not less than sixpence per annum, or one halfpenny per month. I now suppose, that the other half can not or will not at once enter on the measure. This small sum from 9000 of the members would raise £225 per annum. Say that 100 of our ministers enter heartily on the measure, and that their subscription should be one guinea a year. Thus we secure at once an annual income of £330. I am persuaded, by a little effort, more than this would be obtained. This sum, however, would be sufficient to give great help to invalid and aged ministers.

I believe the following scale of aid would be fully sustained:—

Say that no minister should have help in sickness until he had been laid aside from his duties for one month, that then he should receive,—

1. For a period, not exceeding three months, £3 per month.
2. For the next three months, £2 10s per month.

3. For the next six months, £2 per month. And afterwards for the next year, the sum of £20.

That aged ministers, sixty years old and upwards, without any other income, should have £30 a year. With an income under £25, they should receive £25 a year.

With an income above £25 and under £40, £20 a year.

With an income of £40 and upwards, they should receive £10 a year.

That £10 should be given to assist in funeral expenses, and a donation of £20 to the widows of deceased ministers, who had not an income of at least £30 a year.

Now, I trust the whole of this plan will be carefully considered, in all its parts, and as a whole; and that it will so commend itself to the churches, that we shall be prepared at the next Association to indorse it, and give it a permanent place among the other benevolent institutions of the denomination.

It would be essential to the working of this plan, that every minister, uniting in the measure, would secure as the minimum amount from his people, what I have stated viz:—sixpence each per annum, from at least half of the members of his church, and pay his own annual guinea and that these should be essential

conditions to his being benefitted by the Fund.

I would only add, that all ministers leaving the denomination, or who should cease from the ministry, should be allowed to receive back their own personal annual subscriptions.

From the fact, that few of our ministers are aged, but by far the greater number young or middle aged men, I have no hesitation as to the soundness and effectually working of this scheme, and giving the benefit herein specified;

Suppose we say the sickness of ministers would be 4 per cent for the whole year, and that each would receive £28 10s, that would require £114.

Suppose that the deaths should be 3 per cent, and that each should receive the £10 funeral help, and each widow £30, that would be £120. Total for the year, £234; leaving a balance in favour of the fund of £100.

But this ratio of sickness and deaths, is considerably beyond the usual average; and probably would not extend generally beyond half of the amount we have given.

So that there is no doubt at all, as to the full success of the plan here laid down, if our ministers and churches will only enter heartily upon it.

Paddington,

JABEZ BURNS.

KEEPING THE HEART.

[The following is a brief report of a Sermon preached by PRESIDENT MAHAN, of Oberlin, U. S., in Ebenezer Chapel, Glasgow, specially addressed to christians. From the '*Christian News*.']

'Keep thy heart with all diligence; for out of it are the issues of life.'—Prov. iv. 23.

You observe that a command is given in the text, and an important command it is—to keep the heart; and the reason of the command is assigned, 'for out of it are the issues of life.' There are always some objects that one keeps above others—always some things that have a preference to others. Some prefer health, and set their hearts upon it, for life is dependent thereupon. Others seek for reputation, that they may appear great in the eyes of their fellow men; while others still place a similar value upon wealth, as if their whole being were

dependent upon it. When these are gone, or the hope of them gone, they care not for life. But the text sets a different object before men—it says, 'Place a higher estimate upon the heart than upon anything else.' The Scriptures say that 'the life is in the blood,' and every one acquainted with the first principles of physiology, knows this to be the case; and the blood being in the heart, as its principal organ, it may be said that it contains the life. Now to drop the figure, all the blessedness a man can gain here and hereafter, depends upon the state of his heart. We shall therefore enquire—

I. What are we to understand by the term *heart*?

II. What is meant by *keeping* the heart?

III. The *importance* of keeping the

heart, for out of it are the issues of life.

IV. How may the precept be obeyed.

First, then, What is the meaning of the term 'heart.'

You are all aware the word 'heart' is used in Scripture and ordinary language in different senses. First, as a central part of the system. The blood all passes through it. It is also used for the mind, the intellectual or thinking part. Again, it is used in a different sense, that upon which the well-being of man depends, that is, his moral state. His state of blessedness hereafter depends upon the state and purity of his heart here. Without purity, he is without God; and without God, he is without happiness.

Second, What is implied in *keeping* the heart?

You know what is meant by keeping anything. It is said to be kept when it is not injured or exposed to injury; so when a man's heart is morally pure, it is said to be kept. The original strictly rendered, is, 'keep above all keeping.' It implies *first*, that it is kept free from moral corruption; and *second*, that it is kept in obedience to God's commandments. Now the great idea of keeping the heart is, that it shall be the great aim of our existence to make it perfectly pure, and to keep it in that state. This can only be attained, as we shall afterwards notice, by a knowledge of God in Christ, by faith in his all perfect work for us, and an abiding sense of his loving kindness.

Third, What is the *importance* of keeping the heart? 'For out of it are the issues of life.'

To keep the heart in a state of moral purity is the greatest, the most important end of a man's life. The heart is the only thing you can keep, with the assurance of keeping. It is the only thing that you can keep; for all other things are temporary, fitful, and transient. For example, should you try to preserve life above all other keeping, you may be cut off on every point. Disease in various forms, though unseen, may attack you—the pestilence may be carried on the wings of the wind to your heart, and level you with the dust. I knew of a person who was determined to flee from the pestilence, which has been scourging the nations for sometime, and which still continues its deadly ravages. When it came to Boston, he left for New York; and when it arrived there, he went to Pittsburg, and from thence to Cincinnati

in Ohio, still fleeing before it. But ah! how frail, how worthless are all such attempts of man. It found him at last, and after all his trouble, carried him off. How few of the sons of men who set their heart upon the attainment of anything earthly, ever gain it! While you are saying, 'Soul, thou hast much goods laid up for many years, take thine ease,' your day of reckoning may be at hand, and what if you have not a pure heart? What shall these avail you in your hour of trial? You may set your heart upon the accomplishment of some object, and be taken away without realizing it, and O, what if you have sold your soul—what if you have parted with life, eternal life, to gain it! Suppose you set your heart upon reputation—suppose you see it almost within your reach, can you escape the tongue of slander, the foul breath of calumny? One hour, and it may be gone for ever. There is no certainty that you will gain your object—there is a great uncertainty; but here a highway is cast up to walk in, and be safe. We cannot all possess choice things, but we can all possess and preserve a pure heart. It is the only thing we can be certain of. God has made all things uncertain but this, and this he has made very certain. Suppose you set your heart upon wealth; that is a blessing not to be overlooked. Health is also a sort of good, a blessing, but what are all these things to a pure heart? They are good, and to be valued as instruments of doing good, and blessings when so used; but what are they when compared with the value of a pure heart? Without it, all is worthless—with it, we have all things. Suppose you were to die, what have you to fear from death with a pure heart? How important then to keep your heart with all diligence, for out of it are the issues of life? You may be wealthy to-day—to-morrow I meet you the poorest of the poor. Suppose I meet you to-day in the enjoyment of good health—to-morrow it is gone. Disease may have caught you—you may have a broken limb, and be unable to move. A thousand circumstances may transpire to blast the fairest, brightest hopes. Reason herself may have forsaken her abode, and all that was so fondly anticipated fled away. Have you ever prized that blessing? I may mention a circumstance which illustrates this. A

gentleman, while walking in the streets of London, was accosted by another with the singular question, 'Did you ever thank God for the use of your reason?' 'No,' replied the gentleman, 'I have not.' 'Well,' said the other, 'do it now, for I have lost mine.' This great blessing may be overlooked. For many years after reading this question, put by the maniac in one of his lucid intervals, I never bowed my knee in prayer without thanking God for the use of my reason. Now, suppose I lose my reason, if I have a pure heart, what of it? I shall soon regain all! But again, there is nothing of so much consequence as a pure heart. I come into your city. Every one is active—every countenance is glistening with animation. Some have one object in view, some another. Some are seeking riches—others are engaged in benevolent efforts. All are after good. But ah, friend! if you have not a pure heart, you have missed your way. It is the first, the principal, the only thing; with it all things worth the having on earth are yours. A theologian in Europe discovered that, although he knew much, he had not got eternal life. He was much distressed in mind, and after spending a restless night, he set out for his church one Sabbath morning, saying to himself, 'Perhaps I will find that which I am seeking for, before I return.' In this state he went to the church, and there found a poor man sitting upon the steps, clothed in rags, and shivering with cold, as he had lain there all night. The minister said to him, while ascending the steps, 'Good morning, sir.' 'Thank God,' said the poor man, 'I never knew a bad morning—all mornings are alike to me.' 'Are you happy?' said the minister. 'I bless God I never knew what unhappiness is,' he replied. 'Who are you?' inquired the minister. 'A son of the living God,' he answered; 'I am always satisfied with what he thinks fit to send me—if cold, I bless him for cold—if heat, I bless him for heat—if rags I bless him for rags—if food, clothing, or whatever he bestows, I thank him for it.' 'And what,' said the minister, astonished at his faith, 'what if he will send you to the bottomless pit after all?' 'I would put my two arms around him,' he calmly replied; 'the arm of humility I would throw around him, and with the arm of love I would embrace him,

and he would go down with me to hell; and better be in hell with God, than to be in heaven without him.' This taught the minister the simplicity of committing himself to God, and of receiving him as his portion.

I now remark, lastly, that every thing is good to those who have a pure heart, while every thing is evil to those whose hearts are not right with God. I know a man who had one of the greatest and finest-looking plantations I ever saw. He had a building on the side of a hill which overlooked the scene, and from which he could view his large estate and fields of waving grain. He was took ill. His friends were collected around his bed-side. They said, 'General, you are dying.' 'Lift me up,' said General W——, 'that I may see my plantations once more.' They did so, and, after surveying it carefully, he fell back and expired. But O, what of all his wealth—what of all his greatness—if he had not a pure heart!

'The heart—the heart! O let it be
A true and beautiful thing;
As kindly warm, as nobly free,
As eagle's nestling wing.

O! keep it not like a miser's gold,
Shut in from all beside;
But let its precious stores unfold
In mercy, far and wide.

The heart—the heart! O let it spare
A sigh for others' pain:
The breath that soothes the brother's care
Is never spent in vain.

And though it throb 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.

The last inquiry now before us is, How may this precept be obeyed?—how can we gain this blessing, and, when gained, how can we preserve it? Now, hearer, let it be a settled question with you, that this is the greatest blessing you can have. Let nothing come between you and it. When tempted to commit any act of sin, I ask myself this one question, 'What good will this do me an hundred years hence?' Do you bow your knee in prayer, and say with one I know, 'Give me a pure heart, O Lord; and with that one blessing I could endure all besides.' If you would have this blessing, look to Christ at once, and he will bestow it. He is

able and willing to do so; therefore let the eye of faith rest upon him at once, and let it be done now. How beautifully this is illustrated in the following case. A man, while anxious about his soul, dreamed that he was in a deep pit, and the more he struggled to ascend, he seemed to sink the more. He looked up and saw a bright light above him, and while looking at it he seemed spontaneously to rise. He took his eye off the light, when he again felt going downward. He then looked up steadfastly, and was irresistibly borne up to the top. He then awoke, and this text, 'Look unto me and be ye saved all the ends of the earth,' came to his mind; and he did so, and was saved.

I add another thought—let nothing stand in your way; be at peace with all men. If you have wronged a child, be at peace with that child. I knew a minister who was called to visit a young lady in the city of New York. When he was introduced to her she was standing with a gilt Bible in her hand. 'I stole that Bible from you,' she said, 'and I now return it to you.' Although in good circumstances, she had stolen a great many articles from people, but now she could not keep them. They were incompatible with the keeping of a pure heart, and she took them all back to their respective owners, although it took her many weeks to go over the city making restitution. Her friends told her she might be sent to the State prison for the disclosures she was making of crimes which might have been for ever silent. But her heart was touched with a sense of the nature of sin; and to her, a State prison was nothing when compared with a guilty, polluted heart.

Some people have peculiar notions about dying. I'll tell you friends, how

I should like to die. I should like just to drop into eternity in a moment. A man was in the habit, every prayer he uttered for many years, to say, 'Lord give me grace to hold fast the beginning of my confidence firm unto the end.' In a meeting while prayer that prevailed with God was offered up, it came to his turn to pray; and O, what an outpouring of the spirit of prayer was there experienced! He came to his usual petition—'Lord, give me grace to hold fast the beginning of my confidence firm unto the end'; and with these words on his lips, he fell back—life was fled! I should like to die thus. My friends, how would you like to drop into eternity in a moment?

In conclusion, if the keeping of the heart be of so much importance, how great must be the sin of those who tempt a fellow christian to sin. Men not only do so, but they hang out signs for the very purpose of alluring their fellow-men to commit iniquity. I would rather that my right hand should forget its cunning than be the means of causing another to defile his heart. My friends, whenever you part with a pure heart to purchase any article, you purchase it at too dear a price. Say, when tempted to sin, 'You ask me to part with a pure heart—what will you give me instead of it?' Can you receive anything of equal value? If you would not part with all that you possess rather than a pure heart, you are not a christian.

We are now going to pray—what will be the prayer? We have met in the providence of God at this time; perhaps we shall never meet again on earth. Are you in possession of this great blessing? Have you a pure heart?—thank God for it: for without this great blessing you never can get to heaven.

A FEW THOUGHTS ON READING.

ADDRESSED TO YOUNG WOMEN.

BY MRS. C. L. BALFOUR.

'Books are men of higher nature:—
And the only men that speak aloud
For future times to hear.'

MRS. BARRETT BROWNING.

'Our books! we live again in them,
Our being's nobler part—
Our name in many a memory,
Our home in many a heart.'—L. E. L.

THE best way of making up for the errors of a defective, or the deficiencies

of a limited education, is by entering on a well-selected course of reading. As

women, more particularly, have to complain of a neglected or inferior education, it is well that they should direct their attention to the only remedy—careful and judicious reading. The work of education is a personal work, wherever much is attained. And on woman the duty of self-culture peculiarly devolves, unless she would be left far in the rear of the onward march of man. These observations do not apply to those who have had such judicious preliminary training, as may have rendered the habit of fixed attention and study, easy to them—to such as have grown up in intellectual family circles, or who have had access to books from their earliest years, and taste and judgment to select them; but to those whose childhood and youth have passed in the necessary and ever-recurring duties of domestic life, or in attaining a mere superficial smattering of graceful and fashionable acquirement. These two latter classes, however distinct in manners, are more alike in mind than may, perhaps, at first, be supposed. Each is deficient in sound information—each has the mental faculties comparatively undeveloped. The power to acquire knowledge is feeble, because it has not been exercised, while the power of thought—the faculty that enables them to reflect, arrange, and apply, is extremely limited.

I presume that I may be addressing some who have taken that first and important step in the right direction, that has led them to a consciousness of their deficiencies, and as a necessary consequence, to an anxiety to remedy them. I feel the more encouraged to believe this, because most of the female readers of this publication, I conclude, are decided in reference to spiritual matters—have that piety which deepens the sense of responsibility, and therefore shrinks from neglecting the mind—that precious gift of the Father of lights. They respond to the authoritative sentiment, 'That the soul be without knowledge is not good,' and are earnestly desirous for mental improvement, feeling convinced that it is a great auxiliary to spiritual advancement, and a powerful means of usefulness in the church, the domestic circle, and the world. The first determination of such a young person, on awakening to a consciousness of responsibility to herself and others, is to improve her mind by reading; but

then come many difficulties as to when to read—what to read—how to read.

With regard to the 'when,' and the question of time involved in it. How often do people, women particularly, say, 'I have no time for reading.' 'My domestic duties are so incessant; I can only look into a book now and then.' 'My business takes all my time; I can spare none for reading.' 'My situation is a hard one; how can I read?' There is no doubt great reason for these excuses. Still I never knew a case where a person could not find time for unprofitable and sometimes frequent conversation—calls and visits of a desultory character, with no other object than just to make a call—ingenious devices of dress and decoration, that took time in the thinking of, as well as the execution, and that were not essential to neatness and propriety of attire, but were mere superfluities. Oh! pardon me—bear with a friend whose love constrains fidelity, when I say, that time is never wanting for talk, for calls, for dress. The fact is, the improvement of the mind is not deemed a matter of *paramount* importance for which sacrifices are to be made and plans carefully laid out, and rigidly adhered to. If this were regarded as a duty not to be neglected without sin, we should soon see a systematic arrangement in reference to time, so that while all relative duties were carefully and conscientiously performed, the personal duty of mental self-culture was not neglected. The great secret is to 'gather up the fragments' of time. It is a charming and industrious habit, adopted of late years by young people, that of having some piece of ingenious fancy work at hand, to take up at intervals and occupy the fingers while conversation is going on. It would be a meritorious and intellectual habit if some good book were constantly kept at hand and carefully read at stated intervals, either of leisure or solitude. A determination to have those stated intervals, and to arrange for them by such an increase of system and order, or celerity and dispatch of required duties, or such a gaining of time by early rising as should prevent any complaint, and compel the recognition of the right of every industrious young woman, and good economists of minutes, to have at least one hour a day, either at once or at two periods of half an hour each, for

the improvement of her mind. No human being can possibly do justice to mind and soul unless devoting at least an hour every day to reading and reflection. A little skill and determination would easily effect this. Some minutes subtracted from sleep—some from vain conversation—some from needless visiting, or superfluous personal decorations, would give this one hour of mental enjoyment, and would settle the question of *when* to read.

I cannot forbear relating an anecdote which furnishes a good specimen of that provoking thing—female perversity. A young woman of graceful person and manners was married to a man of superior mind, who soon grieved over the mental vacuum of his fair partner. Loving her very sincerely, he earnestly pointed out the duty and delight of mental culture. She wearied at the theme. It was enough for her that she dressed and looked well—books were her aversion. To rouse her from this apathy her husband took her to hear a series of Lectures on Self Culture—in which, of course, diligent and discriminate reading was recommended. Poor trifler! she yawned over these discourses, and at length hit upon a cunning plan to silence her husband. One morning, early, she took up Milton's *Paradise Lost*, and pretending to be absorbed in it, never dressed her children for school, gave no order about the dinner, but leaving everything in confusion, sat over her book, until her husband, who was a teacher of languages, and therefore, required to be very punctual in his plans, returned home to dinner, and to his dismay, found the children at noisy games—the house disordered—the fire nearly out—and no dinner prepared! 'Oh! Sarah, Sarah, what is the meaning of all this?' 'Don't interrupt me,' said the wife. 'I am following your advice. I am reading.' 'Oh! never mind reading—throw away the book—I am cold and hungry'—he might have added, cross. The wife tossed away Milton, assured that she should hear no more about the duty of reading, and the improvement of the mind. She gained her point, but whether it was worth gaining, is another matter. She made no effort to be her husband's companion, and she ceased to be so, and sunk into the office of his housekeeper only. He, seeking abroad,

to his ultimate injury, the intellectual refreshment he should have found at home.

Unless, therefore, persons wish to embarrass their own plans, it will be very needful not to be reading when any relative, social, and domestic duty is required. Time that is honestly gained, and therefore, honestly your own, furnishes the reply to the question—when to read?

Then *what* to read? 'Some books,' says Lord Bacon, 'are to be tasted, others to be swallowed, and some few to be chewed and digested.'

First. Religion should have the pre-eminence. To be *thoroughly* well read in Scripture is a solemn duty. And in order to elucidate Scripture, a Commentary should, if possible, always be consulted. These are now so often both compendious and cheap, that for the purposes of the ordinary reader, they may easily be obtained.

'Doddridge's Rise and Progress of Religion in the Soul,' 'Bunyan's Pilgrim,' 'Collin's series of cheap Religious Publications,' 'Gurney, on the Love of God,' should be carefully read.

'Paley's Evidences,' and 'Butler's Analogy,' are works, which in the present age, when infidelity has assumed new, insidious, and inviting forms, should be read by every young woman anxious to possess an intelligent, as well as an emotional piety. Never was there a time when it was more necessary that every believer should be able to 'give a reason for the hope that is in them.'

I am not fond of abridgements, or mere selections from the works above named, yet for those whose time and opportunities are very limited, popular transcripts cannot fail to be useful. Then while religion claims the first place in our attention, all our miscellaneous reading may be made auxiliary to its advancement without subtracting from our pleasures. History, in our day, is no longer dry and repulsive,—it wears the garb of biography and is adorned with the flowers of poesy. Those who have carefully looked over some mere abridgements of history, as a chronological basis, should borrow, if possible, Macauley. To read that book is no task, but a delight; and if the mind is then stimulated to a research into the older periods of our history, Sharon Turner's History of the Anglo

Saxons, and Miss Strickland's 'Lives of the Queens,' up to the reign of Henry VIII, not later, is a valuable course of history. A person who has no taste for history will perhaps not proceed so far—one who has, will advance further, and will require to know something about the other countries of Europe. But having commenced with this sound course they will then know how to conduct their historical studies. The repeated references to continental history and historians in these works being guides to them as they proceed on their way.

Biography is not only a valuable but a delightful study; in our day, often beautifully written. It forms a kind of reading fitted to break in upon and enliven severer and graver studies. Taste, will point out the class of biography most agreeable,—the lives of the pious having the pre-eminence. The Life of Bunyan; Mrs. Lucy Hutchinson's Life of Col. Hutchinson; Martyrs of Science, by Sir David Brewster; D'Aubigne's Cromwell; Russell's Female Worthies, stand out as noble monuments along this course of reading. Then, in this day of science, it is culpable to be completely ignorant in reference to the mind's triumphs over nature. The duller mind must feel a wonder, not unmixed both with awe and gratitude, at achievements that laugh to scorn the fantasies of the most vivid imagination.

'From the fire and the water we drive out the steam,
With a rush and a roar and the speed of a dream;
And the car without horses, the car without wings,
Rushes onward and flies on its pale iron edge,
'Neath the heat of a thought sitting still in our eyes.'

Joyce's Scientific Dialogues, and many papers in Chambers's Information for the People, on different branches of science and natural philosophy, will furnish an amount of information which can be added to, as time or inclination permit. If great knowledge has not been gained in this course of reading, gross ignorance has been successfully conquered.

Then far be it from me to shut out the poets from my list of reading. I say not, begin with Milton, as the pretty piece of perversity did, above alluded to, or it may be you will end your reading as suddenly. Read up to Milton. Cow-

per, and James Montgomery, form a good basis. As women, you cannot do better than begin with the female poets. Honor to them that in our day, they have written few lines that dying they need wish to blot. Taste, in this matter, must select for itself. Some will like the simple strain,—gay, sweet, spontaneous, as the song of a bird, a melody, perhaps, and little else. Others prefer a more elaborate strain,

'A linked sweetness long drawn out;'

not so much a melody as a harmony, where the hand of skill, as well as the promptings of nature, is apparent. These readings will enliven other studies—will elevate and refine the mind, and you may go on till you come to the blind poet of England, before whose eyes

'The shapes of suns and stars did swim
Like clouds from them, and granted him
God for sole vision!'

Then, how to read? Yes, this is an important matter, little attended to. Every body learns to read—few learn to read well. Among accomplished young ladies, there are twenty good piano-forte players, for one good reader. Yet when we think how pleasant it is to render the full meaning of an author—to cheer the hours of some invalid—to enliven the social circle by reading aloud, well, who would neglect it?

The habit of reading to one's self, as it is called, while it is good for the mind, and saves time in getting over a book, often causes a careless mode of reading. Words are read with the eye, and errors of pronunciation are not corrected; indeed, words not known are passed over. Every one should read, at least, one quarter of the daily hour aloud, even if alone, in order to compel attention to the punctuation, modulation of the voice, fluency and smoothness of utterance, and correct pronunciation and emphasis. Most women read too inwardly, as if afraid to trust themselves to speak out. A clear, distinct, rather slow utterance, (it will insensibly become more rapid,) is to be carefully cultivated—neither loud nor low. The tone of ordinary conversation is best, equally removed from affectation and insipidity. An appreciation of the sense of the author, is the only guide to correct emphasis. All rules fail to supply intellectual deficiency on this matter. The best emphasis is that which you would have given to the words had you

been speaking them from the prompting of your own mind and feeling. Attention to this prevents monotony. I lay great stress on this matter of good reading, because young women are often very favourably circumstanced for forming reading meetings. One person could instruct and amuse a number who might ply their needles diligently while their minds were employed with noble thoughts. I rejoice to find that many such meetings are forming among the ladies in different localities. Instead of one hour daily with books, many might be had by this plan, for either hearing or reading, or both, alternately. The most rigid housewife would not find the evening misemployed that brought a little company of female friends together, each in turn reading, for the benefit of the whole. How pleasantly would work go forward; and at the close, how much sensible conversation might be profitably entered into on the merits of the book. Perhaps good reading of poetry may be found more difficult than prose, because a musical ear is necessary to find and give the just cadence, avoiding all approach to a

singing tone, and never yielding to the rhyme, at the sacrifice of punctuation and sense. But it is an attainment worth trying after, because, though many good readers of prose cannot read poetry well, I never knew a good reader of poetry who did not also excel in prose reading. Begin with some easy measure, then proceed to the study of more involved metres, and then rise by gradations to blank verse, which, depending greatly on punctuation, and also often, as in Milton, being long in the sentences, it requires the voice to be sustained and exercises the intellect as to the emphasis, thus strengthening both.

Above all, dear young friends, have a motive in view as to your studies—read with a purpose—reverence the mind for the mind's sake, as God's imperishable gift, and remember that the more you train and cultivate it the more useful you are likely to be to others—the better will be your state of preparation for the responsibilities of life and for the spiritual and intellectual enjoyments of a never-ending eternity, in the company of the Redeemed and in the presence of the 'Father of lights.'

PIETY IN THE HIGHER CIRCLES OF LIFE.*

Not many wise, rich, noble, or profound
 In science, win one inch of heavenly ground;
 And yet the silver trumpet's gracious call
 Sounds for the poor, but sounds alike for all:
 Kings are invited, and would kings obey,
 No slaves on earth more welcome were than they.

COWPER.

EVERY condition of life has its peculiar difficulties and temptations. None are exempt. The entering in at the narrow and strait gate is a struggle for all, and pressing up the steep and rugged path requires constant prayer, watchfulness, and energy. The poor with their privations and sorrows, the wants and cares of the passing day demanding their toil, and too often pressing them to the very earth with anxiety, yet when religion comes to a poor man, if it does not remove his afflictions, it helps him to bear them, it sustains his weary limbs, it soothes his sorrowing heart, and in the dark valley of earthly tribu-

lation it opens a door and lets in a cheering beam of heavenly light: the bardships of his lot below often cause him to fix his gaze and his affections above. He walks by faith and not by sight.

Even the man enjoying moderate competency has his temptations to worldliness and carelessness. Favour'd as he is with the position craved by the wise man, 'neither povertynor riches,' yet he, too, must wrestle for the blessing, or he will not obtain it. He has neither the miseries of want to depress, nor the grandeur of riches to allure him; therefore, perhaps he may all the more be tempted to love a world that neither disgusts nor satiates him. 'Soul take thine ease,' may be the whisper of the

* Life of Lady Colquhoun. By Rev. James Hamilton. *C. Gilpin, London.*

tempter; and in the race towards the mark for the prize of his high calling in Christ Jesus, he may be far outstripped by many a poor brother who carries no weights as hindering burdens, and sees no enjoyments that call him to pause in his career. But the rich and noble have peculiar temptations, the world binds them with a golden chain, scatters round them garlands of fame and sings for them songs of triumph. Life, to them, is often a beautiful reality whose uncertainty they do not think of—whose purpose they do not investigate. Others toil that they may rest, and serve that they may command. In this world, by the arrangement of providence, as well as the acts of man, all is and must be unequal; and they have the benefit of the inequality. But there is a state where 'rich and poor meet together: the Lord is the maker of them all.' There is a Ruler who is 'no respecter of persons, and in whose sight peer and peasant, prince and pauper, are of one blood and await one destiny. Happy those of earth's favoured ones, who look through the illusions of time to the realities of eternity—who feel that

'Mid glories that the blight can reach—
Their home is not.'

In this day of progress it is a pleasing fact that many of our aristocracy are the humble followers of the Redeemer, and are acting up to the requirements of their Lord and master—comprehending their responsibilities. The beautiful memoir by Rev. James Hamilton, of the late Lady Colquhoun, is a sweet picture of active piety adorning the higher ranks of life—of talents used to promote the good of man and the glory of God. And while furnishing a bright example to others in the same social position, it is a life and character so redolent of all the lovely christian graces that none can read it without improvement. To women, especially, the publication of this life is a great boon. Much as we talk about female education it is too often a mere superficial matter even yet. A little acquirement for mere display—a little grace, and manner, and sentimentalism—a little emotional or spasmodic piety, is all that is aimed at, and therefore all that is attained. Results, and not principles, are taught to woman. It is so in even her literary and scholastic training. It is so with

respect to life and its duties. She has rarely been taught the importance of self-culture, and even her religion is often more the result of feeling than of settled principle. Ill would it be for society, and for the interests of religion, we grant, if the heart of woman grew cold, her feelings chilled; but would such be a necessary consequence if her brain were more active, her intellect more developed? Surely not. The strong mind would direct the feelings into right channels. The active brain would co-operate with and regulate the tender heart.

Lady Colquhoun was a lovely example of the christian gentlewoman, applying all her influence, wealth, and talents, for the good of society, and the promotion of religion, doing the work of the Lord, *as work*, earnestly and diligently. She was the daughter of Sir John Sinclair, a distinguished Scotchman. Herself and sister, only one year her senior, lost their mother when they were too young to know their loss. Fortunately they had a sensible grandmother, and a pious nurse, who trained her young charge in a knowledge of the Scriptures, and the outward practice of its injunctions.

The subject of our remarks was, in childhood, most affectionate and docile. Her sister was highly intellectual. Both were studious in no common degree. They grew up lovely and beloved. At the respective ages of sixteen and seventeen, they were introduced into society at Edinburgh, and mingled with all the great and gay of the Scottish metropolis, but not without frequent misgivings that such pursuits and pleasures as the votaries of fashion delight in were not the employments best suited to an immortal mind. The sisters very frequently conversed on sacred themes: the elder, from the metaphysical turn of her mind, dwelling on difficult questions,—as, the human will—the individual ability to believe—the work of the Holy Spirit. The younger, receiving more readily, as a little child, the plain testimony of the gospel. At nineteen, the latter became the wife of James, afterwards Sir James Colquhoun, of Leits, and removed to his lovely dwelling on the banks of Loch Lomond.

Sir James Colquhoun was an amiable, benevolent man, anxious to benefit the condition of his tenants and dependents,

but a stranger to evangelical piety. His wife feared he would not be brought to listen to its dictates, but she made his conversion a matter of constant prayer, and by her example rendered christianity loveable to him by showing in her practice it was lovely.

Here Lady Colquhoun's life passed, with alternate visits to the metropolis. As a wife, a mother, she was truly admirable; as a humble christian, the duty of self-examination was most carefully engaged in, as her diary charmingly attests; as a teacher and benefactress of her poorer neighbours, her exertions are above praise.

Her first bereavement was the death of her gifted sister, whose mind had become fully established in christian knowledge and character, elevated by experimental piety. This loss of the companion of her early years deepened Lady Colquhoun's piety, and henceforth she lived for usefulness.

In 1823, Lady Colquhoun gave to the world a work entitled, 'Thoughts on the Religious Profession and Defective Practice of the Higher Classes of Society, in Scotland;' and subsequently, 'Impressions of the Heart, Relative to the Nature and Excellence of Genuine Religion.' Both works were earnest, faithful, and practical, and eminently useful and successful. It pleased God to deprive Lady Colquhoun of her husband after they had spent many happy years together. The parting was however mitigated by the sweet assurance of a re-union in the skies. Henceforth, Lady Colquhoun's earthly course was, if possible, more earnest and vigilant. She found consolation in activity; and instituted classes for young women, to whom she expounded the Scriptures, always making diligent preparation for her work. Her success was wonderful; God's prospering blessing went with her in all her undertakings. Ignorance vanished before her gentle teachings; and sorrow was comforted by her tender ministry of affection.

At length came the time when the church of Scotland 'split in sunder.' Lady Colquhoun, who had long seen the coming storm, was among the most energetic in aiding by her sympathy and means the ministers who came out and gave up all for Christ. Lady Colquhoun had been the patroness of many societies of christian benevolence, none

of which ultimately suffered, though her resources were called on constantly to aid the suffering and heroic cause. 'Apart,' says her biographer, 'from local objects which mainly devolved on her, if a Highland minister wrote for help to his people, who had carted the stones and timber, but who could not build the church—if a lowland minister represented the case of some clever and pious youth who would fain go to college, but who could not pay the fees—if, as alas! such tales were too frequent and too true, she heard of sufferings for conscience sake,—her wonderful purse was always open, and she so contrived that her gifts never hinted the self-denial of the sender.' Indeed, the delicate, unostentatious way in which Lady Colquhoun rendered her constant and munificent help, is the most lovely thing to contemplate. A young minister, by over study, had injured his health—he was poor in this world's goods—Lady Colquhoun heard of his case, sent him the means of going to pure air and enjoying a long period of leisure from the studies that had worn him. She not only gave her money, but her sympathy and advice to him—cheered the invalid by letters, and sent her pecuniary help as if she were the obliged person, observing, as was indeed natural to her, but to few others, a profound silence on the matter; and the deed would never have been known in this world, but the gentleman himself communicated it to her biographer.

Lady Colquhoun, amid all her labours, was delicate in constitution, and often felt the visitations of illness. She was a great, but most patient sufferer for some time before her death; but in sickness, as in health, she adorned the gospel of her Lord and Saviour. Her death, as well as her life, was a lesson to her compeers. The former was as calm and happy as the latter had been energetic and useful. 'Her light shone to the last, and was brightest at the end.'

Oh! may such a character arouse a spirit of holy emulation in christian women! particularly those in influential stations of life, whose power to do good is so great. It is needless to say this biography is most gracefully written; those who have read 'Life in Earnest,' and the 'Mount of Olives,' will be assured that the life of Lady Colquhoun has 'a grace beyond the reach of art.'

ON MIND, AND MENTAL AND MORAL POWER.

(FROM MR. PHILLIPS' LECTURE.)

TELL me, then, what, as you regard it, is the human mind? Is it not that which distinguishes man from the thoughtless brute, and from inert matter? Is it not that which wields and subdues brute force to his will, and which moulds matter in all the forms that minister to his convenience or pleasure? Is it not that which gives to man the privilege denied to other animals, the power of improvement? Is it not that which enables him to perceive what he is, where he is, whence he came, and whither he is going? in other words, to understand his nature, to study his relations, to trace his origin, and to learn his destiny? Is it not the only organ of communication between man and man, between different nations and distant ages? Is it not the only element of his nature which survives dissolution? Is it not the divine ray which emanates from the source of eternal light?

Tell me, again, from your observation and experience, what is the mind without moral discipline? Although it expatiates in a world of its own, are there not laws to direct its course—to regulate its tendencies, and to render steady and harmonious its multiplied revolutions? May it not be abused, when it should be improved? May it not be darkened, when it should be enlightened? May it not be debased, when it should be purified? May it not grovel in the dust, when it should soar to the highest heaven? Have not human beings been reduced beneath the level of brutes by the neglect or abuse of their intellectual faculties, almost as much as they have ever been raised above them by their proper cultivation? Have not nations sunk into ruin from want of the redeeming influences of knowledge and virtue? Have not ages been buried in oblivion, without skill enough to rear a monument, or sufficient learning to inscribe an epitaph? On the other hand, is not everything which is valuable in

science, or admirable in art—everything which is time honoured in political philosophy—everything which is sacred in religious faith, seen to be closely connected with mental culture, and moral discipline? Has not enough been recorded in history—is not enough present to our view, to verify the ancient doctrine, that perfection in taste is closely allied with perfection in morality? that perfect goodness and perfect beauty are the same? Alas! that the fairest blessings should often have been converted into the foulest curse—that learning, from being the hand-maid of virtue, should become the pander of licentiousness, and that it should have required oceans of blood to wash out the stains of intellectual depravity!

We live in an age of intellectual light. Science is stripped of the mystery in which political and religious despotism had for centuries enveloped it. It is no longer cloistered in monasteries; it is no longer imprisoned in walled colleges; it is no longer buried in unknown tongues; it is no longer revered as supernatural inspiration; it is no longer the privilege of the few; it is no longer, as while abused, it too often proved, the scourge of the many. We live in an age of moral power. Whatever is opposed to civil and religious liberty begins to disappear. Thrones of despots totter on their base. Limited monarchies yield to the pressure of equal rights. Popery grasps a barren sceptre. Protestantism breaks loose from ecclesiastical domination. Prejudice no longer obstructs the march of truth. The press abhors scrutiny, and defies restraint. The haughtiness of aristocracy defers to the modesty of merit. Avarice is openly converted into beneficence, or hides its shame in obscurity. Good principles triumph in the conflict with error. Good habits attest the prevalence of virtue. Public opinion guards, regulates, and promotes the public interests.

DANGERS FROM SUCCESSFUL ENTERPRISE.

HUMAN enterprise, conducted in the spirit of the world, is anti-religious; for the simple reason that the world is, in its spirit, an anti-religious world. It is

not only not religious, but is opposed to religion.

This opposition is seen in various ways.

1. The occupation of the mind and feelings by absorbing worldly pursuits, excludes, so far, thoughts of eternal things. Ye cannot serve two masters. A great and thriving enterprise becomes, by a natural process, the master of him who engages in it. It has his thoughts, and employs his active energies. It tends to exclude God and religion.

2. The tendency is to make worldly considerations paramount in the regulation of one's daily life. To that which reigns in the heart, we make all else bow. If God reigns there, all things are received and done with reference to God. But if the world—if a great worldly enterprise, if active, worldly employments reign there—then the spirit of religion must be kept in the back ground, and is deprived of its legitimate place in regulating the daily life and the current of every day feeling.

3. The successful prosecution of a great business in a community, forms a current of public sentiment, which it is more easy to yield to than to overcome. Men's thoughts and employments, their conversation and plans, have reference to the one engrossing object. If you will not talk of that, who will talk with you of any thing? If you would talk of religious subjects, where would you find a listening ear? You might, it would seem, as well go out of the world, as fail to be of the world in this respect.

4. It is natural that such enterprises should be controlled by men who enter into them with the whole heart. Such are often men of a strong worldly spirit; and their position, in connection with the absorbing public movement, gives them and their spirit an influence that requires much piety in a community to withstand. We speak not of truly chris-

tian men on the one hand, or unprincipled men on the other; but of good business men, entitled to respect and confidence.

5. In some of these movements there are introduced into the community numerous agencies from abroad—men in various capacities, selected for special purposes—and as they are selected without reference to religious character or influence, the chance is, as the world goes, that they will represent the worldly spirit, and that their influence, diffused as it may be, will be anti-religious, and very strongly so.

6. The tendency being to the enthronement of wealth, there is danger that even religion and morals will have to stand aside when their claims come in conflict with the one great absorbing interest. If that interest should seem to demand the violation of the Sabbath, for instance, the law of God would be in danger of giving way before the money; and even those who would fain keep the day holy, might feel the power of a bribe in the form of dividend.

This subject will not be regarded as out of place in our columns just now. As a people, we are entering upon new trials. The power of religious and moral principle among us is to be subjected to new proofs. And not only is it to be earnestly hoped that all who have controlling influence in the enterprises that are giving new life to the energies of our citizens, may feel the weight of their responsibility, but that the people as a body, and especially christian people, should be aware of their new position, and awake to the new duties which that position imposes. The simple fact is, that the worldly element in our activity as a people, is receiving a mighty impulse. Without some corresponding activity of moral and religious influences, we shall suffer in strength and purity of character as we gain in strength.

THE GLORY OF SUNDAY SCHOOLS.—TO TEACHERS.

You can co-operate in promoting the divine glory. Had you no other talent than the power of teaching children to read in the Sunday-school; and no other time than the intervals of public worship—you might become a great

blessing to your neighbourhood. And whatever be your talents, this would not be unworthy of a part of your time. That young man's mental vision is either weak or jaundiced who sees no glory about Sunday-schools. True, they

are not 'the sun that rules by day, nor the moon that rules by night,' in the moral world; but they are the stars of its firmament, created and sustained by the same hand that planted the sanctuary and pointed to the closet. They are too, stars that will fight 'in their courses' against the *Siseras* of tyranny, and superstition, and infidelity. He who 'bringeth out the hosts of heaven in their seasons,' brought out these schools, in the season when the history of the world was about to begin anew, and when the institutions of the world began to be remodelled. Rational liberty wanted them. The age of Bibles wanted them. Missionary enterprise wanted them. They have 'greatly helped' on all that is good or promising at home or abroad. Not that they taught children the elements of wise policy, or of public spirit: but the men who taught children, and saw children learn to read the Bible, saw also what a nation reading the Bible should be and would be. Philanthropists learned *more* than they intended to teach. Even mere politicians, although they knew not how it was created, found a public opinion abroad in the country, upon which every moral question could fall back without losing ground, and rest until it was irresistible. For, why can no great moral question be lost now, from the moment it is mooted? Obviously because its merits can be appreciated at once, by all the friends of education. And they see them, not only in the abstract, but also in their practical bearings upon a Bible-taught community. Thus, while there are no politics in Sunday schools, they help mightily to place and keep all national objects in their true light.

But the grand bearings of these seminaries are upon eternity. This is not seen, however, when attention is confined to the instances of *early* piety which individual schools present to the eye. These are not few; but they are nothing to the general preparation which is made for eventual piety. There is something for the gospel to work upon—to appeal unto—in all who learn to read the word of God. They can never forget all their lessons, nor lose all their early impressions. Both prosperity and adversity will recall the memory of their teachers, their class, and their convictions of duty, and thus Providence, as well as grace, will find much to turn into account. And they will turn it to *good* account. This sowing 'to the Spirit,' is itself a pledge that Providence will watch, and the Spirit water the seed of eternal life. God would never have put it into the hearts of so many, to sow the precious seed in the hearts of the young, had he not intended to produce an eventful harvest of ripe fruits, which should bless the earth, and even beautify the heaven of heavens. Consecrated teachers will, therefore, see long before the day of judgment declares it, that they have not laboured in vain. They will often hear the harp of angels struck to celebrate the repentance of some of their scholars. The mansions of glory will be frequently gladdened by the entrance of some spirit, to whose childhood they ministered on earth, and in whose maturity and fellowship they shall rejoice for ever. Be a teacher, if you can do nothing else. There will be a 'Sunday school *jubilee*' in heaven.

NOTHING TO DO BUT TO DIE!

So said an aged servant of the Lord, recently deceased, when after a long life of labour and usefulness, he was suddenly taken ill, and saw that his hour had at length come. I have been spared long, I have tried to honour my Master; but 'tis over now; my work is done, and I have nothing else to do but die.

What a glorious, what a triumphant declaration, with which to welcome death! Work done with men; peace

made with God. Nothing to do but die! No reparations for the past, no preparations for the future; nothing to do but to die! The warrior reposing on his arms upon the battle field, when the conflict is over, and the victory is won, with nothing to do, but to obey the summons of his captain that calls him into his presence. The servant resting, when the labours of the day are done, with nothing to do, but hear the Master's bidding of 'Well done, good

and faithful servant,' and go in to his reward.

Such was the sentiment of good old Simeon, 'Lord, now lettest thou thy servant depart in peace.' Nothing to do but to die. Such was the sentiment of the great apostle; 'I am ready to be offered.' Such the sentiment of every christian, who from this side of Jordan, doth view the Canaan that he loves, 'with unclouded eyes.'

How different the case of those who come to the dying hour and have everything to do, but to die. None of the great objects of life accomplished, none of its great purposes gained; none of its great work done. Everything to do, and no time to do it in; no heart or strength with which to do it, and no knowledge of how it should be done. Their time all gone, and their preparation for death not begun. Compelled to die, and yet not ready. Already started on the great journey, and yet not prepared.

How many come to their last hour in all the bitterness of that sorrow that finds no expression in language, because the time given to them, in which to do the work requisite to a peaceful death-bed, had been wasted 'in vain pursuits, of things as vain,' and now must die without being ready.

How many a professor has mourned

out the last hour of life that should have been spent in joyful praise, because of duties undone, and privileges mispent. Not so with him who has nothing else to do but to die.

'How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun with cloudless ray,
Sheds mellow lustre o'er the scene;
Such is the christian's parting hour;
So peacefully he sinks to rest,
When faith, endued from heaven with power,
Sustains and cheers his languid breast.'

Reader, if you were now called away from life,—as soon you must be,—would you have anything else to do, but to die? You may be a professing christian; are you ready? Is your work done? Would you lie calmly, peacefully down to die? If there would be one unperformed work to embitter the reflections of a dying hour, see to it now, before the days come, and the hours draw nigh.

You may be impenitent and unforgiven. O, can you venture your awful destiny, without a hope in God? Be obliged to die with so much else to do, as to make it certain that it cannot be done. Can you; will you dare a doom like this? You may avoid it by beginning now. Then can you calmly hear the summons of your Judge, with nothing else to do, but do die.

VARIETIES.

A DREADFUL RISK.—The New York Evangelist relates the following striking incident, which lately occurred in that city:—'A pastor, at the close of his sermon, had made an earnest appeal to his unconverted hearers, and vehemently pressed the question—whether, by delay of repentance, they would run the risk of dying and perishing in their sins?' At the close of the service, a lady while passing out, spoke to a young friend of hers, and asked whether *she* would run this risk? 'Oh yes,' she replied, in a thoughtless tone, 'I will run the risk.' In about a week after, the same pastor was called to attend the funeral of the young lady who had so rashly assumed the fearful risk.

DANCING.—'I am now an old fellow,' says Cowper, in one of his letters, 'but I had once my dancing days, as you

have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behaviour at table, or at the fire-side, and in all the trying scenes of domestic life. We are all good when pleased; but she is the good woman who wants not the *fiddle* to sweeten her.'

PASTORAL VISITS.—Dr. Chalmers is related to have once said, that, most of his parishioners' idea of a pastoral visit was simply, that it was a long exordium of agreeable gossip, with a short tail piece of prayer stuck to its latter end. If the doctor had lived in this day, and in this country, he would probably have said, that many people's and some ministers' ideas of such visits, had left out the tail piece altogether, and made it consist wholly in the exordium.

POETRY.

HYMNS FOR THE NEW YEAR.

BY J. BURNS, D. D.

HYMN I.

To thee, my blessed Lord and King,
I would my grateful praises bring;
And with devout and filial fear,
Enter upon the new-born year.

For all the gifts thou hast bestow'd,
May heart and soul praise thee my God;
For all the mercies I enjoy,
May thankful songs my lips employ.

And may my ransom'd powers proclaim
The loving kindness of thy name,
And may my conversation shew,
What thy renewing grace can do.

To thee I would my ways commend,
My changeless, never failing friend;
O, ever guide me in the way
That leads to realms of endless day.

To thee may I devote my days,
And spread the wonders of thy grace;
And point the wandering to the road
That leads to happiness and God.

Thus may I live, my God, to thee,
And thus thy great salvation see;
Thus may I die, and fully prove,
Thy boundless, everlasting love.

HYMN. II.

With returning mercies given,
May we live for God and heaven;
Growing daily in his grace,
Joying in his smiling face.

May our faith and love increase;
May our praises never cease;
May our hope still brighter shine,
Mid the promises divine.

May we patiently resign
All our ways and will to thine;
May thy mind on earth be done,
As by angels round thy throne.

May we ever active be,
In the paths of piety;
Labour onward, never cease,
In the ways of righteousness.

From our more than ample store,
May we bless the needy poor;
To the young, most blessed Lord,
May we teach thy holy word.

Careless sinners may we shew,
How to flee from endless woe;
Anxious souls may we invite,
In the Saviour to delight.

May we for the sorrowing care,
Cheerfully their burdens bear,
Weep with those of heavy heart,
In their troubles take a part.

Thus in Jesus' image grow,
Dying to the things below;
Thus with holy filial fear,
Fill my heart throughout the year.

SUNDAY SCHOOL HYMN.

BY WM. B. TAPPAN.

If this low vale of strife and tears
Were never sunned by Mercy's beam,
Where gladness now, O God, appears,
How dark would thy creation seem!
Revealed in splendour was thy name,
When morn her banners first unfurl'd;
Yet lovelier is the Light that came,
Shedding redemption o'er a world.

To this high impulse man has bowed,
And frigid hearts have learned to love;
The fierce are humbled—on the proud
Sits meekness like a peaceful dove:
Now are the mighty of the earth,
Workers with God—now hoary age
Pants to partake the second birth;
Now children are his heritage.

Earth has a theme allied to heaven,
And joys like those that linger there,
When to these lisping ones is given
The artless eloquence of prayer;
They waken, too, a trembling string,
While holy rapture warms and thrills,
With hymns as sweet as seraphs sing
Upon those everlasting hills,

Our hearts rejoice—our bosoms glow;
This hour what cheering visions rise!
These children, nurtured thus below,
Shall swell the assemblies of the skies.
Glorious will be his diadem,
And songs and ecstasies unknown,
Who forms for God one beauteous gem
To sparkle on the eternal throne.

REVIEW.

CHARACTERS, SCENES, AND INCIDENTS OF THE REFORMATION, *from the Rise of the Culdees to the times of of Luther. Tract Society. Monthly Series.*

The rise, progress, and development of popery, with all its darkness, superstitions and abominations, has often filled the enlightened student of history with astonishment and sorrow. How it could happen that the monstrous dogma was ever invented and believed, that whenever the priest took the wafer, and consecrated it by saying '*Hoc est corpus meum*,' 'this is my body.' It became changed into 'the very body and blood, soul and divinity of the Lord Jesus Christ,' almost surpasses the power of the imagination to conceive. Yet this in time became a cardinal doctrine of the church of Rome! The worship of saints and of the virgin Mary, pilgrimages to the shrines and tombs of saints, the worship of relics, the institution of monks, the vices, the debauchery, ignorance, and rapacity of the priesthood, the substitution of tradition for the Word of God, the almost total extinction of the fear of God, and the murderous persecution of heretics, with all their attendant cruelties and crimes, in the name of Christ, constitute the chief additional features of the great apostacy so clearly predicted by the apostles of our Lord. The mind becomes weary, and the heart sickens at the perusal of the history and deeds of this 'mystery of iniquity.'

It is, however, refreshing in the midst of general sterility to look on some spots of well-cultivated soil: and in connection with the almost universal degeneracy of the so-called catholic church, the devout christian has great delight in contemplating those who were preserved from, or who rose above the blind and wicked superstitions of the age in which they lived. We read of one, and a bishop too, whose motto was 'My hope is in the cross of Christ; I seek grace, and not works,' and of others who lamented the darkness and degeneracy of the times, and sought to live godly in Christ Jesus. But of those who while

they were holy men, maintained their connection with the Romish hierarchy, it is safe to assert that their piety was obscured, and their usefulness impaired by that connection. Few great results followed their efforts.

Communities of simple-hearted christians existed, whose early origin is hid in the remotest depths of antiquity, which appear never to have been tainted with the Romish superstition. They were as the church in the wilderness, witnessing in sackcloth, and it is pleasing to contemplate even the garbled testimony which is given of them by their adversaries and persecutors. Such were the Vaudois, or as they are often termed, the Waldenses. Sequestered by the Alps in some measure from the eyes of the enemies of truth, in the vallies of Piedmont, and the plains of Dauphiny, for centuries they flourished, maintaining the simplicity of gospel truth. But in the twelfth century they were brought into the especial notice of the pope in consequence of the spreading of their doctrines, and then commenced a series of cruelties and butcheries which disgrace humanity, and which terminated in their general massacre in the seventeenth century, all instigated by the papal power.

Kindred to the Vaudois, were the Albigenses, who were chiefly found in Provence, Languedoc, Catalonia, and the surrounding provinces, which depended on the king of Arragon, and who himself, with his provençals, who were professed catholics, humanely protected them from outrage. But pope Innocent sent amongst them a missionary expedition, of Dominican monks, who barefooted traversed their villages and preached, and professed to work miracles. This mission was singularly unsuccessful; and as their lords were not willing to extirpate them, a crusade against the whole region was proclaimed. The count of Toulouse submitted and was insultingly treated but many of the other persons of rank, and the people generally, catholics as well as Albigenses, took up weapons for the defence of their liberties and properties. All, however, was vain.

The Crusaders advanced, led by Simon de Montfort, Earl of Leicester, and castle after castle, city after city was taken, and an indiscriminate massacre of the people followed. 'Kill all,' said the pope's legate at the taking of Beziers, in 1209, 'the Lord will know those that are his!' Here, it is estimated, fell 60,000 persons. Carassone next fell under the power of the popish Crusades. The ruins of its fortress remain to this day, and its brave defender, Roger Raymond, was seized by treachery, and died by poison. Lavaur, another city in Languedoc, was taken by storm in 1211, and the whole territory was reduced to ruins, cities burned, the country wasted, and their inhabitants destroyed by fire and sword. In this crusade, however, which lasted for near twenty years, it is estimated that three hundred thousand of the Crusaders also fell. So great was the heroism of the people, who, in their extremities, were pushed to defend themselves!

In the western Islands of Scotland was a very ancient religious fraternity, whose orderly habits and simple faith associate them with primitive times, called Culdees. Columba, about 563 A.D., received the Island of Ionia from the king of the people, for the purpose of forming a college. He taught his disciples the Scriptures, and he sent them forth to evangelize the regions around. They held no communion with Rome, and their labours extended far and wide. When walking amongst the ruins of their edifices, Dr. S. Johnson said, 'We were now treading that illustrious island which was once the luminary of the Caledonian regions; whence savage clans and roving barbarians derived the benefit of knowledge and the blessings of religion.* They could not be unmolested. Pope John XXII., in his bull for anointing king Robert Bruce, complained that there were many heretics in Scotland. In the eleventh century, Margaret, the queen of Malcolm, established conformity to Rome, and was afterwards canonized for her zeal; they were thus suppressed by the power of the pope.

* Journey to the Western Islands of Scotland.

In England, for many centuries the true light of the gospel had been eclipsed by the errors of popery. Its liberties and property were destroyed, or appropriated by the various orders of ecclesiastics. In process of time, God raised up Wycliffe, to investigate and oppose the errors and wickedness of Rome. In 1372, he declared his conviction that the pope was 'the man of sin.' His labours were great; he preached much; he translated the Scriptures into the vulgar tongue; he encountered much opposition; but he had also distinguished supporters, among whom were John of Gaunt, and queen Anne; his opinions spread, and his disciples multiplied, and he died in peace at Lutterworth, in 1384. His followers, down to the time of the Reformation, were subjected to severe persecutions; they were called Lollards, and were found in various parts of England and Scotland.

Through the persons who came from Bohemia with queen Anne, the writings of Wycliffe were introduced into that country. By their perusal John Huss was led to expose the errors of popery, and to preach the gospel of Christ. These works were translated into the Slavonian tongue, and were extensively read throughout Bohemia. The pope caused Huss to be excommunicated, and this tended to increase his great popularity, and the doctrines of the Scriptures were widely spread. He went to the council of Constance in 1415, having a safe conduct from the Emperor Sigismund, and the assurance of the Pope, John XXIII, but he was seized, degraded, and burnt. The same council decreed that the remains of Wycliffe should be taken up and burnt, that they might not pollute consecrated ground! But the ashes of Wycliffe and Huss became by their diffusion the emblems of their doctrine, which was scattered to the four winds of heaven! Their followers multiplied and increased.

Thus if the people of God have been persecuted in one place, the truth of God has been preserved; and if in another they have been put to death, so that not one scarcely remained, the same truths they held have yet sprung up and found advocates, so that all the power and perfidy and cruelty of anti-

christ has not sufficed to expel the truth from the earth.

We have not in this sketch glanced at all the topics introduced into the valuable number of the monthly series before us. We have noticed the above to remind some of our readers of the important fact, that before Luther, there were many that held the great doctrines of the gospel, repudiated the errors of popery, and lived according to the example and precepts of Christ; and to show that in no age has the truth been without witnesses on the earth.

REPORT TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, by their *Committee for the Suppression of Intemperance, given in and read by the Rev. Robert. H. Muir, Convener, 31st May, 1849, with notes of Returns made to a Circular issued by that Committee, by four hundred and seventy-eight Kirk Sessions.* London: Arthur Hall & Co.

Last year the General Assembly of the Church of Scotland appointed the committee named in the title of this Report. Their labours have been those of enquiry. They forwarded to each Kirk session, (a kind of parish vestry meeting) a circular as to the classes of the population most addicted to intemperance; the circumstances which chiefly gave occasion to it; its consequences; whether any change had taken place; and what counteractives had been employed. Four hundred and seventy of these replies are given with the Report. While it appears that there are parishes in Scotland where the vice of intemperance is unknown; and others where a decided improvement has taken place, they yet complain that it exists to a very fearful extent. They attribute this vice in some measure to 'national customs,' 'drinking at baptisms and funerals,' 'marriages,' 'meetings at markets and fairs,' &c. They report that 'in many parts of the country,' successful efforts have been made for the suppression of this vice, and recommend the Kirk sessions to be vigilant in opposing drinking usages, the getting rid of so many public houses, and giving to the licensing courts power better to regulate their number and position, closing all whiskey shops on the Lord's day, and the effort to induce masters to pay wages on Monday, and also to correct some evils connected with markets, &c. The Assembly in their 'deliverance,' or resolution on the Report, adopted these recommendations.

The Report will do good. It shews that the great increase of public houses has led to the increase of intemperance. They are

a public convenience; but when, as now, they are multiplied some ten times more than they are needed, they become public nuisances, and the occasion of great demoralization. One of the worst things ever done by the British parliament was the passing of 'the Beer Bill,' which fearfully multiplied houses for mere tipping throughout the land.

HALF HOURS WITH OLD HUMPHREY. *Tract Society.*

Old Humphrey is a general favourite. His half hours, or pieces that take about half an hour of our time to hear him talk, in his grave, humorous and instructive way, are very interesting. He is rather loquacious at times, and has some of the garrulity of an old man, but he does not seize one by the button, so that we may decline his society at any time, and bear another tale when it suits. Most of his acquaintance will, however, in the long run, hear him out. There is ever something worth attention.

THE HENRY FAMILY MEMORIALIZED. By SIR JOHN PICKERTON WILLIAMS, KNT., LL. D., F. S. A., &c. *Tract Society.*

THE SWISS PASTOR. *The Life of the Rev. F. A. A. Gouthier. From the French of his Nephews, L. & C. VULLIEMIN. With a preface by Rev. C. B. Taylor, M. A. Tract Society.*

These two small books are deserving a place in every juvenile christian library. Of the Henry family, so distinguished in piety, and so rich in gifts, we have here brief notices. Of the Rev. Philip Henry and Catherine his wife, the records are full of incident. John Henry their eldest son, a pious and promising young man who died at the age of twenty four, the Rev. Matthew Henry, the author of the celebrated and unrivalled Commentary, Mrs. Savage, Mrs. Tylston, Mrs. Radford, and Mrs. Hulton, were their children; and all in a most remarkable manner gave evidence of profound piety, real genius, and distinguished excellence. Happy family, that so richly deserves to be remembered by all that are excellent in the earth!

The Swiss pastor was a tender, affectionate and devoted man, with a dash of sensibility about him almost morbid, which adds to the interest of his character.

THE SUNDAY SCHOOL LIBRARY. VOL. III. *Lessons for infant classes; with an introduction on Infant Class Teaching. By a Teacher of infants. B. L. Green, London.*

The lady whose production this is, has done good service by the extremely sensible and judicious observations given in her intro-

duction.' Would that every teacher of babes might read, mark, learn, and inwardly digest every word! The gentleness, grace, and practical wisdom contained in these pages, is truly charming. She loves little children, appreciates the dignity as well as the difficulty of the task of teaching the young idea how to shoot, and the infant soul to pray. The lessons are very beautiful, and are adapted deeply to interest the minds of the young for whom they are prepared.

STORIES FOR SCHOOL BOYS. *Tract Society.*

VERY good. Very suitable for a Christmas present to little fellows, who will be the better for reading it.

GRAVE DERMOTT; or, *Help for the Afflicted.*
Tract Society.

AN instructive, useful tale.

MONTHLY SERIES. *British Fish and Fisheries. Plants and Trees of Scripture.*
Tract Society.

These numbers are equal to the very respectable series to which they belong. They combine science with wisdom; and tend, while they increase the knowledge of the reader, to impress and improve the heart. How wonderful are the works of God! They are 'sought out' of them that have pleasure in them.

CORRESPONDENCE.

BAZAAR AT DERBY.

To the Editor of the General Baptist Repository.

DEAR SIR,—Some of your readers will probably remember that about two years ago an effort was made to raise a bazaar, the proceeds of which were to go towards the liquidation of the debt on Sacheverel-street chapel, Derby. Through a peculiar conjuncture of unforeseen circumstances that effort proved unsuccessful. A few articles which had been sent by kind friends were disposed of, and about £7 were thus realized, but we have reasons for believing that there were many friends in different parts of the connexion who began to prepare contributions, but did not, in consequence of the circumstances referred to finish and actually send them. Another effort, under, it is believed, more favourable circumstances, is now about to be made, and to the members of the connexion generally, but to those friends in particular we wish, dear sir, through you, now to make our earnest appeal for help.

The Sacheverel-street church contains about one hundred members; and leaving out of view pecuniary affairs, the present aspect of things is pleasing. A spirit of union and christian affection appears to pervade the hearts of the members; the private means of grace are well attended; here is a Sunday school containing 240 scholars; the chapel is a good one, and in an excellent situation; and the Lord's day congregations, although not large, appear to be gradually increasing. A very friendly feeling towards the church exists amongst the various congregations of the town, both those of our own and of other denominations. During the greater part of the last twelve months the ministers of the St. Mary's Gate church have gratuitously supplied the pulpit, but it cannot be expected that they will be able much longer to continue their services, and the

Sacheverel-street friends are anxious, as soon as possible, to have a minister of their own. The great obstacle, however, is a debt of nearly £1100. For the purpose of removing, at least £150, in the course of the next year, the present effort is being made. It has been resolved to hold a bazaar next Whitsuntide, in some public room in Derby; by means of which it is hoped that £100 may be realized. The remainder will be raised by the friends amongst themselves in the form of subscriptions. Contributions toward the bazaar, of either fancy or useful articles, are respectfully and earnestly solicited. As in a thing of this kind variety is desirable, almost any kind of saleable article will be welcome.

Will you allow us, dear sir, to press this case upon the attention of the friends of General Baptist principles. Few towns in the kingdom are increasing more rapidly than Derby, and there has long been abundance of room for, at least, three churches of our denomination. It may be added, that when, as in this case, a small church is almost, but not quite, able to support itself, and is making a final effort to attain a standing of independence, it has peculiar claims upon the sympathy and support of the christian public. Should the sum mentioned above be realized, there is every prospect in the course of another year, of an efficient minister being comfortably maintained, and no further appeal of this kind being made. Help now, therefore, will be help indeed. We add no more; but resigning the case to the christian feeling of yourself and readers, remain, dear sir, with all respect, yours on behalf of the bazaar committee
MARY BENNETT.

SARAH STEVENSON,

P. S. All contributions may be forwarded either to Mr. Bennett, 43 Peter's-street, or to Mr. W. Stevenson, New Uttoxeter-road, Derby.

OBITUARY.

BENJAMIN THIRLEY was born at Newbold Verdon, near Market Bosworth, May 14th, 1763. When about two years old he had the misfortune to be deprived of his mother by death. His father soon afterwards married a second wife, when he was taken by a maternal aunt who resided at Kirkby Becks, about two miles from Newbold, by whom he was brought up, it is believed, in the nurture and fear of the Lord, being habitually taken to the Established Church. At about twelve years of age he was sent to service, in which capacity he continued for about twenty years. He lived several years in the service of Mr. R. Buckley of Normanton Turville. It was while here, perhaps about 1786, or soon afterwards, that he was first induced to attend the meetings of the General Baptists at Thurlaston, and he has been heard to say that he believed he was brought to a knowledge of the truth as it is in Jesus under the ministry of that laborious servant of God, the late Mr. William Smith of Hinckley, whom he has doubtless recognized in the regions of blessedness. In the year 1788 or 9 he removed into the neighbourhood of Loughborough, and in October 1795 he was united in marriage to Ann Ghent, who had previously lived with him in the service of Mr. R. Bakewell of Dishley. He was baptized, with his estimable partner, at Quorn-don, or Loughborough, in the spring of 1797, and united in fellowship with that church, then under the pastoral care of Mr. B. Polard. In the spring of 1802 he left Dishley, and engaged as farming bailiff to Sir Robert Lawley, of Canwell Hall, near Sutton Coldfield, to which church he was dismissed shortly after his removal. In the spring of 1807 a circumstance occurred which would not have been noticed here but to show the confidence placed in him, and the high estimation entertained of his probity and industry by his employer, who offered him the occupation of a farm he had to let. Our friend at first declined it, giving as his reason for so doing, his want of pecuniary means. Sir Robert asked him what he wanted, saying, at the same time, that he would pass his word for any sum under a thousand pounds. Thus encouraged, he commenced on his own account, and through the blessing of God succeeded tolerably well. In 1818 he removed to Norton, a village two miles from Austrey, and as it was his conviction that it became all church members to identify themselves with the people with whom they worshipped, he united with the friends at Austrey, and contributed materially to the erection of the chapel built there in the year 1819. His connection

with this church continued until 1825, when, on account of the farm which he occupied being sold, he again changed his residence, and went to reside at Sheepshead Field, and became a member of the church at Long Whatton. Here he continued only four years, when he removed to Packington, and joined the church at Ashby-de-la-Zouch. In the spring of 1838 he gave up the occupation of the farm he occupied at Packington to his second son, and in the course of the following summer went to reside with his children at Normanton-on-the-heath, which was his last removal until he was carried thence. Although our departed friend had for many years been sorely afflicted and lamed by rheumatism, yet his general health was tolerably good, until Feb. 7, 1848, when he had something of a stroke, which materially affected his nervous system, and for several weeks his mind was much beclouded, and fears crowded upon him relative to his interest in the death of Christ. He complained bitterly of coldness and want of love to the Saviour which he was wont to feel in days and years that were past. By this affliction, too, he was deprived of his favourite employment, of reading the Word of God, by a peculiar dimness of vision. It pleased his heavenly Father, however, to restore, in a great measure, his mental powers, and although he deplored his unworthiness, he could again place confidence in a crucified Saviour, which was his darling theme; but his bodily strength failed, and it was perceptible to all around him that his days were numbered. He continued to decline through the summer, without having any particular illness, and early on the morning of Lord's day Sep. 24, 1848, after being confined to his bed only two days, he expired, in the eighty-sixth year of his age. His end was peace: and truly 'the last end of the good man is peace.' His remains were interred on the following Thursday, in the burying ground at Packington, and the event was afterwards improved by the Rev. T. Yates.

Although this valued disciple of Christ was not without weaknesses and failings, for he possessed a somewhat nervous and excitable temperament, and was at times too easily irritated, yet he possessed many rare and valuable traits of character. Amongst others may be mentioned his deep and heartfelt gratitude to Almighty God for his gracious dealings towards him. His attachment to the public means of grace was ardent and constant, and he evinced by his regular attendance that he loved the habitation of the Lord's house. He was never known to absent himself from the house of God

through any emergency or casualty in stock, or anything connected with his business, neither would he stay at home on the Lord's day on any occasion with a visiting friend. He entertained low and humble views of himself as a sinner, trusting only in the merits and death of a crucified Saviour for pardon and life. It is believed that through his long course of profession he never gave any minister or christian friend pain or uneasiness through a disposition to have his own way in matters connected with the various churches it was his lot to be united with. The advancement of the Redeemer's kingdom was his delight, and to promote this he was, according to his means, a liberal contributor. As a servant he was much respected; as a master, kind and lenient; as a husband, tender and affectionate; as a father, exceedingly solicitous about the eternal welfare of his children. May they follow him so far as he followed Christ.

ANN THIRLBY, wife of the above, and daughter of Thomas and Mary Ghent, was born at Normanton on Soar, and when very young, removed with her parents to Sutton Bonnington. Like her partner in life, she went early to service, and continued in that capacity, with trifling intermissions, until her marriage, as stated above. The union was a happy one; they seemed formed for each other; they were united to the visible church at the same time; and in all their subsequent removals and dismissals were dismissed together. Her faith in Christ was strong and constant; she possessed much of denominational partiality, almost to a fault. She would, indeed, dwell among her own people, training up her children in the fear of God, accustoming them from childhood to attend regularly on the ministry of the word in the sanctuary. She was the mother of ten children: eight of them, six sons and two daughters, grew up to maturity, all of whom it was her happiness to see become members of General Baptist churches. How did she rejoice as one and another of them gave themselves to the Lord, and then to his people. And to her training, through God, may be attributed mainly this happy issue. Her constitution was strong and robust; and her domestic habits were industrious and economical, combined with much energy and decision; these, together with her piety, rendered her a valuable companion. In her house she was liberal, and never enjoyed herself more than when ministering to the entertainment of the saints, and especially to the ministers of the everlasting gospel, many of whom could bear testimony (if living) to her kindness and urbanity. About a fortnight after her husband's death, she paid a visit to her daughters, who resided at Leicester, the youngest of whom

was at that time sick of fever; and although besought not to stay, maternal affection outweighed every other consideration, and she did stay, and in little more than a fortnight witnessed the closing scene of her eldest daughter, who, on visiting her sister, had taken the infection and died, on the 27th of October. In a few days afterwards she herself fell ill of typhus fever; her strong constitution, combined with medical aid, grappled hard with the disease, and the fever became subdued. In January following, it was deemed advisable to remove her; her medical adviser recommended change of scene and air. She was accordingly taken to Normanton. But God's ways are not as our ways, as what was intended for her benefit proved detrimental. She lingered until Feb. '23, suffering much, when her ransomed spirit took its flight to be ever with her Lord. Her last words, as she laboured for breath, were, 'There remaineth a rest.' Her remains were interred in the same grave with her husband, on Lord's-day the 25th. 'In life they were lovely, and in death they were not long divided.' Her funeral sermon was preached at Packington, on the following Lord's-day, by Mr. Yates, from the words just alluded to,—'There remaineth a rest for the people of God.'

Mrs. BATES, of Sutton Field, near Sutton Bonnington, Leicestershire, died March 8th, 1849, aged eighty one years. She was baptized and joined the G. B. church at Sutton Bonnington on the 26th of June, 1814, and continued a firm, zealous, and consistent member till her death. From conversations the writer repeatedly had with her, it appears that she was not inattentive to religious duties for some years before she made a public profession of her faith in Christ. She was warmly attached to some of the earlier G. B. preachers, remembered many of their texts and sermons, and derived comfort and joy from them till her latest day. Mrs. Bates was thoroughly grounded in the great truths of the gospel. Its doctrines and ordinances were well understood, and practically observed by her. She was very punctual in her attendance on public worship, and was remarkable for her peaceful and happy disposition. It is said that when on one occasion there was a misunderstanding among the friends, and some of them frequently went to worship at Kegworth, and expressed a wish that she would go there too, she replied 'I dwell among my own people: I know nothing of your differences, and I am determined not to know anything among you but Jesus Christ and him crucified.' Christ and his cross was all her theme. She often spoke of Christ as *her blessed Saviour*, and said that *she* above all persons, ought to love him, and that *she*

would love and serve him as long as she lived. Mrs. Bates the last forty years, was a widow, and managed with superior skill, the business of a considerable farm. Providence favoured her with plenty, and her house was always open to the ministers of the gospel; and when waiting her departure to a better world, she would say to her children who resided with her, 'Be sure and encourage the ministers of the gospel to come to the house: they bring a blessing upon it.' To the poor and unfortunate, she was a kind benefactor; indeed it may be truly said, that her benevolence was never solicited in vain. Her hospitable mansion was conducted after the fashion of olden times, refreshment being allowed to all whose business brought them there. Her chief study seemed to be to follow the divine precepts of the great Redeemer of mankind, considering it better to give than to receive.

About the beginning of the year 1848 it appeared evident to many of Mrs. Bates' friends that there was a breaking up of her naturally strong and healthy constitution, and she herself seemed sensible that her course was almost finished. She often spoke of soon uniting with the company of the redeemed in adoring her God and Saviour; and with patriarchal solemnity, and christian cheerfulness, gave to her family pious advice, and judicious directions respecting the management of their affairs after her departure. Natural affection led her children to hope that their beloved parent might yet be spared to them, and wished her not at present to give directions, but they were disappointed, for without much bodily suffering she unexpectedly, and somewhat suddenly, bid adieu to time and sweetly fell asleep in Jesus. Her remains were interred in the G. B. burial ground, Sutton Bonnington, in the presence of a crowd of affected spectators, who assembled to pay their last tribute of respect to one who had been so long and so deservedly esteemed; and her funeral sermon was preached by Mr. Taylor, of Kegworth, from 2 Tim. iv. 6—8.

That her place may soon be filled up in the church, and her pious and judicious advice and counsel be regarded, is the earnest prayer of the writer. J. T. K.

MRS. ELIZABETH BROWN, the subject of this memoir, was the daughter of Mr. William and Mrs. Mary Heap, of Woodhouse Eaves, in the county of Leicester. She was born in the year 1817; and her parents being pious persons, she was brought up in the nurture and admonition of the Lord. It appears she had impressions of a religious nature made on her mind while very young, for at the age of fourteen she was savingly converted to God. She offered herself to

the General Baptist church at Woodhouse Eaves in the same year, and was approved, baptized, and received into fellowship. Subsequently she left home and went into service, in several respectable families, and in that capacity was well approved. She continued in service until the year 1841, when having formed an acquaintance with Mr. Robert Brown, of Long Clawson, in Nottinghamshire, they were married, and he being a boot and shoe-maker, they commenced business at Diseworth in the following year, when she joined the G. B. church there. They had three children, the eldest of whom died on the 16th day of April last, aged four years and six months. Mrs. Brown was of a delicate constitution, and exceedingly sensitive. She felt the loss of her son severely; and not being then in health, she shewed speedy signs that there was reason to fear she must soon follow him to the silent tomb, which fears were soon realized, for on the 8th of August last she bid farewell to time and entered on the joys of her Lord, aged thirty two years, leaving a disconsolate husband and two infant children, with many relations and friends, to lament their loss. As it respects the moral character of Mrs. Brown, it was blameless; her truthfulness, her affection and benevolence excited the admiration of all around her; but however excellent these qualities were, she possessed far higher ones, which related to her soul—religion—and her God. Her faith was strong in Christ as her Saviour; her love was ardent to him and his followers; prayer was her delight, and her humility was admirable. She considered her Saviour everything, and herself as nothing. Her conversation was as became the gospel of Christ; it was spiritual and heavenly; and the writer, with many others, can testify the advantages derived from it. She was as sunshine in the family circle, dissipating the gloom, and communicating peace and comfort to all around her. Her life was hid with Christ in God, and her chief treasure was in heaven. Though doubts and fears would occasionally visit her, yet in the main she had that peace of God which passeth all understanding. Thus she spent her earthly sojourn. From the time of her confinement, referred to above, she never recovered, but being at the time and before, weak and feeble, she sank under her affliction; but not without a good hope of dwelling with God for ever. Her dying wish was that her departure might be sanctified to all her surviving relations and friends, and that they might be followers of them, who through faith and patience now inherit the promises. G.

JOHN SIMON, a member of the General Baptist church, Smeeton, Leicestershire, 'fell on sleep,' October 17th, 1849. Though

His precise age cannot be determined, there are good reasons for believing that he was born in the year 1747, if not at an earlier date, and that he was at least, about 102 years old. Being naturally of a somewhat close, reserved disposition, and having been for a long time in a state of mind verging on absolute imbecility, but little has been gathered respecting his history. It is supposed the whole of his long life was passed in the village in which he died, and that by far the greater portion was spent 'without hope and without God in the world.' He appears to have been brought to a saving acquaintance with the truth as it is in Jesus, by the homely, but earnest and faithful ministry of the late Mr. W. Jones of Fleckney, by whom he was baptized, Nov. 23rd, 1823, and he continued steadfast in his attachment to the General Baptist cause to the close of his life, notwithstanding the vicissitudes to which it was subjected during the period of his connection with it. For many years past our friend had lived retired and alone. He had survived all his relatives and acquaintance. He associated but very little with his neighbours. To a great part of the present generation he was quite unknown, and his christian friends, though taking a good deal of interest in his welfare, were so few in number, their houses so widely scattered, and all having claims of a domestic kind upon their time, placed it out of their power to pay him frequent visits. This, together with the state of mental prostration to which he had long been reduced, renders our knowledge of his christian experience extremely scanty. It is hoped that his piety was sound, sincere, and consistent; and that oftentimes in his lonely cot his 'fellowship was with the Father and his son Jesus Christ.'

For some months previous to his decease he had been sinking under a decay of nature. Though by no means rapid, but still it was very evident the sands of life had nearly run, and the time was at hand when our aged friend would be gathered to his fathers. As the closing scene drew near he recovered the entire possession of his mental powers. His conversation was of the most delightful and satisfactory kind. Though conscious that 'the last enemy' was nigh, he feared not, but was anxious for his approach. Appearing to be in the full possession of a 'good hope through grace'—of a blissful immortality, he 'earnestly desired to be clothed upon, that mortality might be swallowed up of life.' The last hour came. With the little strength he had left he addressed those who surrounded his bed in the most solemn and affecting manner, gave to each his blessing, and lifting up his eyes to heaven, gently said, 'O Lord, be with me,' and almost before the sound had died away, 'the

silver cord was loosed and the golden bowl was broken,' and his emancipated spirit had taken its flight to the regions of eternal rest. His remains were interred in the General Baptist burying-ground by our kind friend, the Rev. F. Islip of Kibworth, and in compliance with the oft-repeated request of our departed friend, Mr. J. Cholerton of Leicestershire, preached his funeral sermon on the following Sabbath, to an attentive congregation, the text for the occasion being considered peculiarly expressive of our friends anxiety to depart, was Genesis xxxii. 26. 'And he said let me go, for the day breaketh.' May the death of our friend, after having reached such an advanced age, teach us, 'that we too must die, and thus lead us 'so to number our days that we may apply our hearts unto wisdom.'

J. C., L.

JOHN CULPIN, late of King's Cliffe, Northamptonshire, died November 23rd, 1847, in the fifty ninth year of his age. Distinguished neither by birth, talents, nor fortune, he was universally regarded as a sincere follower of Christ. He was a native of Barrowden. Owing to the poverty of his parents he was permitted to pass the years of his youth in comparative ignorance; nevertheless he was regarded as an inoffensive and trusty lad, and was valued as a servant. So highly indeed was he esteemed that the master with whom he lived, at Ketton, taught him the trade of a miller. Still he was a stranger to true religion: God was not in all his thoughts. One Sabbath afternoon he went, in company with others equally careless, to Morcott feast; and prompted by curiosity to see and hear the new minister, walked down to the chapel. The text on the occasion was, 'And they all with one consent began to make excuse.' His attention was arrested. He listened with interest while the preacher discoursed on the rich provision of the gospel, and was deeply affected when he heard all the excuses that formerly satisfied his mind entirely swept away. He could not shake off the impressions thus made, and became a frequent hearer of the gospel. His mind gradually became more enlightened—he was taught to look to Jesus as his Saviour, and found peace and joy in believing. At once he resolved in all things to be the Lord's; and when, at a baptism at Morcott, his attention was directed to the duty of a public profession of his faith, he immediately sought to be numbered among the followers of Christ. Desiring in all things to follow divine direction, he evinced an ardent thirst for a knowledge of the Scriptures. Through the instruction of an intelligent wife he learnt to read, and pored over the sacred writings as a treasure-mine. He learned also to write a neat hand, and for some time kept ac-

counts for his employer. Though acquainted with few other things, the word of Christ dwelt in him richly. His views on the subject of believers' baptism were most decided; and if towards any persons he was uncharitable, it was the infant sprinklers. He seemed honestly to think that no one could be conscientious unless he were in deed and in truth a General Baptist. His earthly course was one of considerable difficulty. He had to struggle with affliction, but was a pattern of patience, and enjoyed the consolations of religion. Though sometimes a little depressed in spirits, he maintained an habitual trust in the divine promises, and was a cheerful and happy christian. During his last illness, which was a long and painful one, he shewed great resignation to the divine will. He often expressed his willingness either to depart or stay a little longer, as the Lord saw fit. Though the last few weeks he was a great sufferer, a murmur never was heard to escape his lips. Occasionally he manifested considerable anxiety for the welfare of his family, and often, by his simple yet fervent prayers, committed them to the care of Him who is 'a Father of the fatherless and a Judge of the widow.' He anticipated his approaching end with great calmness, and gave the most minute directions respecting his funeral. It was his earnest wish to be laid in the burying-ground at Barrowden, and he borrowed the waggon which was to convey him thither—fixed the time the corpse was to leave his

dwelling, and requested that Mr. Orton would preach his funeral sermon, from Psa. xxxix. 7, 'And now, Lord, what wait I for? my hope is in thee.' His last hours were peaceful, and the survivors cannot doubt that 'absent from the body' he is 'present with the Lord.' O.

AMELIA LINGARD was baptized and received into the church at Birchcliffe, June 1823. She was the daughter of the late William Sutcliffe, a deacon of the same church. In 1829 she removed with her family to Manchester, when she attended at the G. B. chapel in Oak Street; but never allowed her name to be removed to them; she had, however, the pleasure to see three of her daughters unite with that church; and two of her sons-in-law are among its best supporters at this time. She was fond of reading the lives of good men, and taught her children to fear God and read the Scriptures. She went into Yorkshire in the beginning of August to see her old friends, and in a few days after her return, on Lord's-day morning, August 19th, she was taken with the bowel complaint, and died on the 22nd. She was buried at Birchcliffe, on the 23rd. During her short sickness, her mind was much comforted with the prayers of her sons-in-law, and the promises of the gospel; but Christ was all and in all to her precious soul. Her death is a great loss to her family, but particularly so to her bereaved husband, now in the seventy third year of his age.

INTELLIGENCE.

BAPTISMS.

BARROWDEN.—On Sunday, May 6th, two persons having confessed Christ by baptism, were received into christian fellowship. On Lord's day, Dec. 2nd, four others, having been baptized, were admitted into the church. It is an interesting and encouraging fact, that five of this number had been trained in the Sabbath-school.

DERBY, Brook-street.—On Lord's-day, Dec. 2nd, the ordinance of believers' baptism was administered in this place of worship to seven persons, after a discourse by Mr. Needham, from 'We ought to obey God rather than man.' Great seriousness was evinced by the spectators, and the results are, others are inquiring the way to Zion. J. W.

SHEFFIELD.—Our hearts have been cheered by the addition of one in July last, and two others in October. The former was baptized by Mr. Staples of Measham, the latter by Mr. Batey of Burnley.

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LEEDS, Byron-street.—On Lord's day, Nov. 25th, four persons were baptized in the presence of one of the largest congregations ever assembled in our chapel. Crowds left unable to secure admission. W. M. T.

LONDON, New Church-street.—On Thursday evening, Nov. 29, the ordinance of baptism was administered to five persons, by the pastor, Dr. Burns, after an address which he delivered on the subject of the three baptisms mentioned in the third chapter of Matthew,—viz., John's Baptism, the baptism of the Redeemer, and the predicted baptism of Christ's disciples, with the Holy Ghost and with fire.

EPWORTH.—I am happy to say that since I received the ordinance of baptism, and publicly stated my reasons for doing so, many in Epworth and the adjacent villages have been led to think seriously, and to read the Scriptures attentively; and while many are almost persuaded, some are altogether prepared to offer themselves as candidates for baptism.

On Sunday, Nov. 18th, 1849, I was favoured with the privilege of delivering a baptismal sermon on the bank of a stream near Epworth, in the presence of a goodly number of persons, who listened with great attention and marked interest. At the conclusion of the discourse, my dear wife, having being fully convinced that it was a duty incumbent on her as a believer in Christ, to be baptized, with a firm step went down into the stream, and was buried in the watery grave. When in the water, she was so fully satisfied that she was in the way of duty, and had such a striking assurance of divine approbation, and experienced such a holy consecrating influence, that she rejoiced abundantly. The sound of 'Glory to God,' escaped from her joyful lips; and a solemn interesting influence seemed to rest upon the whole assembly. Immediately after, a brother belonging to the Methodist New Connexion was baptized, and was greatly blessed. It was never known before for the ordinance of baptism to be administered at Epworth on two successive Sabbaths. My dear wife was received into the Baptist church in the afternoon of the 18th, having served the Lord from her youth. We are now going on our way rejoicing.

JOHN SOLE.

ANNIVERSARIES.

SHEFFIELD.—Anniversary sermons were preached in the G. B. chapel, Eyre-street, on Lord's day, Dec. 16, by the Revs. Messrs. Goadby of Loughborough, and Maclean of Sheffield. The collections were somewhat larger than those of last year. At these services, Mr. Goadby announced that Mr. Batey of Burnley, had agreed to remove to this important Home Mission station, and that his labours here would commence in the beginning of February 1850. May the Lord send prosperity.

C. A.

ORDINATION.

AIRDRIE, near Glasgow.—Mr. William Walbran, was ordained pastor of the Baptist church in this place, Dec. 4th, 1849. Mr. James Taylor, of Glasgow, delivered the introductory discourse, after which Mr. Walbran gave a statement of his doctrinal views, conversion, &c; Mr. Francis Johnston of Edinburgh, offered the ordination prayer, and delivered the charge to the pastor; and Mr. Simpson, Evangelist to the Baptist Union of Scotland, preached to the people.

J. W.

OPENING.

WALTON.—On Thursday, the 25th of Oct., a neat and commodious chapel, in connection with the Baptist church in Ely-place,

Wisbech, was opened here for public worship, when sermons were preached, in the afternoon by the Rev. J. B. Pike, of Bourn, and in the evening by the Rev. J. T. Wigner, of Lynn. Tea was provided at five o'clock, the trays being furnished gratuitously by the Walton friends, so that the entire proceeds were given towards the liquidation of the debt. On the following Sabbath, the opening services were continued, and appropriate sermons were preached; in the morning by the Rev. W. Holmes, of Wisbech; in the afternoon by the Rev. J. C. Pike, of Wisbech; and in the evening by the Rev. J. B. Pike. The total collections (including the proceeds of the tea meeting on Thursday) amounted to about £18. Upwards of £100 was subscribed at Wisbech and Walton, previous to the opening of the chapel. The building is a tasteful erection, and was designed and superintended by Mr. Batterbee, of this town.

Wisbech Advertiser.

REMOVALS, &c.

THE REV. JOHN BATEY of Burnley, has accepted a unanimous invitation from the church at Sheffield, and the Home Mission Committee, to remove to Sheffield and become their pastor. It is fervently hoped that the patient and devoted labours of our friend will be very successful in this important sphere. Mr. B. proposes to commence his ministry in Sheffield, in February 1850.

THE REV. R. KENNY has accepted an invitation to serve the G. B. church at Burton-upon-Trent. He is expected to leave Holbeach in January next, so as to commence his labours at the beginning of February. Mr. Kenny has laboured with great acceptance in the church at Holbeach and Fleet for several years. The cordiality and harmony subsisting between him and his coadjutor, Rev. F. Chamberlain, has been a source of mutual pleasure to them, and benefit to the church. His removal, which is occasioned by insuperable objections to the low country, is the subject of general regret. His friends at Holbeach unite with those at Burton in their best wishes for his comfort and prosperity in his new station.

REV. J. E. BILSON, late of Ripley, has received and accepted an unanimous call from the church and congregation worshipping in the G. B. Chapel, Allerton, and entered on his stated labours on the first Lord's day in Dec., with encouraging prospects of usefulness. We are united and peaceful among ourselves; and are hoping, praying, and we trust striving, for prosperity.

S. W.

MISCELLANEOUS.

MINISTERS ENTERING THE CONNEXION. The Committee of Inquiry, concerning ministers wishing to enter the connexion, met Dec. 7th, 1840, at Dr. Burns's, London.

1. *Case of Mr. Harcourt, Sulton St. James.*—The committee having had the renewed application of Mr. Harcourt before them, and read the testimonials furnished, did not hesitate to recommend his recognition as a minister of the body; and deemed it an act of justice to him to make an early announcement of this conclusion through the medium of the Repository.

2. *Case of Mr. Sole of Epworth.*—Having duly considered the application of Mr. Sole to be received into the Connexion, together with the information supplied respecting his religious character, his ministerial standing, and his adaptation for usefulness, the Committee recommends a compliance with his application, and would be glad to hear of his being invited to visit any of our destitute churches.

London. W. UNDERWOOD, Sec.

LEEDS. *Presentation to the Pastor.*—The members and friends of the Baptist church worshipping in Byron-street chapel, met together on Monday night for the purpose of witnessing the presentation of an elegant communion service to the Rev. R. Horsfield, the pastor. The social party having taken tea together, the presentation was made by one of the deacons, who justly eulogized the Rev. Mr. Horsfield for his abundant and indefatigable labours in the cause of truth. After the presentation, the Rev. gentleman, in a very touching speech,

acknowledged the manifestation of the kindness of his friends. The Rev. Jonas Foster of Farsley, and others, afterwards addressed the audience.—*Leeds Mercury.*

REV. W. BUTLER.—We visited our beloved and deeply afflicted friend, on Tuesday, Dec. 18th, 1840. He is as corpulent as ever, or nearly so, but from paralysis, he is entirely unable to help himself, one side being useless. His mental powers are considerably impaired. He was quite sensible, and conversed very rationally and connectedly; but he repeatedly enquired after esteemed friends long since dead: of the late Mr. Jarrom of Wisbech, Goadby of Ashby, &c.; and when he was made to understand his mistake, he in a short time fell into it again. He and his family need the sympathies and prayers of their friends, in his heavy affliction.

WALTON.—An instance of a very useful adaptation of a clock to public purposes is presented in the Baptist chapel just opened at Walton. The clock, being fixed in the front wall of the building, is connected with a dial both inside and outside the wall: on the outer dial is the motto '*Ecce ut Hora sic Fugit Vita.* Life flies like the hour.' The clock is a beautiful piece of mechanism, from the establishment of Mr. Theophilus Smith; and the ornamental part of the outer dial, which is very handsome, is the production of Mr. Batterbee. The utility of the clock appears to be generally acknowledged, and it is hoped that the legend on the dial will make a suitable impression.—*Wisbech Advertiser.*

POETRY.

'I'LL NEVER LEAVE.'

Ye saints, who travel Zion's road,
Leaning upon your Saviour God,
His promises believe:
He has engaged our souls to keep,
Abroad, at home, awake, asleep,
He says 'he'll never leave.'

All he has spoken he'll fulfil,
For every want it is his will
To grant us rich supplies;
In floods, and flames, and deep distress,
Through all this dreary wilderness,
'I'll never leave,' he cries.

'I'll never leave,' O gracious word!
What joy this promise does afford
To helpless souls like me;
When creature comforts all depart,
And sorrows overwhelm my heart,
I'll to this promise flee.

Begone ye doubts, be still, ye fears,
A voice divine salutes my ears,
'Jesus will never leave;'
His promise cannot fail, I know;
He'll keep me while I'm here below,
And then to heaven receive.

IRONS.

MISSIONARY OBSERVER.

LETTER FROM REV. J. PHILLIPS,
FREE-WILL BAPTIST MISSIONARY.

Jellalore, Oct 4th, 1849.

DEAR BROTHER GOADBY,—I greatly rejoice at the christian, fraternal intercourse which has, of late years, sprung up between our two denominations, and in promoting which you have been particularly instrumental. Aside from the immediate good feeling and sacred pleasure produced by such friendly intercourse, a reciprocal influence for permanent good can hardly fail of being one of its pleasing results. Cut off as we are, at Jellalore, from nearly all social intercourse with fellow-christians, we learn its value by the want of it. Circumstances of rather a peculiar nature dictated our locating in this solitary manner; otherwise, I am no advocate for the system of locating singly among the heathen. I am, therefore, glad to learn, that brethren Bailey and Miller are to occupy Piplee jointly, instead of being sent to separate stations. There can hardly be a doubt of it, that the combined influence of two missionaries at one station, is far greater, in the present state of affairs, than when divided between two stations, and the missionaries left, as is too often the case, 'to vegetate' in solitude. Man is emphatically a social being; and this fact must not be overlooked in our missionary arrangements, for missionaries are, after all, men, and not angels, as some of our friends at home would seem to have it. Converts, too, are much more likely to attach themselves to a mission sustained by a number of labourers, than to one which depends on the life and health of a single individual. They can but see, that in the event of his removal, they might be left without a protector among their heathen neighbours whom the renunciation of idolatry has converted into enemies. Most ardently do I desire the co-operation of a colleague at Jellalore.

We have just been favoured with a pleasant visit from brother and sister Bailey, who are still at Balasore, on their route to Cuttack. Brother B. has been highly favoured in meeting with an amiable, pious, worthy lady for a wife; one who has already made full proof of her zeal in, and aptness for the missionary work. May every blessing attend our dear friends! Brethren Bailey and Miller have enjoyed superior advantages for qualifying themselves for their high calling, and now enter upon their new station under circumstances peculiarly favourable. Brother

Bachelor and I have suggested to our board the propriety of them following your example, and send out single men. There are obvious advantages of recruits joining a mission, already established, unmarried. When they have learned the language—become acclimated—proved their aptness for the work, and ability to endure the climate, they may, with the greatest propriety, marry.

By the way, I wish you could tell us how it is that you, in England, with not more than one third of our numerical strength, sustain ten missionaries abroad, with greater apparent ease, than our denomination can three. You are taxed and tithed in a manner Americans would deem quite intolerable, and still, your *free-will offerings* flow into the Lord's treasury so abundantly, as to enable your committee to meet the wants of your missions promptly. Where lies the secret? Is it the lack of piety, intelligence, system, union, individual effort? of one or all these, that prevents us from doing more to extend the Redeemer's kingdom on heathen ground? You have been in America, and you are acquainted with the habits of your own people: could you not, therefore, throw light on this subject. I hope brother Sutton's visit to America will not long be delayed. His labours, formerly, among our churches, were most acceptable, and highly successful, and there is every reason to believe that a second visit would be attended with like happy results.

As you see the 'Star' and 'Rill,' I can of course, give you little news respecting ourselves and work. I am now in my fourteenth year in Orissa, still blessed with good health, and so are my dear wife and children, a mercy for which we desire to be truly grateful. For the time our mission has been established, our success has, perhaps, been about equal to that of other missions, under similar circumstances. Our converts, thus far, have been either children from the boarding-school, or persons from a distance, so that we have no settlers, as yet, who cultivate the soil, and thus form the nucleus of a permanent christian colony, as our brethren at the south have. There has, at different times, been a strong excitement in neighbouring villages around us, and numbers have appeared on the point of breaking away from the strong holds of Satan; some have even gone so far as to break caste, and after all draw back. I hope and pray it may not long continue thus with us. The two Santal converts, I am thankful to say, continue steadfast, and are fitting

themselves for usefulness. One of these is preparing a vocabulary of the language; and I may now say, I have a Santal grammar in manuscript. I am also advancing with the translation of the Gospels, and should be glad to give my attention more undividedly to the Santal work. This I may be able to do, if spared, in case brother Cooley come to our aid. Pray excuse errors and bad writing, as I have written in haste, having several other letters to get ready for this mail. Dear brother pray for us. Yours in Christ,

J. PHILLIPS.

LETTER FROM REV. J. BUCKLEY.

Cuttack, October 1st, 1849.

MY DEAR BROTHER,—I have been thinking of an important remark made by Mrs. Fry in her dying illness, to her daughter. 'I can say one thing,—since my heart was turned to the Lord, at the age of seventeen, I believe I have never wakened from sleep in sickness or in health, by day or by night, without my first waking thoughts being, how shall I best serve my Lord?' Happy they, who, with this noble-minded woman, feel that the grand end of life is to serve and please the Lord; and who, wherever they roam or rest, 'endure, as seeing Him who is invisible.' but how far most of us are from the believing and habitual realization of 'the powers of the world to come.' Let us press with increasing earnestness of holy endeavour and believing prayer, after the state of mind expressed in the Night Thoughts.

'Life or death is equal: neither weighs
All weight in this—O let me live to Thee.'

And when we are removed for ever from the scene of toil and conflict, may this testimony, the highest that can be borne of created spirits, human or angelic, be borne of each of us,—*'He pleased God.'*

I have a little information to communicate, that will, I am persuaded, interest many of your readers. An event of considerable importance to one of the brethren, only subordinate, indeed, in importance to his personal interest in Christ, and consecration to the work of the Lord, has occurred during the past month. Brother Bailey is no longer a bachelor. On the 18th of September, in the Circular Road Baptist Chapel, Calcutta, and in the presence of a goodly number of ministers and friends, he was united in marriage to Miss Eliza Packer. I have not the pleasure of knowing our new sister, but hope to make her acquaintance in a few days; from all I have heard, however, I can have no hesitation in saying, that the union is one in which Mr. Bailey's friends, and the friends of the mission may feel unmixed satisfaction. She

is spoken of by those who have had the best opportunity of judging, as a very pious, intelligent, estimable, and devoted young person. It is more than five years since she came to India, and she has given the best pledge of future activity by the zeal and assiduity with which she has superintended a female orphan asylum in connection with our Baptist brethren in Calcutta. I trust, therefore, that by this interesting union, an addition is not only made to the sisterhood, but to the labourers for the good of Orissa. Your readers will, I am sure, wish the bridal pair all the happiness that will be good for them. Good Philip Henry used to say to his newly-married friends, 'Others wish you much happiness: I wish you much holiness; and if you possess this you cannot lack happiness.' May our brother and his beloved companion have much holiness—much happiness—much usefulness. May the good Shepherd feed them, and lead them into 'the green pastures, and beside the still waters.' May the dove-like Spirit teach and sanctify them. May many 'weary wanderers after rest' be guided into the path of peace by their instruction; and may their final portion be with those who shall 'shine as the stars for ever and ever.'

Next Lord's-day, three persons will, D. V., be baptized at Cuttack, and it will excite emotions of thankfulness and joy in the bosoms of many of your readers to know that one of the candidates is the eldest son of Gunga Dhor. His name is Nobina. It is pleasing to add, that this young man was savingly impressed some eight or ten months since, by reading the 'Persuasives to Early Piety.' He has a good knowledge of English. It was the narrative of the awful end of an unbeliever that deeply affected him—he laid down the book, and retired to pray that he might embrace the Saviour before it was too late. How many in England and America have been led to Christ by reading the impressive pages of 'Early Piety,' but this is, so far as I know, the first instance in which it has pleased the Lord the Spirit to bless it to the conversion of a Hindoo. It is to me a singularly interesting circumstance, that the first-born son of the first baptized Oreah should have been led to seek salvation by reading a book which God enabled our revered secretary, in whose prayers and efforts the mission originated, to write. It could hardly have entered the mind of its pious author, when he prayerfully sent it into the world, that it had a commission to bless any of India's unborn sons; but God sometimes does for his servants exceeding abundantly, above all that they can ask or think. I am not ashamed to say that 'the water stood in my eyes,' as John Bunyan would have expressed it, when Nobina mentioned this pleasing circumstance, in answer to my question, as to what it was that by the grace of God

led him to seek salvation. Let me bespeak the prayers of all our friends for this young man, beloved for his father's sake as well as his own—that he may be kept humble, watchful, steadfast to the end, he will then, doubtless be a blessing to the church. Yours as ever,
JOHN BUCKLEY.

EXTRACTS FROM A LETTER FROM
MR. W. BROOKS TO HIS
PARENTS.

We are all of us, through mercy, enjoying a tolerable degree of health at the present time. The weather for the last few days has been very unpleasant; constant rain, and in no small quantity. I do not remember ever seeing so much water in the tanks as just now. Fortunately for us our house keeps us dry above head, but brother Buckley's is in a most miserable state; their roof is almost like a riddle, and they have scarcely a dry spot to sit or lie in, and have bricks placed in their sleeping room for stepping-stones, to keep their feet out of water. The rain has ceased since about nine this morning, or I know not what they could have done.

I attended the Pooree festival in June, in company with all the other brethren. Never before had so many missionaries met at Pooree. Two brethren from Calcutta, of the London Missionary Society, Messrs. Lacroix and Mullens, were invited, and came to attend the festival, too, and with whom we spent a most pleasant fortnight, or more. Mustering so strong, the Pooree pundas received us with no more civility than what we have experienced in former years, though on the whole we may look back upon what was said and done with pleasure and hope. Morning and evening we sallied out into the great road, except when prevented by rain, where we formed several preaching stands, and spoke alternately. The greater majority, by far, being Bengalees, our Calcutta brethren had as much as they could possibly do. The rest of us lay under disadvantages, as the greater part of our congregations could not understand all we said. In one or two instances sand and stones were thrown at us; but our greatest annoyance arose from the pundas inciting the people to cry out 'Hurri hol,' which they did every few seconds. It is difficult for a missionary at all times to command his feelings, when assailed by such noise and abuse that he always receives at Pooree; but it must be done, or every advantage would be taken in such a case. And in this respect our Master has left us a bright example, 'when he

was reviled, he reviled not again.' Mr. Lacroix is a missionary of twenty-eight year's standing, and has a perfect command of the Bengalli language. He in Bengalli, and brother Lacey in Oriya are well matched. Both the Calcutta brethren enjoyed their trip very much, and were exceedingly pleased with what they saw of our missionary operations. While at Pooree, at our kind friends the Hough's, several very interesting services were held. We were there only one Sabbath. In the afternoon the Lord's-supper was administered to a larger number than had ever before met around the Lord's-table in Pooree; four brethren took part in the services, part English and Oriya. In the evening Mr. Lacroix preached in English. On the evening that several of us left Pooree, we had a prayer meeting, to intreat a blessing on one another, and on the labours in which we had been engaged. May the Lord of the harvest abundantly bless the work of our hands.

You have heard that Pooree is a filthy place, but you must see it, to realize it to its fullest extent. Of all the places that I have ever seen, Pooree at all times, but especially during the Rut Jatra, is the filthiest. The greater proportion of the pilgrims are Bengalli widows, who seem to have lost all modesty, or nearly so, when they reach Pooree. You would see such things in the large road, as would astound you. While standing one morning at our preaching stand, I saw a woman catch in her hand the urine from a cow, and give it to her husband, who actually drank it! This is one of the many ways of purifying which the Hindoos practice! * * * But this is nothing to some others. Mâhâ Prabhu, (Juggernaut) had his face washed by the rain this year; in fact the first day he was seen, we could only distinguish the outlines of his enormous eyes and mouth, and that with a telescope. But Indra was propitious; the painter replaced them during the night, and next morning he was spruce again. The day before we left, we visited some of the Golgothas in Pooree, where we witnessed scenes that were horrifying. We counted in one place eighty fresh corpses, men and women, perfectly naked; some in water, and in all positions. O, how are their sorrows increased that hasten after another god! And to uphold this system of wickedness, wretchedness, and death, the British government in India pays 23,000 rupees yearly. Tell it not in Gath! But I must conclude, as the mail time is at hand, or I could have written more. Wishing you, my dear father and mother, heaven's best blessing in life, and for ever, with love to all, your affectionate son,
WILLIAM.

LETTER FROM MR. J. S. HUDSON.

Ningpo, China, May 21st, 1849.

DEAN SIR,—During the 10th, 11th, and 12th days of this month Ningpo has been the theatre of scenes which for splendour and effulgence surpass anything I have ever seen, either before or since, but which, when examined as to their use and intent fill the mind of a christian with a sickening feeling of horror and distress at the utter prostration of the souls of men to the grovelling purposes which these scenes exhibit. That to which I refer is the *Too-shin huuy*, or the procession in honour of the gods which control everything. They are likewise called *Woo too-yun-sae*. *Woo* means five, and the most sensible, and most probable meaning of the whole name which I can get from the Chinese is this, the five great rulers of all, or the five great commanders in chief. *Too-yun-sae*, was a title of certain imperial officers at the commencement of the *Ming* dynasty. The title, however, was soon altered, and it is not now in use. I have, as yet, heard the Chinese give but one meaning to the number five, that is, they are the five elements of nature, metal wood, water, fire, and earth. The Chinese Emperors imagine that they have the inherent right, because they are *Teen tsze*, the sons of heaven, to confer titles, not only on all the kings of the earth but on all that exists below heaven; therefore the earth has been styled queen earth in antithesis to imperial heaven. But the very elements of the earth must receive their proper name, and station, and rank, in order to be worshipped aright, therefore, they are called the five great commanders-in-chief. Thus we have disclosed a few of the chief personages of the Chinese pantheists, for these five elements are worshipped as beings who have power and form, or rather, to speak more intelligibly and correctly, certain images made in the form of men are worshipped as the presiding deities over matter, therefore, the metal deity has his face painted yellow to indicate gold, because gold is the chief of metals; the fire deity has his face painted red to indicate his control over fire; and the others are marked as pointedly. This fire deity should not be mistaken for the god of fire to whom there is a large temple built adjoining our chapel in the city; this latter person is to protect Ningpo from the fires and consequent loss of property which occur in the city at certain seasons of the year. The most common reason assigned why people worship the five great rulers is, sickness of various kinds, light and heavy, whether head-ache, or a fever. If it is not a man's fate to die under it this time, then as I have heard one say who had vowed to worship these deities, and had joined the procession in the dress of an

'offender,' or 'criminal,' 'He that believes has, and he that believes not has not.' This is a proverb, and he very emphatically used it to show that by faith immediate relief from sickness might be obtained if a man had not been doomed to die. The Chinese believe that every man has an unalterable fate, therefore, if it is his fate to die, die he must; his faith in this case is of no avail. What an admirable scheme to escape the charge that his faith in such deities is of no avail at all! The reason why the Chinese trust in these deities so much in cases of sickness is, their general belief in the doctrine that man is a microcosm. He has not only the five virtues, but likewise the five elements, and it is the disarrangement of the due proportions of the latter within him which causes his indisposition. Therefore, when indisposed he considers himself a breaker of the deities' laws, and vows to walk as a criminal in the procession for so many years, and to present such and such presents. This is a short outline of the yoke imposed by parents on their children, and by fathers and mothers on themselves, to idols and deities 'which we know are nothing in the world,' while they, alas! know not 'that there is none other God but one.' The procession in honour of these deities took place on the three days mentioned in the beginning of this letter. People from every district of this department, and every village around the city came to witness the gorgeous scene. Of all the processions in honour of these divinities in the neighbouring cities and villages, the one which belongs to the Ningpo city itself is considered the best. It is composed in fact of several associations which exist in different parts and streets of the city. These different portions have their committees, who collect the voluntary contributions of the people, and spend the money on the most costly articles, foreign as well as native, of which they make dragons, gaudy glass lanterns, large silk umbrellas, and other innumerable objects, which it would take a long list to mention, much more to describe. That which seemed to attract the attention and praise of the people most, was what would be to any people of refined taste or feeling, or even if possessed of true common courtesy or decency, a most disgusting exhibition. I now refer to what the Chinese would call *Thae ko*, a kind of small platform carried on men's shoulders. On this platform flower pots were placed, with artificial flower trees made of some strong material or other. By some ingenious mechanical contrivance, young females, hired for the occasion, were seated on the branches of the flower trees, dressed in exceedingly rich and gaudy clothing. Many of these females, the Chinese generally said, were the daugh-

ters of prostitutes. Some were placed to look as if they were suspended in space, others were made to sit on a very slender branch of a flower plant, with one of their small feet in an elegant richly embroidered shoe, placed on the knee, and in this shameless position carried through the streets of Ningpo. A few of those thus exhibited were boys, but they were mostly in secondary places. This procession was expected to be, and considered to be the best since the war. They have been gradually adding to its splendour ever since. I was informed by several intelligent Chinese that the government officers present to the persons who have made the most ingenious and rich platform of girls—or anything else which they see in the procession, and consider to be the best—a small silver tablet. Thus, the Chinese officers support idolatry in as effectual a manner as if it was endowed by the state, by simply giving these small rewards, which tend in no little degree to continue these idolatrous processions. We may see from these processions, too, that the much-spoken-of refinement and morality of the Chinese is but temporary, and made for the occasion; for when there comes a suitable occasion, and a plausible reason, we see them display publicly that immodesty and licentiousness, which those who know the Chinese are aware they practice privately. We see, too, that the people support idolatry voluntarily, yea, extravagantly, giving their wealth for that which is their curse. The licentiousness, immorality, and idolatry of this people are facts. Missionaries are the faithful witnesses. We can say, especially during the late period of festivity, 'we saw the city wholly given to idolatry.' The people crowded the streets in such dense ranks as sometimes to hinder the progress of the procession itself. My father, Mr. J. and self went among the people, distributing tracts and talking where we could every day of its continuance. Our feelings while discharging these important duties are expressed in this portion of scripture, 'He beheld the city, and wept over it.' Nothing could more distress a Christian's mind than to witness so many of our fellow-mortals wholly absorbed in the sinful adoration of beings who can make them no return, but who are entirely the creatures of their own imaginations. The men who lead in this idolatry are not savages, the more excuse for them if they were, but affluent men, men learned in Chinese lore.

Last week I distributed a number of tracts to about thirty or forty boats of fishermen, who all belong to our village, and are about to leave their families for the fishing grounds. They will be away two months. Many received the books with this expres-

sion, 'They will do to remove our *cnnui* excellently.' I spoke to some of them encouragingly, and wished them to ponder over the contents of the tracts. Those that could read said they would. They appeared pleased when I wished them favourable winds, &c.

Yesterday, the 20th of May, I went in company with our assistant's son, now my teacher, my father's teacher, and Mr. J's teacher, to the North Gate, to the residence of Dr. Macgowan, of the American Baptist Missionary Union, to witness the baptism of their second Chinese convert. He is a respectable man, of about sixty years of age, too old for any labour or attention to business, consequently he is supported by his sons. At this age of life, after having attended the chapel for a considerable length of time, and giving evidence of a change of heart, he has come boldly forward to make a profession of christianity. Mr. Lord baptized him, and Mr. Goddard, a missionary of the same body, lately from *Bangkok*, took him to and from the water, while the former convert led him back to Dr. M's premises. Mr. L. requested me to deliver a short address to the assembled Chinese, and Mr. Quarterman, a missionary of the Presbyterian board, to pray in Chinese. Mr. G. concluded with the doxology and prayer, in English. In my address to the Chinese, I dwelt chiefly on this, that the convert wished to make known to them by this act that he had put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him. They listened with attention, and behaved in a serious manner through the whole services. May the Lord of hosts hasten the day when such scenes shall be of frequent occurrence in this strange land! As yet, the Chinese people have not been made to feel the power of gospel truth, though many of them have been made to know it. In the first place it is no easy thing to make men feel when you speak in your native tongue, how much more so, when speaking in a foreign one? It is no easy matter to gain the attention simply, while speaking to such a worldly people as the Chinese. They have their consciences seared as it were with a hot iron against the sinfulness of lasciviousness, or idolatry. What can pierce such hard hearts but the two-edged sword of the ever-living Spirit? What can subdue such perverse habits, and wicked thoughts but the Holy Spirit? What can snatch immortal souls from the death-fangs of Satan and gather them into the fold of Christ, but the Holy Spirit? therefore, pray for the out-pouring of the Holy Spirit on two objects of your anxious solicitude, the speaker and the hearer.

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PRAISE, ITS BEAUTY AND PROPRIETY AS AN ACT OF
DIVINE WORSHIP.

I AM not, in this brief paper, proposing to conduct an argument with a view to prove the lawfulness of congregational singing, as a part of the worship of Almighty God. This, I believe, is generally admitted by all communities of christians in our day. They have their selections of Psalms and Hymns for this service, and some of them are at considerable expence and trouble that this part of the exercises of the sanctuary may be performed with musical skill and effect. It is, moreover, no part of my purpose to discuss the propriety or not of the use of instrumental music as an aid to this part of the service. There is here considerable diversity of opinion. There perhaps ever will be. Some regard this appendage to the choir as altogether Mosaic, and therefore abolished under the New Testament dispensation; and others, taking into account the assistance that the human voice, the best and

most flexible of all musical instruments, derives from other well-selected instruments on occasions of joyous melody of a worldly nature, regard their use in worship as at least lawful, and under some circumstances as highly advantageous, and in no way opposed to its true spirituality. In reference to this question, I would apply the words of the apostle, 'let every man be fully persuaded in his own mind.' If, however, instruments in addition to the human voice, are employed, let them be such as comport with the solemnities of the house of God, and such as simply aid and give effect to the living song, and not such as are harsh, or martial, in their tone and clangour, and overpower the voices of those who sing. The utmost chasteness and simplicity in Psalmody, to me, indicate the best taste and the most refined ear. They are best adapted to produce the greatest measure of that true sub-

limity of effect, which is ever a result of good congregational singing. If it be admitted that congregational singing is lawful, and should be adopted, there can be no impropriety in those who have to attend to the leading of the melody, studying, practising, and becoming expert in the artistical part of the performance; and there seems, too, something commendable in the giving of instructions to the children in our families and Sabbath-schools, that all may be in some measure qualified to unite with, and engage in, this part of Divine service.

It is certainly desirable and important, and it would add much to the interest of this part of the worship of the sanctuary were it realized, that every person should intelligently and audibly engage in it. Every one is gifted, more or less, with some musical power, and if all exercised their voices in singing, those, of course, who have but little skill, in a somewhat subdued tone, all would contribute to the general harmony, and the effect of every choir would be improved. To test this, let any one who has visited places where the singing is general, and those where it is confined to a small choir, with, perhaps, an organ to assist them, call to mind the different emotions which the difference in the mode of singing has produced in his own mind. In the former case he has felt elevated, animated, and inspired to unite with them; in the latter, he has had a sense of coldness and formality come over him, from which he has in vain struggled to deliver himself, almost stifling every idea of worship. However exquisite and correct the performances of a choir may be, if the congregation do not unite with them, there is felt little of the true emotion of homage rendered to the Supreme. The prevalent sentiment is that of hearing others sing, and not of ourselves uniting in the praises of God. General and congregational singing gives

a greater body of harmonious voices in combination, and though there may be less skill in execution, there is more real melody and certainly more real worship, than when the singing is entirely left to the choir. Who has not felt all this? Why then should any remain silent during this part of the service?

The book of Psalms contains many inspiring exhortations to this part of Divine worship. It is almost impossible to read them without feeling their influence. 'Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises to his name; for it is pleasant.' 'Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.' 'It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.' 'It is pleasant, and praise is comely.' The New Testament also contains allusions to this exercise. Our Lord and his disciples 'sang a hymn' at the institution of the Lord's supper. The disciples were 'praising God.' Paul and Silas in prison 'prayed and sang praises unto God.' Christians are exhorted to 'speak to themselves in Psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.' Thus this delightful part of worship is commended to the general use of Christians and all worshippers, because of its beauty, its appropriateness, and the pleasure it affords to the truly devout mind. It is good, it is pleasant, it is comely, it is worthy of earnest attention and regard that all should celebrate the lofty praises of our God.

What is involved in this exercise, considered as to its chief elements?

There is in the first place a solemn recognition of the existence of the Great Supreme, the God of all, who is worshipped by the angels above, and by men upon the earth. His infinite perfections, his eternity, immensity, his power, his wisdom, holiness, mercy, and truth, are thus the subjects of adoration and of praise. Every manifestation he has given of himself in his works, is thus brought before the mind. The sun which rules by day, the moon and the stars by night; the changing and various beauty of the seasons, and the bounties of his providence which supplies the wants of all in their season, are the subjects of our songs. The infinite wonders of his grace, in the gift and work of Immanuel; the exceeding great and precious promises of his word; the endless blessings he confers on his people, and the glorious hopes he has placed before them, with joyful hearts are acknowledged in his presence. In short, all we know of God, all that he is in himself, and has done for us, and all we can and ought to feel towards him, are gratefully uttered in his presence. Such are the chief subjects of our praise. What act can be more becoming and suitable than that all his people, and all who enter his sanctuary should engage in it?

The very exercise of praise is in itself beautiful and appropriate. If the sentiments of praise to the infinite and holy God, the supreme fount of all good, are in themselves pleasing and beautiful, the very form in which the act is performed, gives an additional zest to this act of worship. The words themselves which contain the sentiments are arranged and adjusted with care and skill. The Psalms of David, 'the sweet singer of Israel,' were exquisite poetry written in measured lines. Our own version of the Psalms, by the modern David, Dr. Watts, and other beautiful compositions, have the harmony of poetry, and are commended to our

use by their general excellence. When these are adopted in our worship, with voices well attuned, and the aids of skill and melody are obtained, and when a whole assembly unite and blend their voices in sweet and solemn harmony celebrating the praises of God, a result is secured which is exquisitely pleasing. Every nobler faculty is employed—the thoughts, the voice, the ear; and all are charmed and regaled. There is the grandeur of the sentiment, the glory of the object of worship, the harmony and melody, at once rejoicing our ears, and our hearts, while we are uttering praise to our God. Surely this is becoming and delightful. It was at a moment of solemn praise like this, that God, the true object of worship, came down into his temple. 'And it came to pass, when the trumpets and singers were as one, to make one sound to be heard in praising and thanking the Lord, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud—for the glory of the Lord had filled the house.' What a glorious season was that when the Most High 'bowed the heavens and came down' to his praising people.

The true enjoyment of the act of praise is intimately connected with a right state of the heart. The melody of the heart is of the highest importance. To have the heart attuned to the service of God, it is essential that there should be a knowledge of God, an experimental enjoyment of the grace of Christ, a sense of his forgiving love and sanctifying grace, a conscientious interest in the blessings of redemption, and a deep consciousness of all our obligations to God. When this is felt and enjoyed, then all is pleasing. There are those whose chief pleasure in the singing is derived from lower considerations. They enjoy the harmony of voices, and the melody of musical compositions. But if the heart be right in the sight of

God, these inferior pleasures serve only to give a zest to the higher and holier delight of a devout spirit. 'O God,' was the language of David, 'my heart is fixed. I will sing and give praise, even with my glory.' 'Awake psaltery and harp, I will awake early.' He felt—poet, musician, and saint as he was, that the right adjustment of the heart was the chief source of the true joys of praise and devotion. When the heart is full of love to God and admiration of his perfections, and when it overflows with gratitude and joy for his goodness and truth, how beautiful and how appropriate is the exercise of praise. How it heightens enjoyment! How it calls forth our souls toward the source of all good!

But there are seasons with good men when they feel low and sorrowful, when they come to the sanctuary with doubts and fears. Who has not felt, under these circumstances, if he came to seek God indeed, the stimulating and cheering influence of the songs of Zion? The united songs of the house of God have had the effect of fixing his attention, awakening his sympathies, and lifting up his soul on high. Some well-known hymn has caught his ear, and carried away his heart.

'Away from every mortal care,
 Away from earth our souls retreat;
 We leave this worthless world afar,
 And wait and worship near thy seat.'

How pleasing, then, are his emotions! What new enjoyment bursts in upon his spirit! Religion is a reality, and worship a pleasure. He then feels—

'Sweet is the work, my God my king,
 To praise thy name give thanks and sing;
 To shew thy love by morning light,
 And talk of all thy truths at night.'

That is a remarkable description of the great God, when he is said to 'inhabit the praises of Israel,' as if the sounds of praise, and the emotions of joy, love, and gratitude in his people from which those praises arise, constituted an atmosphere peculiarly pleasing to himself; a spiritual temple

in which he had taken up his permanent abode.

If the relation which subsists between God and his intelligent creatures is considered, we shall discover a beautiful propriety in the act of praise and worship. When the sons of men come to God and offer unto him heartfelt songs of praise for all his mercies, the act shows them to be sensible of their dependance on him, and their obligation to him. It shews that they are bought back to God, and to the fountain of all good. The enmity of their hearts is subdued. The distance between them and God is removed. They are united by love and holy consecration to God, the true source of all enjoyment. On the other hand, as all sincere praise, intelligently offered, is acceptable unto God, we are led to contemplate him as listening with approbation and pleasure to the praises of his people. The idea is beautiful. The true relation of man to God is felt and realized, and God is shining into the hearts of his praising people. The idea of God and his creatures at variance, is terrible; but that of sinners returned to God, forgiven and accepted, is delightful. If angels rejoice over one sinner that repents and turns to God, they must look with pleasure on an assembly of devout christians when in the act of blessing and praising God.

'Whoso offereth praise glorifies' God. He honours the name of God by celebrating his excellency, his majesty, and mercy. This is done by the praises of the sanctuary. It is done openly, in the presence of the wicked and the unbelieving, thus proclaiming before them the praises of the Being whose word they disregard, or whose existence they deny. And when can man employ these powers more suitably than in thus shewing forth the praises of the Lord?

There are various kinds of worship, but when it is rightly contemplated, the act of sincere praise will be felt to

be the highest that can be offered unto the Supreme. It is an act of worship when we reverently read or hear his word. We are then paying homage to him as our lawgiver, our teacher, and our friend. This is worship. It should be attended to with devout, humble, and believing minds. It is an act of worship when in obedience to his word we walk in the ways of righteousness, and do justly, love mercy, and shew kindness to the afflicted and destitute. This is a sacrifice with which God is well pleased. It is an act of worship when we pray to God, and bow as suppliants at his feet; when we confess our sins, and seek his mercy and grace through Christ; and implore the bestowment of his Spirit upon us to sanctify, strengthen, and help us. We thus acknowledge our dependance on him, and our continual need of mercy and helping grace. But when we mount on the wings of praise, and soar aloft to his throne, and praise him for his glory, his matchless works and his great mercies to us, we rise higher than in every other act, we ascend as it were to his throne, and hold communion with God in his glory. Every part of worship is important, but if the figure be allowed, they only constitute the foundation, and the lower parts of the fabric, while praise, like a lofty pinnacle, pierces even to the throne of God.

The act of praise will, therefore, constitute the chief feature of the worship of heaven. There, his people will have no wants to be supplied, no sufferings to be alleviated, no corruptions to be subdued, no sins to be forgiven, no darkness, nor ignorance, and hence there will be no need of ordinances, nor room for prayers. 'God shall be their everlasting light, and the days of their mourning shall be ended.' There all will be perfect, holy, happy, for ever, and there worship will be praise and love. And, O! when the glories of God are more fully revealed to them, and the wonders of redemption more perfectly known; when all the dealings of a kind and faithful Redeemer and God are disclosed to their enraptured souls, how will the arches of heaven resound with his eternal praise!

Let no one, then, disregard or neglect this important and interesting part of worship on earth. Let us rather prepare our hearts, and attune our voices, that we may 'sing with the spirit and with the understanding also.' Cultivate the art of singing, be attentive to its exercise in the house of God, that our best efforts may be made for his glory; and above all, as the true act of praise involves the possession of grace, and its sublimest exercise, let us rouse ourselves, that we may so offer praise as to glorify God, and be approved in his sight. J.

THE HOLY GHOST AND HIS AGENCY.

(Continued from page 17.)

WE proceed to notice,

II. The work which the Holy Spirit performs in renewing and sanctifying all who become the heirs of salvation.

According to the Scriptures, his agency is essential to the efficiency of the gospel. Redemption is represented as beginning in the love of the

Father,—John iii. 16, 1 John iv. 10; as wrought out by the work of the Son, who hath 'obtained eternal redemption for us,'—Heb. v. 9, ix. 12, x. 14; and as applied to the partakers of its blessings by the Holy Ghost. Ezek. xxxvi, 27, 1 Cor. xii. 3, Eph. ii. 18, 1 Thess. i. 5, John vi. 44, 45. Believers thus become unspeakably

indebted to the Father, Son, and Holy Ghost.

The work of Christ was designed to remove sin and condemnation by atoning for transgression,—2 Cor. v. 21, Heb. ix. 26—28, Isa liii. ; that of the Spirit is ordained to make the pardoned meet for heaven, by renewing their nature. To be counted worthy of that world, man, who is grovelling and earthly, must rise to heavenly affections; alienation from God must be exchanged for love; the rebel must become a child; the lover of sin delight in holiness. To effect this change, is the work of the Holy Ghost. His work is, in its place, as important as that of the Lord Jesus. The work of Christ will not save the sinner without that of the Spirit, nor his without Christ's. By both united, guilt is removed, the heart is changed, the dead is alive again, and the lost is found. Were a man doomed to death, dying of the plague, pardon would not benefit him without a cure, nor a cure without pardon. Without either, the other would destroy him; but let him enjoy both, and he is saved. So man, condemned as a sinner, needs pardon through the blood of the Lamb; and depraved and sinful in nature, needs the renewing of the Holy Ghost. One never is given without the other; but were it possible to have only one, for want of the other the sinner still must perish.

The Spirit works in the hearts of men. The means that he employs for conviction, conversion, and edification, are the truths of God's blessed word. By these he quickens those who are spiritually dead, and then strengthens and matures the life of grace. Psalms xix. and cxix. In his operations much may be mysterious and inexplicable, but this the Saviour declared to be the case,— 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every

one that is born of the Spirit.' John iii. 8. Thus by the operation of the Holy Ghost, the Scriptures teach us to understand an influence exerted on the mind and heart, which may be as mysterious as the changes of the wind, (never yet clearly explained) but which is as real as the wind itself, whose power is felt, and cannot be denied. That the mode of the Spirit's operation is mysterious, justifies no doubt respecting the certainty and reality of his work. For in many instances we see causes existing, and effects produced, though the nature of the efficiency of those causes is entirely unknown.

The Holy Spirit works on the unconverted, and is by many resisted. 'They rebelled, and vexed his Holy Spirit.' Isaiah lxiii. 10. 'Ye do always resist the holy Ghost, as your fathers did so do ye.'

In the saved, the whole renewal of man, and the production of the graces of true holiness, are ascribed to the Holy Ghost. It is true there is a numerous class of passages in which this work is ascribed, in a general way, to God, such as Eph. ii. 1—9, 10; Phil. ii. 12, 13; 1 Thess. v. 23, 24; Heb. xiii. 20, 21, and others, too many for reference. But these passages clash not with those which more definitely ascribe this work to the Holy Ghost; for whatever he does who is one with God, God does: they further strengthen the proof of his deity.

He is described as the author of the new creation. Those who are the children of God are 'born of the Spirit.' John iii. 6. That renewal of the heart and the affections—the spirit and character which constitutes a new creature, is the 'renewing of the Holy Ghost.' Titus iii. 5. This is essential to happiness. 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' Gal. vi. 15. The representation of this divine change, as a new creature, is peculiarly ex-

pressive. As to tastes, feelings, affections, fears and hopes, character, connections, present state, future prospects, and endless abode, the subject of this change becomes completely a different being from what he was before his conversion. Behold man as he is by nature, and you see a sinner dead in sin, with no love to God, but a rebel against him, wholly ungodly in his feelings and dispositions; with no taste for religious objects or spiritual pleasures—worldly in his affections—grovelling and debased in his desires, one with the ungodly, a slave of Satan; his present state,—blindness and sin; his future prospect,—direful perdition. See the same person become a new creature in Christ Jesus, and how vast the change. Now, the once godless, careless rebel, lives to God; he hungers and thirsts after righteousness; he loves God—delights in the Saviour—and daily, as a humble, penitent, loving suppliant, waits upon his Lord, grieving for nothing so much as the feebleness of his love and the defects of his holiness. He has holy feelings—heavenly affections, and a spiritual taste. He has come out from the world, and is not of the world, as his Lord was not of it. God ‘has delivered him from the power of darkness, and hath translated him into the kingdom of his dear Son.’ On earth, his connections are the children of God; and in heaven, they are his God, his Saviour, the innumerable company of angels, and the spirits of just men made perfect. His present state is safety and peace; and his future prospects are glory, rapture, life, and immortality. How truly is this a new creation; how worthy of the Almighty hand by which it is effected.

The Holy Ghost, the author of this blessed change, is further represented as working, in producing and maturing christian graces. He enlightens the mind and promotes growth in divine knowledge. All the flock of

Christ are taught of God. John vi. 45. To babes those things are revealed which are hidden from the wise and prudent. Matt. xi. 25. ‘God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.’ 2 Cor. iv. 6. He that commanded the light of the sun to shine, by a heavenly influence accompanying divine truth, enlightens the benighted mind. When imploring the most precious blessings for the disciples of Jesus, the apostle prayed that God would grant them to be strengthened with might by his Spirit in their inner man—that Christ might dwell in their hearts, and that they might know the love of Christ which passeth knowledge. Eph. iii. 16—19. By the aid of that Spirit which strengthens believers they are enabled to mortify their inbred corruption. ‘If ye through the Spirit do mortify the deeds of the body, ye shall live.’ Rom. viii. 13. He exerts his power also in producing christian graces which renders them ‘the fruit of the Spirit.’ ‘The fruit of the Spirit is in all goodness and righteousness and truth.’ Eph. v. 9. ‘The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.’ Gal. v. 22, 23. ‘The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.’ ‘The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.’ ‘The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.’ Rom. v. 5; xv. 13; xiv. 17. In consequence of being aided by these gracious influences, believers are directed to be diligent and persevering. ‘Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure.’ Phil. ii. 12, 13. On

the abundance of the good which should be sought of God, other passages in the sacred volume are expressive in the highest degree. 1 Thess. v. 23; Heb. xiii. 20, 21. Thus, all good in the human heart and character is ascribed to God—to the working of the Holy Ghost, and nothing to any virtue of ours. With equal piety and sense, a dear departed saint, when referring to our degradation, hence remarked,—‘ We can take nothing with us but our actions, and our good ones are not our own.’

The work the Holy Ghost thus performs is substantially the same in all the heirs of salvation; and though there is a diversity of operations, there is the same Spirit. As there is a sameness in the profession made in baptism, so they are made members of one body, and of one family, branches of one spiritual vine,—John xv; partakers of one Spirit with Christ, for ‘ he that is joined to the Lord is one spirit.’ 1 Cor. vi. 17. This accords with the Saviour’s prayer for them, ‘ That they may be all one: as thou, Father art in me, and I in thee, that they also may be one in us.’ John xvii. 21. This oneness is beheld in the operations of divine grace upon their hearts, perhaps, in some respects,

‘ Distinct as the billows, yet one as the sea.’

All are humbled as sinners and feel penitence for sin; all are led to Jesus; by all he is trusted, and is supremely loved and prized. All learn to copy him; and ‘ He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.’ 1 John ii. 4. All are become prayerful—all cherish heavenly affections—all follow after holiness—pursue the way of life—overcome and enter into rest.

Yet with this sameness in the effects of the Spirit’s work, these are varieties. The time of conversion differs: some almost in infancy are gathered to the good Shepherd, many

in youth, some in riper years, and a few in advanced age.

The circumstances and means employed, vary widely. Parental instructions guide some betimes to Jesus. Afflictions and the death of friends awaken others. A tract, a book, a single sentence falling on the ear, has been blessed by the Holy Ghost to turn many wanderers into the way of peace. The book of God, and thoughtful reflection, are instrumental for the conversion of others. The preaching of the gospel is, the most usual means the Holy Ghost employs; yet sometimes he uses none of these, but in some strange, unlooked-for way, stops the sinner in his course, and snatches him as a brand from the burning. Such a conversion was that of Colonel Gardiner, once so profligate, and afterwards so eminently pious.

Not less than the means of conversion varies the experience of different converts. How different would be the feelings of John, James, and Peter, listening without delay to the call of Jesus, from those of Paul, struck to the earth and blind, and probably through many hours beholding with horror his extreme wretchedness. How varied would be those of Lydia, whose heart the Lord opened, that she attended to the things that were spoken by Paul, from those of the jailor, trembling with alarm and terror, and in an agony of anxiety enquiring, What must I do to be saved? Yet in both cases the fruit was the same.

As at the time of conversion, so in the after stages of the christian pilgrimage, the views and feelings of the heirs of salvation differ widely. While some are rejoicing in the Lord, others, not less devoted to him, are writing bitter things against themselves. While some pursue their spiritual way and seldom lose the light of God’s countenance, others do business in deep waters—walk in darkness, and often have no light,—

Isa. l. 10; though in their darkest hours they cling as much to their Lord, as others in their brightest. But, notwithstanding these and many other diversities, the followers of the Lamb drink into the same spirit.

The subject suggests.

III. Some important practical lessons.

Learn that God is robbed of his honour when the work his Spirit accomplishes is ascribed to man's free will and feeble powers.

In grace, as in the world of nature, man has to do his part. But though by divine appointment, his part is essential to the desired result, in every other view it is small; and but for the importance which God attaches to it, in every other view would be insignificant. In the fields whence a harvest is expected, man has to do his part: he must plow and sow the grain, but how little can he effect. He cannot make one corn sprout, one grain vegetate, nor send down one drop of rain, nor one warm enlivening ray. But for God's working, the field, however carefully tilled, would remain a dreary desert, and all the buried seed would be dead. God causes his sun to shine, and his rain to fall, and by his mysterious working brings forth the sprout, the blade, the ear. Man is almost nothing; God is everything. So in the harvest whose fruit is gathered 'to life eternal,'—John iv. 36; neither is he that planteth, anything, nor he that watereth; but God that giveth the increase, —1 Cor. iii. 7. How profane would it be to address a diligent husbandman,—You have given yourself a fine crop; you have made the sun shine, and the rain fall just as it was desirable; you have produced an abundant harvest! False and impious words! Wicked robbery of God! Not you, but he watered and warmed the field, and brought forth the harvest. To him belongs the honour. When sinners are converted, to Him is the honour due; and to rob him of that

honour by ascribing his work to fallen man, is a worse robbery than that now supposed.

Hence, therefore, we learn that we should guard against all notions that would deprive the Holy Ghost of glory due to him. Men are continually prone to error, especially where the truths of God are concerned. All must be made to square with their valued systems, or,

'The moles and bats in full assembly find,
On special search, the keen-eyed eagle
blind.'

Hence some that reject errors of one class, cling to those of another. One class of deadly errors refers to the Saviour, his person, and his atonement. The glory of his person, and the reality and efficiency of his atoning sacrifice, are both rejected or explained away. Another class of errors refers to the work of the Holy Ghost, which is openly or virtually denied. There is much unfairness in the language that some employ on this subject. They use ambiguous language, which deceives the undiscerning and leads them to suppose that the doctrine of the Holy Ghost's influence is acknowledged. They speak of the Spirit as in the word, which amounts to this,—that he ^{that} has the word has the Holy Ghost. This notion really denies the influence to which the Scriptures attribute conversion and holiness, while its advocates maintain that they hold the doctrine of divine influence. By the influence of the Holy Ghost, the Scriptures evidently intend an influence separate and distinct from the word, though often accompanying its blessed truths, but not always—the influence of a divine agent exerted by him on the mind and heart—mysterious, but not more unseen nor more mysterious than the wind that bends the forest by its blast. The word is not the dwelling-place of the Holy Spirit; he inhabiteth eternity; but it is the instrument he employs—the sword of

the Spirit. Every one, however, knows that a sword and the hand that wields it are essentially distinct—that the hand gives effect to the sword, which unwielded by a vigorous hand, would lie a useless weapon, and gain no victories. How absurd would be the assertion, that the warrior is in his sword; but not more absurd than the notion that the Holy Ghost is in the word. The Scriptures are the sword of the Spirit—an inestimable treasure. But the power that renders them efficacious for conversion, and all the purposes of salvation, is as truly distinct from them, as the warrior's arm is from the sword he wields.* If the Holy Ghost were in the word, we should have the Holy Ghost, though he were wholly to withdraw from our world, and never more to exert his power to sanctify or save one fallen child of man. We may give his precious book, but he only can exert that quickening power, without which, they who have the Scriptures remain dead in trespasses and sins, with eyes that see not, and ears that hear not, and hearts that feel not.

On the important discoveries which the Scriptures make respecting the blessed Spirit's agency, are founded directions of the utmost moment to man's eternal welfare. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. Be ye filled with the Spirit. Quench not the Spirit. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption,—Gal. v. 16; Eph. v. 18; 1 Thess. v. 19; Eph. iv. 30.

Lastly, the subject should lead us to contemplate with wonder, love, and praise, the infinitely glorious scheme

* As this illustration was used when the sermon was preached, the author judges it not advisable to omit it because he afterwards employed it in the Association letter of 1849.

for man's redemption. The Father, Son, and Holy Ghost, conjointly the infinite and everlasting God, are all represented as acting a part in the wonderful plan for effecting the salvation of undone men. This scheme of mercy began in heaven, where the eternal Father determined to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16. It was carried on upon earth by the Son of God made man, for man to die, who obtained for us eternal redemption. On earth the Holy Spirit also acts his part, by enlightening, changing, cheering, and sanctifying all the children of God. At length it will be completed in heaven, and terminate in those blissful scenes that eye hath not seen, nor ear heard, and that have not entered into the heart of man. Then will the Saviour present his redeemed to himself,—‘a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish.’ Eph. v. 27.

How greatly indebted, therefore, is every heir of salvation to the blessed God, to the Father, the Son, and the Holy Ghost. These obligations are for blessings of incomprehensible worth, and of eternal duration. The whole Deity has been concerned for the happiness of a worm. To Jehovah, Father, Son, and Holy Ghost, every saved soul will owe its happiness. The mind labours in vain to conceive the vastness of such obligations. Human powers cannot describe them nor the years of time suffice for the description. Glory to God in the highest, will be the anthem of the redeemed to all eternity. How much gratitude should be cherished here for a salvation that will fill heaven and eternal years with praise.

J. G. PIKE.

Derby, Nov. 13th, 1849.

Errata in the January No.—p 17, col. 1,—for ‘required it. Spirit, &c.’—read ‘required it, Spirit, &c.’ Also, p. 17, col. 2, line one,—omit ‘the.’

THE KHONDS, AND THE GOVERNMENT EFFORTS FOR THE SUPPRESSION OF THEIR HORRID SACRIFICES.

(Continued from page 22.)

I HAVE written enough on this horrid rite, though I could have greatly enlarged; and I now turn to a more grateful topic—the operations of an enlightened and benevolent government for the suppression of this odious and inhuman practice. And here, it is proper to remark, that from the time the horrid disclosures were first made, down to the present, the subject has more or less engaged the attention of the Indian government; and it is surely much to its honour that it should have thus exerted itself, at a considerable expense, in so humane and benevolent an enterprize. Captain M., a pious officer of the Madras army, had the honour of rescuing the first twelve victims. His laudable exertions were warmly commended by the government whom he served; but in the satisfaction of feeling that he had been employed by Providence to rescue so many human beings from a cruel and untimely end, he had a higher recompense. The late Mr. S., a pious collector at Ganjam, deserves honourable mention in connection with the earliest efforts. He, too, was a servant of the Lord Jesus Christ; and when the Master came, and called for him, he was found watching. His last day was begun with God: the morning found him in his usual health, asking the blessing of God on the engagements of the day; when family devotion was over, the fatal cholera seized him, and at night hundreds were mourning his departure, feeling that they had lost a friend. Callous as the natives are, many of them wept at his death, and his memory is still fragrant, and will long be so in the district in which he exercised his magisterial functions. Since that period a goodly number of victims have at different times been rescued, some of which have been

placed in our asylums. But it is of the important operations of the Khond Agency for the last two years, that I shall furnish a more particular account. The details are to me deeply interesting, and I trust that to many of your readers they will not be wholly destitute of interest.

Goonsur was the scene of the first operations of government for the suppression of this abominable sacrifice, and in a good measure, these operations were successful. In January and February, 1848, the agent visited the Boad, part of the Khond territories. Districts were traversed over which no European had ever heard of, or visited; and the party encountered many annoyances, and not a few dangers. The result of this visit was, that with one or two exceptions, all the chiefs in Boad completely submitted to the will of the government, and pledged themselves by swearing on a tiger skin, and some earth, (their most solemn way of swearing) henceforth to abstain from the performance of this abhorrent rite. The region thus visited on this work of mercy, was a very pestilential one, and some of the party returned to the plains to die. Two hundred and thirty-five victims were rescued, many of whom are placed where they will 'hear of heaven and learn the way.' It will interest the philanthropic reader to know that when these tracts were again visited in the early part of the present year, the agent was able to report, that 'not one drop of blood had been shed during the year on the altar of a barbarous superstition, and that there was not manifested in any quarter the least disposition to break the pledge of abstinence which they had vowed last year.' He piously observes, and those who read this paper, will, I know, respond to the sen-

timent,—‘ We need in the first place, to be most thankful to God whose bountiful harvest bestowed upon the Khonds, so powerfully and mercifully seconded our efforts. To His hand, too, we owe it, that during the year the Khonds enjoyed immunity from all but the most ordinary sickness.’ The propriety of this acknowledgement to the great and good Being will be felt, when it is considered that had the harvest been scanty, or had any epidemic prevailed, it would have been regarded as a certain proof of the anger of the Deity at the withholding of the accustomed sacrifice. The poor ignorant people said to the government officer—‘ They had lost nothing by obeying the government; their crops had been most fruitful—their households had been kept in undiminished health, and hence they would never oppose the will of the government; but if sickness, blight, or murrain overtook them, they would appease the anger of their gods by animal sacrifices.’

Upwards of one hundred fresh victims were brought in from Boad this year. Boad, it should be observed, is the northern part of the Khond country, extending from 20° 18' to 20° 46' north latitude, and from 83° 48' to 84° 25' east longitude. Sohnpore, on the Mahanuddy, a place which I mention because it is marked on many of the maps, is a little to the north west.

The last cold season, the agent for the first time directed his course to the hills of Chinna Kimedya, i.e., Little Kimedya. I would here inform the reader, that Chinna Kimedya is the south western part of the Khond territories, and that it extends from 19° 32' to 20° 18' north latitude, and from 83° 40' to 84° 14' east longitude. The hills of this district are said to be most difficult of access, and the people to be exceedingly wild and ferocious. In anticipation of the agent's arrival, a dreadful massacre had been resolved on, and the season

for the observance of their ancient and much-loved rite was at hand; he knew this, and hastened onward: he was happily in the midst of them twelve days before the appointed time, and the murderous proceedings were stayed*—the intended victims were rescued, and some of them are now under my care. The measures pursued by the agent appear to have been pre-eminently marked by wisdom and kindness. He wearied himself and them with every argument he could think of, to induce them to desist from a practice cruel and guilty in the eyes of God and man; he very especially directed their attention to fertile districts in the Khond country where no human blood is shed to appease a sanguinary god; he recalled to their recollection their own maxim, of ‘ a life for a life,’ and challenged them, if they could, to gainsay its justice, when applied to their own practice of slaying their fellow-creatures; he related how the appointed officers of government had traversed over Goomsur and Boad, and utterly abolished the revolting ceremony; he told them how their brethren in the neighbouring hills had most solemnly pledged themselves never again to sacrifice a human being, and how abundantly they had prospered in house and field since abstaining from the rite; he denounced the practice as an odious and outrageous crime, and emphatically declared, in terms the most plain and intelligible, the firm and unalterable resolve of the government at all risks to stop these atrocious murders; and here, let me add, that under God, the secret of success is doubtless to be found in the determination to punish the evil doer. If the legitimate province of government be, as I submit it is, the protection of property and life—if rulers are ‘ sent by God for the punishment of evil doers,’ then surely murderers ought not to escape, although the atrocious

* See the Observer for May.

deed be perpetrated in the sacred name of religion, and to propitiate the dreaded object of adoration. I hold this position to be an incontrovertible one; and all reflective persons must, I think, honour the government that resolves to 'punish' such 'evil doers.' It fulfils, in such a case, the very purpose for which it was instituted. But to pass on. The people listened and trembled in the presence of the mighty chief, for such he appeared in their eyes; at length they answered, 'It is true, it is just,' often adding, 'our fathers sacrificed, and taught us to do so; but the great government has sent a mighty chief, and they must be obeyed; let us, then, do as our brothers have done, and sacrifice buffaloes, goats, and pigs, in place of human victims.' Two hundred and six victims were rescued from Chinna Kimedey, making a total in two years of five hundred and forty seven. It is trusted that a firm foundation has been laid for the abolition of the rite in this part of the Khond country; but as this was the first time of its being visited, it will not excite surprise, though it will be regretted, that two instances have come to the knowledge of the officers of government, in which victims have been sacrificed. They were offered at Mahasinghy which is in $19^{\circ} 59'$ north latitude, and $83^{\circ} 57'$ east longitude; but in past years as many as twenty-four have been known to be offered at this place in a few days.

Let not the reader, however, suppose from the record of these triumphs of humanity, that a barbarous people have changed their ancestral faith and bloody usages from a conviction of their sinfulness. Such a supposition would be altogether erroneous; man's moral nature and his history in all ages and countries forbid the thought. It is to be feared that they love their barbarous practice as much as ever; but they know the risk they would incur by disobeying 'the powers that be,' and with commendable wisdom

they avoid it. The chains that dire superstition has been binding for unknown centuries cannot be broken at once; nor in truth can they be broken at all by any efforts which the Honourable Company's government, or any other can employ. The government 'bears the sword'—does not preach the cross; and it is only by the preaching of the gospel that man's moral nature is changed, 'and hearts of stone are turned to flesh.' It will, therefore, be seen by the intelligent reader, that the ground gained may be easily lost, if care and watchfulness be not exercised; but on this point, it is trusted, that no fear need be entertained. I cannot close these details without adding, that the gratifying results here recorded have not been obtained without much labour and suffering. Lieutenant Colonel J. Campbell, C.B., who was appointed the head of the agency in May 1847, and his incomparable assistant, Captain Mac Viccar, have both severely suffered in the cause of humanity. The former, who deserves honourable mention for his early efforts to suppress the cruel rite, as well as for the important and valuable services rendered during the last two years, is, I believe, on the eve of returning with broken health to his native land. In the recollection of the victims he has been instrumental in delivering from a most cruel death, he will enjoy a gratification purer than that allotted to most of the servants of government. The latter suffered so deeply after his return from the hills, that his leaving the country for a season was indispensably necessary. He left India nearly two months since in a vessel bound for the Cape of Good Hope; and it is my sincere prayer, that if it be the will of God, he may in due season return to renew the work of mercy in which he has already so honourably and arduously laboured; and to be a blessing to Khondistan.

The government is not insensible to the importance of civilizing these

uncultivated tribes. An officer highly qualified for the task has been appointed to reduce the language to a written character; and has already made considerable proficiency: this gentleman can read, write, and speak in the language with a good degree of facility. An elementary work in the Khond language is now being printed at our mission press. Measures are being adopted to improve the breed of cattle; and the construction of roads has often engaged the attention of the respectable authorities. A good road through Goomsur and Boad to Sohnpore on the Mahanuddy (a distance of about ninety miles) would facilitate the communication with Nagpore, where British troops are stationed: and in a commercial point of view would be an important object, as most of the salt manufactured in the Ganjam district is sold in the interior. But the gospel is the great restorer of fallen and degraded humanity; the proclamation of this, however, belongs to the church of God, not to the kingdoms of this world. On this point I cannot deny myself the pleasure of quoting from the agent's report of last March, to which I have been indebted for most of these details: 'I would also respectfully observe that I have not alluded to the great precursor of civilization, the gospel; not because I am insensible of its fitness for these wild races, (who have no predilections for brahmins) but simply because it is not within the province of the government of India to introduce any agency of the kind. I may, however, with propriety, express the hope that, in due season, these poor savages will be visited by the teachers of a higher and a purer wisdom than that of man.' In this hope many who read this will deeply sympathize.

The Khonds have no temples, no image worship, no brahmins, no caste. It has been sometimes said, but an insufficient evidence, that they are a truth-speaking people. It may

be quite true that they do not 'love a lie' quite so much, or 'make it' quite so readily as the inhabitants of the plains, but the sin is, doubtless, universally prevalent among them. So are drunkenness, uncleanness, evil-speaking, and malice. Feuds between the chiefs of the several tribes are very common, and are often occasioned by questions relating to boundary, or to cattle; much blood has often been shed before they could be adjusted; but since they have become British subjects the government has wisely, and with good effect, interposed its authority and settled their tribal feuds.

The climate is, as already intimated, (a few places excepted) extremely unhealthy at the most favourable part of the year, and at some seasons, deadly. The scenery, I have heard spoken of as being in some places indescribably varied, beautiful, and magnificent, suggesting to a christian mind the pleasing thought,—

'If thus thy bounties gild the span
Of ruin'd earth, and sinful man,
How glorious must the mansion be
Where thy redeem'd shall dwell with
Thee.'

But, alas! the wild inhabitants of these mountains are strangers to so elevating a thought. In other places the prospect is described as bleak, barren, and uninviting.

I had intended to mention a few other things in relation to the Khonds, but as I have trespassed, I fear, already, too much on the indulgent consideration of your readers, I forbear. I cannot, however, but express, in conclusion, my high appreciation of the philanthropy of the Honourable Company's government, in its disinterested efforts to suppress the atrocious practices of these rude barbarians. A Hindoo, or Mussalman government would not have expended the fraction of a rupee on such a people, nor would any government upon earth, not directly or indirectly influenced by gospel principles, have

expended, as the Company with an exhausted exchequer has done, lacs of rupees solely on an enterprise of mercy. To its honour let it be recorded. I cannot, either, withhold the expression of my hope, that what has been written will incite christian friends to pray for the dear children in our schools who have been providentially rescued from the axes of the cruel immo-

lators; * and to lift up the heart to God in behalf of these neglected outcasts of humanity, when they sing

'Let the Indian, let the negro;
Let the rude barbarian see
That divine and glorious conquest,
Once obtained on calvary.'

* The number of rescued victims in the Mission School is about 150, or perhaps a few more. Of these 29 are at Balasore, 67 at Cuttack, and the rest at Berhampore.

CHRIST OUR LIGHT.

WHEN Christ came among men, 'darkness covered the earth and gross darkness the people;' but the Lord arose upon us, and light burst on our vision. To him we are indebted for our knowledge of God; many precepts of the law; its sanctions; the way of life, the 'precious hope through grace.' The idea of God the world has ever possessed; but *our God*, the God that Christ revealed, was not even known to all the Jews. The common notions of Deity stripped him of every lovely attribute; made him great and mighty, and wholly absorbed in loveless dreamings; happy in himself, and unmoved by the joys, sorrows, strifes, friendships of earth; altogether too great to think of small concerns. It was the voice of Christ, bodying forth the impulses of the Father's heart, which broke this gloom with 'The very hairs of your head are all numbered;' 'He feeds the fowls;' 'Breaks the fall of the sparrow;' 'Paints the lilies of the field.' What a light for the world! The world was a great machine, whirling on in awful solitude; made—started, and left alone. How oppressive the thought! How cold, desolate, empty, was creation! Christ speaks—there is a God of interest, activity, sympathy, everywhere; his glory flashes from every star; his love beams from every flower: his anger thunders from the frowning cloud. He gives an attentive ear to prayerful words; bottles the tear of sorrow; sends his ministering angel to the trembling saint. Wrong views of God have filled men with terror. Christ reveals a God of love, sympathy; a God whose heart burns with desire to save from sin; to forgive the penitent; a God inviting, pleading with parental affection for the

reform of the sinner. This is light indeed. With such a view of God before the world, there is some hope that saving grace may be effectual; that greater light may be accepted.

He informs us that men may be saved, and *how* they may be saved. He places himself within reach of human sight; the plan of forgiveness is worked out before them. The cross is the diagram; the sweat of Gethsemane, the blood of Calvary are the symbols—he groaned! died! the problem is completed. He bore our sins; carried our griefs, and 'Sinners may hope since Jesus died.' Light shines—it strikes all the way up the path to life-eternal. God may be just and the justifier of him that believeth in Jesus.

The law, too, he made more plain; and a new law he gave to the church: 'That they should love one another.' This was not the old law, 'Love thy neighbour.' That was benevolence; this is benevolence and gladness of heart, springing from the love of the character of the saint.

He shows us what it is to be saved; brings before the eye of faith the features of a saved state. The world had too long attached material, earthly scenes, to the life of the saved. Christ bids us look higher, contemplate immortality, glory, honour, holiness, spirituality. Give to these terms the highest, purest meaning—let them signify all that is rational, holy, blissful, elevating, and the field of salvation will begin to heave in view. Compare the teachings of Christ with beathen reveries; the light appears doubly glorious. Surely he is the light of the world. He fills men with light; with 'light and love,' and the light of love

LITERARY AND SCIENTIFIC SELECTIONS.

A SKETCH OF PROFESSOR
WILSON'S LECTURE,

*Before the Edinburgh Philosophical
Institution.*

IN addressing you for the third time as president of this institution, at the opening of the session, you will perhaps permit me to make some observations upon a subject on which many have made observations—viz, the objections couched upon the dicta of two celebrated men—objections against all such institutions as this; inasmuch as they are supposed to be favourable, too favourable, to superficial knowledge.

'A little learning is a dangerous thing. Drink deep, or taste not the Pierian spring,' That is one of the dicta familiar to you all—one on which several celebrated men have chosen to deliver their opinions. The other is, that a little superficial learning or philosophy inclines man to atheism—the one dictum by Pope, the celebrated poet, and the other, as you all know, by Lord Bacon. Now, I know that both of these celebrated dicta have been grossly mistaken, and are altogether inapplicable to such associations as this, or any other associations calculated or intended to promote the knowledge, and thereby the virtue and happiness of mankind. 'A little learning is a dangerous thing.' How is that said? When is it said? and in what spirit is it said, by Pope, in his celebrated *Essay on Criticism*? Let us for a few minutes talk of that essay—dissect it, and bring out the real meaning of the great poet—for a great poet he was—in making that announcement which has so frequently been misinterpreted and misapplied. Of what is he speaking? He is speaking of criticism. What is the art of criticism? It is the reason, the intelligence of poetry. Now between the characteristics, moral and intellectual, of the critic and of the poet there is necessarily a strict alliance—so strict, that in reading that celebrated essay you are sometimes disposed to think Pope is speaking of the poet and sometimes of the critic. The critic must have an ex-

panded soul—he must have an acute and perspicacious mind—he must have a large sympathy with mankind—he must be above all mean and despicable prejudices, to impress mankind with a genial feeling of humanity in all the different phases his mind can assume. This being the case, he asks, who shall dare to take on himself the character or office of a critic, who is to sit on a tribunal before whom shall be brought the claims of the most illustrious of mankind—of those who have devoted their genius and talents to the enlightenment of the human race, in that noble and comprehensive art which deals with the affections, the passions, and the imaginations of men? What kind of character must he possess? He must, as I said, possess much of the poetical character, and he must be able to keep a check on his enthusiasm; poetry must still be in his breast. To such a man a little learning is a dangerous thing. For he is called on to expound, not only the principles in human nature which gave birth to poetry, but to explain all the principles which gave rise to the art. He must know both nature and art; and he who knows nature and art must have a wide and all-embracing knowledge. To him a little learning is indeed dangerous; for if he has but little learning, when he speaks of Sophocles and Pindar, and all the great poets of the ancient world, and of Spenser and Shakspeare, who saw so far into the arcana of human nature, a little learning will make him ridiculous, and he will be received with one loud and universal hiss—the sound of human scorn. But what has that to do in its application to the great body of mankind—to those who, in humility and modesty, seek to extend the sphere of their knowledge, and to make themselves acquainted with some of those impassioned mysteries which poetry has revealed? The general sense of mankind is abhorrent to such a dogma as that a little learning is dangerous, seeing that they make no pretension, and look up to those who have deep learning to instruct them. When they

call on the critic to throw light on the sublimities of poetry, they feel that a little learning may be useful to them: while a little learning would be dangerous and pernicious to him who undertook to lay before them all the principles of the highest art. Here, then you see the objection at once disposed of. It is only applicable to critics, and is a salutary lesson indeed to such not to take an office on them for which, without much learning, they are altogether unfit. Now, it is important to attend to this; for criticism, in an enlarged and comprehensive sense, is one of the great agents of civilization. At the time Pope wrote, we can scarce say that, in England at least, there was any philosophical criticism at all. It was then an empirical art. Let, therefore, those critics now remember that they, too, are called on to believe that a little learning is a dangerous thing; for they are called to speak not of poetry only, but of all the works of literature and imagination. And people are every year becoming more intelligent; every year embracing a wider range of knowledge than themselves, and therefore, impatient of empirics in every direction; and, above all, of those who take on them to lay down rules to them, how to see and feel when they themselves approach and feel for the beautiful, sublime, and wonderful in nature, as genius has revealed it. Why, the criticism in the ancient world was good, because it was scientific. Aristotle, Quintilian, Longinus, and others, had studied works of the great masters in eloquence or in poetry, and thoroughly penetrating into the spirit of their productions, could draw rules, and maintained and established those rules which genius had described for himself, and had drawn from the living fountain of nature. While their criticism, therefore, was not of a very imposing kind, and while they laid down rules for dramatic poetry, because Homer, Eschylus, and Euripides had chosen to write so, they affect that they write according to the true principles, and say, 'These are the rules,' because men of the greatest genius, who felt most profoundly, and knew most, regulated themselves by these rules in their immortal productions. The critic of whom Pope spoke was ignorant of all these things; he pretended to criticise the poets, and he was ignorant of the rules which had

guided their productions—ignorant of all said on them by philosophic minds. Afterwards in France, and also in this country, criticism made great efforts, and gained perhaps considerable advantages over the time at which Pope and Dryden lived. But even then critics did not do what Pope told them to do—to draw nature, and to fathom nature; but they were too much circumscribed within the visible rules; and thus the native fire of genius was extinguished, or too much circumscribed—the mere attention to rules took the place of the inspiration of nature. And so too in this country, within twenty years, poetry has become something of a science. It has penetrated widely into the country. It has illumined and increased and expanded the natural fervour which ought to be in the minds of all writers—so that criticism now is infinitely more generous, eloquent, and philosophical than it was either in the French school, when it was at its zenith, or when in Scotland, previous to the present century, the men of literature followed the rules of the critics in France. Thus, criticism has become a great power, because it has always taken for granted that the writers which it criticised exhibited far more genius and power than the critic possessed, but that he, having a congeniality of nature, did not wish to make objections or deductions, or, to use a common expression, to pick holes in the great poets of ancient or modern times, but to direct the attention of the world to them, knowing that they were meddling with the most awful mysteries of human nature. So much, then, for the present, of the celebrated dictum, so frequently quoted and utterly misunderstood—quoted from mere ignorance, and away from the subject to which it applied—away from the subject, where it possesses so much truth and reality; and being applied to another, to which Pope himself would have been as shocked as any one to think that such an application of it ever could have been made. Now, I say that all criticism should be of the most genial and benignant kind. It is contrary to reason and to common sense that a critic should endeavour to do anything but to expand and illustrate the beauties which it is in his power to contemplate, and to expand the minds of those who may be willing to listen to

him, in order to embrace within their enthusiasm all that is beautiful or sublime in the world of nature or of art. And mark you what is the consequence of this—mark the consequence of a high-souled and high-hearted criticism prevalent over the whole country. Why, all literature, then, which is good is loved and admired; and it is not merely that our admiration is directed to the very highest efforts of genius, which must be, as they ever have been, very rare; but wherever the genial spirit of humanity—wherever a love of nature—wherever purity, devotion, piety, patriotism, love of man, love of religion—wherever these breathe, which they frequently do, and which they always must do, from the poetical mind, before it can lay any claim to poetical inspiration at all, it is welcome. It finds its way into thousands of bosoms who, under a cold or tyrannical system of criticism, would be afraid to admire or love, instead of knowing who are their friends, and who are the friends of humanity, because the friends of eternal truth. Thus may a love of literature, which many causes at all times are in operation to deaden and to repress, give light against the deadening influences of mammon, against the deadening influences of the love of gain, which in the hearts of individuals and nations opens the door to a most fearful extravagance, in which reason deserts them altogether, and in which imagination—the poet's great power—appears in the shape of a feverish delirium and folly. And another consequence follows from this, if it be true what I am now saying, with respect to the general characteristics of criticism, that thousands and tens of thousands who loved literature formerly and are willing to participate in its enjoyments, but were afraid to do so, now come heartily forward. They give the law, they do not take it; but the great multitude of them in any particular country give the law in matters of literature as certainly as they could wish to give the law in political matters. This is their characteristic; and thus there is a tribunal to which men of the fine arts are safe to come. They fear not but that, if they have any fire within them, it shall kindle a flame; they fear not but, if they have any emotion to which they can give adequate words, it will meet with a response from the crowded cities, or far

away in the lonely glens—in the palace of the peer, or in the humble cot of the poor man. Cheap books are now becoming the order of the day; and where literature is cheap, the consequence will ultimately be, that it will be infinitely better than it ever has been. Well, then, I shall suppose, that I have spoken to the point—that knowledge is a dangerous thing; and you are now aware that it is not dangerous, and cannot be so. The perennial spring which flows not publicly, not to be approached by every one, but which still exists in the recesses of nature, is to be approached by the pure in heart, and the high in inspiration, for those that have tasted of that spring know that they have tasted knowledge in enthusiasm and love. I said that I should make a few observations upon another, even more celebrated saying than the one on which I have remarked—a saying from an authority which commands the reverence of all mankind—Lord Bacon—viz., that a little or superficial knowledge inclines man to atheism, and therefore that a little or superficial knowledge must not on any account be encouraged; and that therefore such associations as this, which make no pretensions to high and deep knowledge, must be dangerous. Where did they find this in the works of Lord Bacon? Allow me to explain where it occurs, in order that you may see in what spirit he is writing, and for what purpose. It occurs in that great work 'The Advancement of Learning,' which is in two parts. In the first he inquires into the excellency and dignity of true learning or knowledge, and into the excellency and dignity of the augmentation and propagation thereof. And in the second part he inquires into the acts or words on which knowledge has been said to be advanced, and into the deficiencies, and what he calls undervalues, observable in these acts or words. In such simple words as these does he designate the object he has in view in that work which is admitted to be amongst the greatest that ever emanated from the mind of one of the children of men. The *Novum Organum* contains the method of supplying these defects, which in the second book of advancement he has pointed out in making his comprehensive survey of all the achievements of reason and imagination, from almost the beginning of

time. Thus, then, we have the whole brought before us—the dignity and excellence of learning, what is wanting in true learning, and the means of which, if adopted by philosophical spirits, will in due time remedy these defects, and make us more cognisant of the works of the Almighty. Such is the course he lays down; and in the first book, before he begins to prove the dignity and excellence of learning, he thinks it right to free the subject from certain tacit objections which might be brought forward against it. These objections may be, he says, all summed up under three different classes, although they have been all brought forward under various disguises; first, ignorance, under the disguise of the zeal and jealousy of divines; secondly, ignorance, under the disguise of the inveteracy and severity of politics; and thirdly, under the disguise of the errors and sins and short-comings of men of learning and genius themselves. Under these three classes he demonstrates all the objections to real learning he can suppose possible to be made, and he refutes them one and all in succession. He addresses himself first, to the ignorance arising from the zeal and jealousy of divines. This, he says, has been shown overmuch against knowledge as the origin of all our evil—as the origin of all the evil that has ever afflicted poor humanity; to use the words of Milton—

‘The fruit of that forbidden tree,
Whose mortal taste brought death into the
world,
And all our woe.’

He, therefore, addresses himself first to that view; and he undertakes to show that knowledge cannot be overmuch—that it is impossible, by the very constitution of the mind, that knowledge can be overmuch. The mind, he says, is equal to the whole universe; it is a glass in which the whole universe may be mirrored, unless causes occur either to bedim the reflection, or to break it up into pieces by unhappy refraction, and by that means to give a false representation of the works of the Almighty. What are these causes that may thus produce a false representation of the universe on the mind, which by God is intended to reflect the universe? They are all summed up, because, although he brings objections against divines he

agrees with them, inasmuch as he quotes the same high authorities they quote—he says there is a sovereign virtue which makes overmuch knowledge impossible, and that sovereign virtue is charity. If there be charity, meaning thereby both knowledge and love of God and of his works, then overmuch knowledge, even according to the apostle himself, is utterly impossible. Let all those who inquire into knowledge take care that they are impressed with feelings of their own mortality, and let them never seek to penetrate into the mysteries of God; and then comes in that expression which has been taken away altogether from the general argument, and in itself and by itself applied to purposes which Lord Bacon would never have contemplated. For he says, so long as the inquirer in natural science occupies himself in second causes, and is not aware that he is only on the threshold of knowledge, and supposes he has advanced, then, says he, may such inquiries incline the mind towards atheism. He does not say they certainly will. He is not undervaluing them, provided they are conducted in a proper spirit; he says, that if there is danger at all, it is in over little—a most different view that from that generally taken of it. Who was he speaking of? He was speaking of those who were endeavouring to extend the limits of human knowledge, and who, absorbed in their studies, shut themselves up entirely in them, satisfied that there are no causes but second causes—with them, that is an evil likely enough to happen; then he says it may happen, and we know that it has occasionally happened; but is this to be used as an argument against those who so far from wishing to remain in second causes, are desirous of pushing on as far as they can go, and being led from nature up to nature's God! Now what is the temper of mind of those intelligent classes of this day, who are all anxious to know something more than perhaps they yet do of natural philosophy, or of the philosophy that endeavours to discover the laws of matter? I say they are modest, humble, and unpretending; they are anxious and willing to honour those illustrious sons of science, who have not stopped at second causes, but who have proclaimed to all the ends of the earth, and ever believed in, one presiding Cause of

intelligence and wisdom. They begin with believing that, and in a christian country where infidelity is certainly greatly at discount, they, by all their habits of mind and lip, so far from being in danger of stopping at second causes, have begun by believing in that first cause, and are in no danger in such pursuits of being led away or inclined towards atheism. Is that the case, or is it not? How is it with the great men of science, of whom there are some now existing on this island as great as ever existed, with the exception, perhaps, of Newton—are they disposed to infidelity or atheism? No, they are not. They are looked up to as authorities by others; and it would be something shocking if the others should dare to advance their knowledge against theirs, or dare to fly in the face of heaven, or those who may be said to be the ministers of heaven here below, who look for knowledge in the flowers of the earth or in the stars of heaven. I think, then, I have disposed of that objection as effectually as the other—by showing that it has no application to the subject; and could Lord Bacon himself, who had so absolutely changed the aspect of the whole world, have foreseen the time when intelligence would have so widely advanced as at present, he would have rejoiced in such a prospect, and instead of bringing from his own writings a sentence which bore not on the subject at all, he would have rejoiced to think that the time was coming when that knowledge he spoke of should be a storehouse for the creator, and for the relief of the state of man—his own words. Incline man to atheism! Now, surely men may have a knowledge of, and be most deeply impressed in their hearts and imagination and reason by the result of science, though they are unable, and never have endeavoured, to grapple with its most difficult processes. Can none but a scientific astronomer be sensible in his soul of that which astronomy reveals? Milton, in one of the few passages of his 'Paradise Lost,' which it is difficult altogether to sympathise with, makes the angel, in answer to a question by Adam as to the celestial world, say,

Ask no farther; it imports not
Whether the heaven or earth do move.'

And then he turns his attention to moral duties. Now, the truth is, Milton

did not know what to say upon that occasion; he did not know what to put into the lips of the angel, because his knowledge of the system of the universe was most confused and imperfect. But it imports to know whether the earth or heaven moves; since the Almighty determined that one or the other should, it imports that we his creatures should know which. Let us suppose, merely, that we know that the earth has days, nights, and seasons, and, so far, we read the works of God by knowing that truth. But we know that the earth does move—that the ball on which we stand and move is whirled along with a rapidity so great, that were an object with equal rapidity to pass before our eyes, we should not see it, and yet that motion is to us stationary, and that we are all safe. If we could feel that which we do not feel, we should be affrighted, and know not whether we were not hurrying away to perdition. But during the influence of this law, what do we do? We enjoy peace, sleep, repose; we can gaze on the faces of our sleeping children; we can inhale the still, calm air; while the globe on which we stand is whirling away with such amazing velocity.

EXECUTION IN SPAIN.

STRANGE to say, although human life is but cheaply valued in Spain nothing is more rare than to see it forfeited for the commission of crimes. As regards the infliction of punishment for offences of an atrocious kind the law there is as severe as it is in our own country, and, like it, demands blood for blood. There is, however a manifest dislike to carrying its last sentence into effect; and any plea or subterfuge is accepted by the ministers of justice in order to cover this aversion, which without exception, they share with the nation at large. Whence this state of feeling arises it is difficult to say; but it is certainly a most striking anomaly in the national character, that the same people which hesitates not to butcher its prisoners in cold blood, will shrink from enforcing the deliberate award of justice when it demands the life of a murderer. I had occasion to make these remarks on witnessing the execution of a criminal by the '*garrote vil*,' a mode of inflicting death practised, I believe, nowhere but

in Spain. The sufferer was stained with the blood of two victims—namely, his wife and her aunt, both of whom his *navaja* had deprived of life. It appeared that on account of his profligacy his wife had forsaken him, and taken refuge under the roof of her aunt, where she was afforded shelter for some time. At length the ruffian indicated a desire for her return which was met with a refusal; and on proceeding to the house where she resided, an altercation on the subject ensued between the parties, the result of which was his drawing his knife upon the defenceless pair, and wounding them so desperately as to cause their death in a few days. Being speedily apprehended, his trial commenced at the instance of the husband of the aunt; and it is worthy of remark as illustrative of the tardy pace of justice in this land, that 18 months elapsed between the commission of this murderous act and its expiation on the scaffold. According to the procedure in criminal cases, his trial commenced in the court of '*primera instancia*' of San Lucar la Mayor, within whose jurisdiction the outrage was perpetrated; and after the usual delay, was terminated by his condemnation to ten years imprisonment. From this sentence the husband of the murdered woman appealed to a higher court, which reversed the decision of the inferior one, and imposed the penalty of death by the *garrote vil*. Another appeal was however permitted by law for the accused, and he availed himself of it; but in the end the last sentence was confirmed, and as a preliminary to his execution he was placed '*en capilla*'. This ceremony is emphatically the preparation for death; the criminal is now bid to resign every hope in this world, and to think only of eternity. For this purpose two days are allowed him, during which time, a priest is in attendance day and night, whose office is to prepare the guilty wretch for his approaching doom, and to administer such consolation as the Roman Catholic creed provides for these occasions. On the morning of the third day the *capilla* terminates, and he is led forth to execution.

This closing scene of a criminal's career is now transferred to a spot which was formerly dedicated to very different purposes; and nothing more strikingly marks an altered state of feeling in

Catholic Spain, than the indifference with which the transmutation is regarded. Without the ancient wall of the city, and not far from the bridge across the Guadalquivir, stands a huge pile of building which was once a convent of Agustinos descalzos, and was commonly known by the title of the Convento del Populo. It received this name from the circumstance of a notable miracle having occurred in the neighbourhood; and as the performer in the wondrous spectacle was too holy an object to be sheltered in a private dwelling, it was forthwith committed to the custody of the Agustinos, in order to be publicly displayed for the benefit of the faithful. It happened that, during a great inundation in the year 1626, the waters of the river entered the vestibule of a house not far distant from the convent, and rose up to a picture of Nuestra Senora del Populo, which was suspended there. Still continuing to rise the tide detached it from the wall; and, as the story goes, for three days afterwards it was seen floating upright on the surface of the river, while the lamp that was usually kept burning before it, still followed in faithful attendance without sinking or being extinguished. The holy fathers lost no time in claiming this wonderful picture, whose virtues could not fail to sanctify the roof under which it rested; and it was accordingly placed in their convent, which, from this event, began to be known as that of the Populo. The time, however, arrived when monachism was suppressed in Spain; and the convent being at the same time confiscated, was applied by the government to the uses of the state, and converted into a prison for every class of delinquents. Among the other alterations consequent upon this change, there was constructed at the back, which faces the Plaza de Toros, the place of execution for criminals. This consisted of a platform raised to a level with the top of the lofty wall surrounding the convent, and so placed as to overlook a space of ground calculated to contain a large assemblage of spectators. A short time before the fatal hour sounded I was on this spot, which I expected to see filled with a dense crowd. In this, however, I was mistaken. So far from witnessing the multitude which a similar spectacle would draw in England, I beheld only a gathering neither numerous nor re-

spectable; such as it was, it was wholly composed of the lowest class of the populace. The greater part of them were formed into groups, which spread over the area without preventing a passage from one side to the other—a liberty which the water-vendors were not slow to turn to advantage, as was evident from the drawing cries that rose from every quarter. As yet the platform, round which ran a slight iron railing, was without an occupant; so that there was displayed in full view the apparatus of death rising in grim state from the centre. It was as simple and as devoid of repulsive features as such an instrument could be, yet the headsmen's axe was uncertain and lingering compared with its fatal embrace. The machine was an arm-chair, solidly constructed of dark wood; to the back was attached a substantial post, about four feet high. Just about the place where the neck of the sitter would reach, something like an iron chain could be observed. This is the immediate instrument of death; for the chain being put round the neck of the criminal, is tightened by means of an iron bar in the hands of the executioner, who uses it in the same manner that the waggoner secures his bales, by twisting with a wooden staff the cords that bind them. A turn or two of the bar suffices to produce suffocation, and that with less amount of pain to the condemned wretch—or, at all events, with fewer tokens of suffering—than probably any other method of extinguishing life adopted by the penal code of civilized nations. Shortly after the clock of the cathedral had sounded the appointed hour a few soldiers appeared upon the platform and took up their stations at the back of it; then came some officials, clothed in black, among whom the executioner and his attendant were distinguished by the professional way in which they inspected the apparatus I have described; and, finally, after a slight delay, the criminal himself came into view.

Neither groans nor execrations greeted his appearance, and the deepest silence prevailed while he moved to the chair, though with a feeble step. As soon as he had placed himself in it, the executioners advanced to perform the first part of their office, which consists in binding the legs and arms of the criminal to the corresponding parts of

the chair. This was the work of a few moments, during which I had opportunity to note the remarkable garment in which he was arrayed. It was a robe that enveloped him from the neck to the feet, so that, with the exception of the head, his person was wholly concealed; and its singularity arose from the strangeness of the colours, which were white and yellow, the latter being apparently daubed over the other in great splashes. It is difficult to give an idea of the extraordinary spectacle presented by the wretched man as he sat encased in this gaudy and fantastic death gear, which seemed to mock the pale visage that surmounted it. Such, however, has been the usage in Spain for ages; and the murderer and the heretic have marched in this attire, the one to the scaffold and the other to the stake, bearing the ignominy of which its colours and devices are supposed to be emblematic. The last strap being firmly braced, the executioners retired, and gave place to a priest, who formed one of the surrounding group; he now came forward to receive the last confession of the criminal, and administer to him the consolations of his faith. For this purpose he bent his ear down to the mouth of the other, and raising the skirt of his black robe, drew it over his own head as well as that of the speaker, in order that no part of their conference might reach the bystanders near him. This, however, was perhaps a needless precaution, for as soon as he proceeded to his duty the others on the stage retired to its furthest limits, and left him alone with the confessing sinner. When his task was done, and he had withdrawn to the back of the platform, the executioner once more stepped forward, and grasped the fatal bar, while an assistant placed himself at his right hand. The criminal then began to recite the Apostles' Creed, every word of which, as his voice was clear and firm, was distinctly audible, even at the distance where I stood. When he had pronounced the words, 'Y en su unico hijo Jesu Christo,' the bar revolved with the quickness of thought, the assistant cast at the same instant a black cloth over his face, and his lips were sealed for ever. At the same time the exclamation, 'Ave Maria purissima!' burst with a shout from the spectators, some of whom continued to repeat it for a few

moments, as if it could still reach his ears. He was, however, beyond the influence of mortal sounds, as death appeared to be nearly instantaneous: a convulsive quivering of the limbs for a second or two was all that indicated the struggle of existence parting with its earthly frame; and when it was over, and the cloth had been removed from

his countenance, his features exhibited no traces of pain or suffering, but were as composed and placid as those of a sleeper. The crowd did not linger long upon the place after this last act of the ceremony was performed, and before half an hour elapsed it was deserted by all but the few stragglers it usually displayed.—*Murray's Andalusia.*

FAMILY CIRCLE.

LETTERS OF ILLUSTRIOUS PERSONS TO THE COUNTESS OF HUNTINGDON.

Two letters from her Grace of Marlborough to Lady Huntingdon, written about this time, refer principally to the preaching of the great Methodist leaders, whom her Ladyship had invited the Duchess to hear:—

'My dear Lady Huntingdon is always so very good to me, and I really do feel so very sensibly all your kindness and attention, that I must accept your very obliging invitation to accompany you to hear Mr. Whitefield, though I am still suffering from the effects of a severe cold.

Your concern for my improvement in religious knowledge is very obliging, and I do hope that I shall be the better for all your excellent advice.

God knows we all need mending, and none more than myself. I have lived to see great changes in the world—have acted a conspicuous part myself—and now hope, in my old days, to obtain mercy from God, as I never expect any at the hands of my fellow-creatures.

The Duchess of Ancaster, Lady Townshend, and Lady Cobham were exceedingly pleased with many observations in Mr. Whitefield's sermon at St. Sepulchre's church, which has made me lament ever since that I did not hear it, as it might have been the means of doing me some good—for good, alas! I DO WANT: but where among the corrupt sons and daughters of Adam am I to find it? Your Ladyship must direct me. You are all goodness and kindness, and I often wish I had a portion of it. Women of wit, beauty, and quality, cannot bear too many humiliating truths—they shock our pride. But

we must die—we must converse with earth and worms.

Pray do me the favour to present my humble service to your excellent spouse. A more amiable man I do not know than Lord Huntingdon.

And believe me, my dear madam, your most faithful and most humble servant,
S. MARLBOROUGH.

'Your letter, my dear madam, was very acceptable. Many thanks to Lady Fanny for her good wishes. Any communications from her and my dear good Lady Huntingdon, are always welcome, and always, in every particular, to my satisfaction.

I have no comfort in my own family, therefore must look for that pleasure and gratification which others can impart. I hope you will shortly come and see me, and give me more of your company than I have had latterly. In truth, I always feel more happy and more contented after an hour's conversation with you, than I do after a whole week's round of amusement. When alone, my reflections and recollections almost kill me, and I am forced to fly to the society of those I detest and abhor.

Now there is Lady Frances Saunderson's great route to-morrow night—all the world will be there, and I must go. I do hate that woman as much as I do a physician; but I must go, if for no other purpose than to mortify and spite her. This is very wicked, I know, but I confess all my little peccadillos to you, for I know your goodness will lead you to be mild and forgiving, and perhaps my wicked heart may gain some good from you in the end.

Make my kindest respects to Lord Huntingdon. Lady Fanny has my best wishes for the success of her attack on

that crooked, perverse, little wretch at Twickenham. Assure yourself, my dear good madam, that I am your most faithful and most obliged humble servant,

S. MARLBOROUGH.'

This very conspicuous, very assailable, and very irritable woman, so celebrated for quarrelling with all the rest of human kind, always took in good part whatever Lady Huntingdon said or wrote, and never appears to have been affronted or offended by the home-truths which she must have heard from her.

The Duchess of Buckingham, a woman perfectly mad with pride, was distantly connected with Lady Huntingdon's family. Her first husband, the Earl of Anglesea, from whom she was separated by the unanimous consent of the king and parliament, was cousin-german to Charles Annesly, Esq., (Captain of the Battle-Axe Guard, who married Lady Levinge)—the grandfather of Lady Huntingdon. A few years after this, she was married to John Sheffield, Duke of Buckingham, died at her house in St. James's Park, (now Buckingham palace,) March 13th, 1742, and was publicly interred about a month after at Westminster Abbey.

During the early days of Methodism, her Grace occasionally attended the preaching of Mr. Whitefield and the Wesleys, but she was decidedly opposed to the doctrines which they promulgated.

In a short epistle to Lady Huntingdon she says:—

'I thank your Ladyship for the information concerning the Methodist preachers; their doctrines are most repulsive, and strongly tinged with impertinence and disrespect towards their superiors, in perpetually endeavouring to level all ranks, and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your Ladyship should relish any sentiments so much at variance with high rank and good breeding.

Your Ladyship does me infinite honour by your obliging inquiries after my health.

I shall be most happy to accept your kind offer of accompanying me to hear your favourite preacher, and shall wait

your arrival. The duchess of Queensbury insists on my patronizing her on this occasion; consequently, she will be an addition to our party. I have the honour to be, my dear Lady Huntingdon, your Ladyship's most faithful and obliged,

C. BUCKINGHAM.'

During her last illness, Lady Huntingdon made some efforts to see her, but from a short note which remains, written by one of her maids of honour, there is reason to believe the attempt was vain:—

'The Duchess of Buckingham presents her compliments to the Countess of Huntingdon—is extremely obliged by her kind offer and attentions, but regrets exceedingly her entire inability to undergo the fatigue of conversation.

March 2nd, 1742.'

Lady Hinchinbroke, the granddaughter of the duke of Montagu, and nearly allied to those ladies of epistolary genius, Lady Mary Wortley, and Mrs. Montagu, was early left a widow, and was afterwards married to the second son of the renowned Sir Edward Seymour, Bart., and brother to the eighth duke of Somerset. Her Ladyship had many domestic afflictions, which she bore with patient resignation to the will of heaven. Her mind was deeply imbued with a sense of religion, under the powerful ministry of these great Methodist leaders, and there is abundant reason to believe that she was truly converted to God. Her early acquaintance with Lady Huntingdon was of essential service in directing her attention to the great and important concerns of eternity; and in one of her letters to the Countess, we find her thus expressing herself:—

'My dear Madam,—I am extremely sensible of the honour your Ladyship has done me, by the book which you sent, from which I expect to derive much gratification and instruction. I am deeply indebted to your kindness, and the anxiety you have manifested at all times for my spiritual improvement. Indeed, I stand in need of all your sympathy and all your unwearied exertions, for I feel myself utterly helpless, miserable, and guilty in the sight of heaven; and were it not for the ray of hope which I have in the atoning sacrifice of Christ, would be driven to despair and ruin.

I shall have much pleasure in waiting on your Ladyship to-morrow. Have you heard where Mr. Whitefield and Mr. Wesley are to preach this week? With kindest regards to Lord Huntingdon, I remain, my dear madam, your faithful friend and most humble servant,
E. HINCHINBROKE.'

LETTERS FROM WHITEFIELD TO THE COUNTESS OF HUNTINGDON.

At what exact period Lady Huntingdon first became acquainted with Mr. Whitefield, cannot now be ascertained with any degree of accuracy. But it must have been previous to his voyage to America in 1744. Her Ladyship had heard him preach several times in London, Bristol, and other places; and was personally acquainted with him at a very early period.

In one of his letters from Boston, in the beginning of the year 1745, he speaks of her Ladyship's kindness to him, and his joy at hearing that she continued steadfast and immoveable in her profession of the faith once delivered to the saints.

From Bethesda, in December, 1746, when writing to Howel Harris, he says:—

'Blessed be God for the good effected by your ministry at the Tabernacle, of which I have been informed by letters from Herbert Jenkins and Thomas Adams. The good Countess had been there frequently, and was much pleased, I am told. She shines brighter and brighter every day, and will yet, I trust, be spared for a nursing mother to our Israel. This revives me, after the miserable divisions that have taken place amongst my English friends. I trust the storm is now blown over, and that the little flock will enjoy a calm. Her Ladyship's example and conduct in this trying affair will be productive of much good. My poor prayers will be daily offered up to the God of all grace to keep her steadfast in the faith, and make her a burning and shining light in our British Israel.'

And again in June 1747, when writing from New York, he begs to 'return his most dutiful respects to good Lady Huntingdon, the Marquis of Lothian, &c.'

After four years' absence he returns to England, and in one of his earliest
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letters, after landing at Deal, he says:—

'Words cannot express how joyful my friends were to see me once more in the land of the living; for I find the newspapers had buried me ever since April last. But it seems I am not to die, but live: O that it may be to declare the works of the Lord!'

Howel Harris was at this time in London, having come thither with the Countess, whom he accompanied from Wales. Her Ladyship having now drank in the same spirit with Mr. Whitefield, requested Mr. Harris to bring him to her house at Chelsea, as soon as he came on shore. He went, accompanied by Mr. Harris, and having preached twice, her Ladyship wrote to him, that several of the nobility desired to hear him. This was on the 20th of August, and the next day Mr. Whitefield sent the following letter to the Countess:—

'Honoured Madam,—I received your Ladyship's letter last night, and write this to inform you that I am quite willing to comply with your invitation. As I am to preach, God willing, at St. Bartholomew's on Wednesday evening, I will wait upon you the next morning, and spend the whole day at Chelsea. Blessed be God that the rich and great begin to have hearing ears. I think it is a good sign that our Lord intends to give to some, at least, an obedient heart. Surely your Ladyship and Madam Edwin are only the first fruits! May you increase and multiply! I believe you will. How wonderfully does our Redeemer deal with souls. If they will hear the gospel only under a ceiled roof, ministers shall be sent to them there. If only in a church or field, they shall have it there.

A word in the lesson, when I was last at your Ladyship's, struck me,—'Paul preached privately to those who were of reputation.' This must be the way, I presume, of dealing with the nobility who yet know not the Lord. O that I may be enabled, when called to preach to any of them, so to preach as to win their souls to the blessed Jesus! I know you will pray that it may be so. As for my poor prayers, such as they are, your Ladyship hath them every day. That the blessed Jesus may make you happily instrumental in bringing many of the noble and mighty to the saving

knowledge of his Eternal Self, and water your own soul every moment, is the continual request of, honoured madam, your Ladyship's most obliged, obedient, humble servant, G. WHITEFIELD.'

As might have been expected, the spirit-stirring eloquence of Mr. Whitefield fixed the attention of the Countess, and she resolved to appoint him her chaplain.

Her Ladyship's letter, with the offer of a scarf, and her patronage and protection, is thus acknowledged by Mr. Whitefield, on the eve of his departure from London.

'London, Sep. 1, 1748.

Honoured Madam,—Although it is time for me to be setting out, yet I dare not leave town without dropping a few lines, to acknowledge the many favours I have received from your Ladyship, especially the honour you have done me in making me one of your chaplains. A sense of it humbles me, and makes me to pray more intensely for more grace to walk more worthy of that God who has called me to his kingdom and glory. As your Ladyship hath been pleased to confer on me the honour before mentioned, I shall think it my duty to send you weekly accounts of what the Lord is pleased to do for and by me. Glory be to his great name, the prospect is promising.

My Lord Bath received me yesterday morning very cordially, and would give me five guineas for the orphans, though I refused taking anything for the books. I send your Ladyship a little box of my sermons, and the last account of God's dealings with me, and of the money expended for the orphan house, with my oath before the magistrates of Savannah. I hope God intends to honour your Ladyship in making you instrumental in doing good to the nobility. His providence, his peculiar providence, hath placed you at Chelsea. I am persuaded you will not quit that part till he that hath placed you there plainly gives you a dismissal. I dare add no more, but my hearty prayers for the temporal and eternal welfare of your Ladyship, and your whole household; and I subscribe myself, honoured madam, your Ladyship's most obliged, humble servant.
G. WHITEFIELD.'

Mr. Whitefield's connexion with Lady Huntingdon, as her chaplain, and his

having preached to large numbers of the nobility at her house, now became generally spoken of in all circles, so that his popularity was considerably increased thereby.

Lady Townsend was attacked with severe illness, and her life was considered in danger; Lady Huntingdon, who was frequent in her attendance, informed Mr. Whitefield of her state; and as she professed to be under serious impressions at times, he wisely considered that a letter at such a moment might be attended with lasting benefit:—

London, Nov. 19th, 1748.

Honoured Madam,—When I was lately in Scotland, Colonel Gumley wrote me word, that your Ladyship was pleased to desire my poor prayers. Before his writing, they had been put up to the throne of grace in behalf of your Ladyship very frequently, and I would then have written to you, had I not feared it would have been making too free. Yesterday, good Lady Huntingdon informed me that your Ladyship was ill; had I judged it proper, I would have waited upon you this morning, but I was cautious of intruding. However, the regard I bear to your Ladyship constrains me to inform you, that my heart's desire and prayer to God is, that this sickness may not be unto death, but to his glory, and the present and eternal good of your better part—your precious and immortal soul. This, no doubt, is the end of afflictions. God's name and nature is love; he cannot, therefore, chastise us for any other purpose, than that we may be made partakers of his holiness. Every cross and disappointment, every degree of pain, brings this important call with it, 'My son, my daughter, give me thy heart.' O, that your Ladyship's soul may echo back, 'My heart, Lord Jesus, will I give!' O that from a feeling, spiritual, abiding sense of the vanity and emptiness of all created good, you may, in a holy resentment, cry out,—

'Be gone, vain world, my heart resign,
For I must be no longer thine;
A nobler, a diviner guest,
Now claims possession of my breast!'

Then, and not till then, your Ladyship's mind will be at unity with itself; then, and not till then, will your Ladyship, upon truly rational principles, with

cheerfulness wait for the approach of death, and the coming of the Lord from heaven. It is faith in Jesus—a true and living faith in the Son of God, that can alone bring present, real peace, and lay a solid foundation for future and eternal comfort. I cannot wish your Ladyship anything greater, anything more noble, than a large share of this precious faith; and a large, yea, very large share in the glorious Redeemer, ready to give to all that sincerely ask for and seek after it. He waits to be gracious. He giveth liberally. He upbraideth not. When like Noah's dove we have been wandering about in a fruitless search after happiness, and have found no rest for the soles of our feet, he is ready to reach out his merciful hand, and to receive us into his ark. His hand, honoured Madam, is he reaching out to you. May you be constrained to give your heart entirely to him, and thereby enter into that rest which remains for the happy, though despised, people of God. But whither am I going? I forget that your Ladyship is indisposed, and I almost a stranger to you. I will only make this apology, 'the love of Jesus constrains me.' Hoping, therefore, your Ladyship will excuse the freedom I have here taken, I beg leave to subscribe myself, honoured madam, your Ladyship's most obliged, humble servant,

G. WHITEFIELD.

FILIAL PIETY IN A POOR YOUNG NEEDLEWOMAN.

Her own Story.

THE prices have fell considerably more than one-half within this last year and a half. I had all those better prices that I have mentioned eighteen months ago. I can't say what is the cause, I believe it is owing to one hand having no work and going to underbid another. I myself know that one hand offered to work at a less price than I was getting, and that was the cause of my being reduced, 9d first, and then 6d more per dozen in one article that I make. I took my work in on the Saturday, and my employer offered me 1s 3d for what he had before been paying me 2s a dozen.

I told him I could not do the work at that price—I really could not live by it, when a person in the shop told the master she would take work at that price. Since, they have reduced the same article to 9d a dozen; and this has all been done within a month. One of the causes of the cheap price is, the master puts a bill in his window to say that he wants hands, whether he does or no. This I believe is done, not because extra hands is wanted, but that the master may see how many people are out of work, and how cheap he can get his work done. Those that will do it the cheapest and the best he employs, and those that won't, they may starve—or something worse. In the warehouses I work for, there are about fifty hands, mostly young girls. There are some married women; but I believe thirty get money by other means. I know by their dresses that they do not get the gowns they appear in out of stock-work. I think it's about the same in every other house. I have a father and a mother dependent on my labour. I am nineteen years old on the 28th of February next. My mother occasionally helps me; but she is upwards of fifty, and cannot see at night, nor to work at black things. She broke a blood vessel nearly seven years ago, and is not able to go out to a hard day's work. My father had an accident thirteen weeks ago next Friday. He was thrown out of a cart and broke his ribs, and pressed his chest-bone in. His chest is now bandaged up (showed it). He was a carter at a builder's before; but since his accident his master tells him he is unfit for the work, and he is now wholly dependent upon me for support, and I struggle hard to keep him and mother from the workhouse. I was up for three weeks. I never took my clothes off nor went to bed for the whole of that time, so that I might support him and pay the doctor's bill. *The only sleep I had during the whole of that time was with my head on the table. I was at work night and day; and now I find it very hard work to pay rent, support them, and keep myself respectable, without doing as the other girls do.* I've been obliged to part with almost all my clothes to keep them. The doctor

said he was to have port wine, and I used to give him two gills every day. If I had'nt got rid of my clothes, I could'nt have kept him alive. We have been obliged to pledge one of our beds for £1 as well. But I hope to be able to get on still.'—*Special Correspondent of Morning Chronicle.*

addicted to very strange, and, in the eyes of many of them, very questionable pursuits. Comparatively little time or care was bestowed upon his pulpit preparations. 'I have known him,' says Mr. Smith, "not to begin them till Sabbath morning."

BELIEVE AND LIVE.

FACTS AND ANECDOTES OF DR. CHALMERS.

DR. C. BEFORE HIS CONVERSION.

DR. HANNA, in his 'Life of Dr. Chalmers,' just published, thus candidly speaks of his revered relative, previous to his conversion:—"If he expended as much effort upon the religious improvement of his people as any minister within the bounds of his presbytery," if he could triumphantly challenge his brethren to prove that he had been "outstripped by any of his predecessors in the regularity of his ministerial attentions," the standards to which he thus appealed must have been miserably low. The sick and dying among his parishioners had not indeed been neglected during those earlier years. Kindly inquiries were made, tender sympathy was shown, and needful aid was tendered; but no solicitude was manifested as to their religious condition, no references occurred in visiting them to their state and prospects for eternity, and it was only when specially requested to do so that he engaged in prayer. Two or three weeks were annually devoted to a visitation of his parish, so rapidly conducted that he scarcely did more than hurriedly enter many a dwelling to summon its inmates to a short address, given in some neighbouring apartment, and confined generally to one or other of the more ordinary moralities of domestic life. With the general body of his parishioners he had little intercourse. They might meet him occasionally on the road, and receive the kindest notice, but the smile of friendly recognition broke over a countenance of dreamy abstraction; and when the quickly-made but cordial salutation was over and he was gone, his wondering parishioners would gaze after him as upon a man wholly

Dr. CHALMERS, writing to his brother in 1820, says:—"I remember that somewhere about the year 1811, I had "Wilberforce's View" put into my hands, and, as I got on in reading it, felt myself on the eve of a great revolution in all my opinions about christianity. I am now most thoroughly of opinion, and it is an opinion founded on experience, that on the system of, Do this and live, no peace, and even no true and worthy obedience, can ever be attained. It is, Believe in the Lord Jesus Christ, and thou shalt be saved. When this belief enters the heart, joy and confidence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can a soul arrive at true and permanent rest in the pursuit of this object. The righteousness which, by faith, we put on, secures our acceptance with God, and secures our interest in his promises, and gives us a part in those sanctifying influences by which we are enabled to do with aid from on high what we never can do without it. We look to God in a new light,—we see him as a reconciled Father; that love to him which terror scares away re-enters the heart, and, with a new principle and a new power, we become new creatures in Jesus Christ our Lord.' Five years after, referring to this period, he says:—"I well remember I then saw in an altogether new light, and could feel a power, and a preciousness in passages which I formerly read with heedlessness and even with disgust." At the beginning of 1811, he seems to have attained to something like settled peace, as is evinced by the following:—"January 7th.—A review of this day sends home to my convictions the futility of resting a man's hope of salvation upon mere obedience; that there is no confidence but in Christ; that the best security, in fact, for the

performance of our duties is that faith which worketh by love, and which, under the blessing of God, will carry us to a height of moral excellence that a mere principle of duty, checked and disappointed as it must often be in its efforts after an attainable perfection, could never have reached.'

DR. CHALMERS AS A FAMILY TUTOR.

WE can hardly conceive of a more uncongenial employment than this for such an impetuous mind as that of Chalmers, and it was rendered doubly disagreeable through the behaviour of the family in which he taught. He was called on to endure all the misery too often, alas, associated with such situations. But his was not the spirit which would quietly brook the scorn which patient merit is often called on to take of the unworthy. Among other insults, he was frequently ordered out of the room, when company came to the family—a circumstance

for which he took a singular method of devising a remedy. Whenever he knew that there was to be a supper from which he would be excluded, he ordered one in a neighbouring inn, to which he invited one or more of his own friends. To make his purpose all the more manifest, he waited till the servant entered with his solitary repast, when he ordered it away, saying, 'I sup elsewhere to-night.' Such curiously-timed tutorship suppers were not very likely to be relished by Mr. —, who charged him with unseemly and unseasonable pride. 'Sir,' said he, 'the very servants are complaining of your haughtiness. You have far too much pride.' 'There are two kinds of pride, sir,' was the reply. 'There is that pride which lords it over inferiors; and there is that pride which rejoices in repressing the insolence of superiors. The first I have none of—the second I glory in.'—*Life of Dr. Chalmers.*

SOMETHING FOR OUR YOUNG PEOPLE.

THE POOR BOY.

I KNOW I am poor; but I am not ragged, and I will try to be honest. I can go to Sunday school, and there I can get many a tract and pretty book, and my teacher says, if I get the knowledge of Christ, I shall be richer than many a man who owns a million of pounds. Yes, I am poor! But not poor enough to steal, or to beg, or to lie. And I am not near poor enough to sell on Sundays, or to go to grog shops.

What if I am poor? My teacher says the blessed Saviour was poor. He says the Apostles were poor. And he says God loves the poor.

I will sing a little before I work:

'He that is down need fear no fall,
He that is poor no pride;
He that is humble ever shall
Have God to be his guide.'

Thank ye for that, good John Bunyan! They say you were a poor boy yourself once; no better than a tinker.

Very well, you are rich enough now, I dare say.

I don't see after all, but that I can sing as gaily as if I had a thousand pounds. Money does not lighten people's hearts. There is squire Jones; he is rich; but I never heard him sing a hymn in my life. His cheek is paler than mine, and his arm is thinner; and I am sure he can't sleep sounder than I do.

No, I am not so poor either. This fine spring morning, I feel quite rich. The fields and flowers are mine. The red clouds yonder, where the sun is going to rise, are mine. All these robins, and thrushes, and larks are mine. I never was sick in my life. I have bread and water. What could money buy for me more than this?

I thought I was poor; but I am rich.

The birds have no purse or pocket book; neither have I. They have no pains or aches; neither have I. They have food and drink; so have I. They are cheerful; so am I. They are taken care of by their Creator; so am I.

THE GOOD BOY AND WICKED FATHER.

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 very well, which greatly 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 to 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 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.—*Facts for Boys.*

THE DYING GIRL AND THE TRACT.

A WOMAN to whom I gave the tract 'Tis all for the best,' after looking at the title, asked me if it was for the best that her child had died. I endeavoured to present the truth to her and to comfort her, as two more of her children were seriously sick. As I left I gave her a few children's tracts. A week after as I was passing I heard some one calling me. I went to the house, and the woman met me in tears, telling me that another child had died. During her sickness she often spoke of me, and would not suffer the tracts to be taken from her bed. A short time before she died her countenance lighted up with joy. She took the tract 'Life and Death of John Hands,' (German,) and turned over the leaves until she came to the picture in connection with the passage, 'Suffer little children to come unto me,' when she pressed it to her bosom, and requested her mother to read the passage. After she had read it, the child said, 'The dear Saviour also calls me, and I shall soon be with my little brother. Oh, mother! pray, pray!' She then stretched out her little arms towards the tract, kissed it, and exclaimed, 'Oh, dear Saviour! come, come and take me to thyself!' and so expired. A powerful impression was made on the mother's mind. I gave her Baxter's 'Saint's Rest' to instruct and comfort her.—*L. Eulner, German Colporteur.*

DID HE DIE FOR ME?

A LITTLE child sat quietly upon its mother's lap. Its soft, blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled

sadness and joy. Sometimes they scarcely rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek, as the story went on increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

‘Did He die for *me*, mamma?’

‘Yes, my child, for you—for all.’

‘May I love Him always, mamma, and dearly too?’

‘Yes, my darling, it was to win your love that He left his bright and beautiful home.’

‘And He will love me, mamma, I know He will. He died for me. When may I see him in his other beautiful home?’

‘When your spirit leaves this world, my darling.’

‘My spirit,’ murmured the child.

‘Yes, your spirit; that part of you which thinks, and knows, and loves. If you love Him here, you will go to live with Him in heaven.’

‘And I *may* love Him here. How glad you have made me, dear mamma.’

And the mother bowed her head and prayed silently and earnestly that her babe might love the Saviour.—*Reaper.*

THE SUNDAY SCHOOL.

A WORD TO SUNDAY SCHOOL TEACHERS.

THE office of the Sunday school teacher is a peculiar one. It is peculiar in its nature and design; and noble in its character.

The duty of the Sunday school teacher being to instruct the children committed to his charge in those things which alone can insure their happiness in time and in eternity, he should ever keep in view this glorious object. He should teach not merely with a view to enlighten the understanding, but with the hope of affecting the heart. Children have different dispositions, and some are not so easily affected by the language of kindness and gentleness as others; but there are none that may not be benefited by the patient instructions of a faithful teacher.

‘A city that is set on a hill cannot be hid;’ neither can the conduct of a Sunday school teacher be screened from observation. The members of his church, the parents of his scholars, his fellow teachers, and his youthful charge, are all interested in observing it. The superintendent of his school is interested in noticing his manner and method of teaching, and in noting the punctuality of his attendance. His pastor looks upon him as upon one labouring in the same field with himself, and is encouraged when he finds him at his post,

discharging his duties with all the energy and faithfulness of which he is capable, at the same time relying with humble confidence upon God for wisdom and direction: while, on the other hand, if he should discover anything approaching to apathy or indifference in his conduct towards the children committed to his charge, it must be truly painful.

Endeavour to preserve order; gain the confidence of your scholars; convince them that you seek their welfare; become acquainted with their dispositions; visit them whenever they absent themselves from school; but, above all, pray for them.

Before closing, I would say, attend your teachers’ meetings regularly, not as uninterested listeners, but as persons deeply concerned. Do not be too bashful to speak when you have anything important to say. Give your whole heart to the work and you will realize the truth of that promise which declares, that they that water others shall be themselves watered. J. D. M.

THE SABBATH SCHOOL VISITED.

I WISH members of christian churches visited the Sabbath school more frequently than they do. Children and teachers require more encouragement. The trials of teachers are great. Their discouragements are often oppressive;

and it is very painful to go on, from year to year, and not to have one visit from a member of the church with which the children are associated. Besides, children want some regard to be shown to them; and when they are kindly noticed, either by ministers or members, they never forget the attention manifested.—*J. Padwick.*

DISCIPLINE IN SUNDAY SCHOOLS

THE first duty of the superintendent is to secure perfect order. Not a book should be opened, nor a lesson recited without it. The first lesson is obedience. Let it be understood that nothing can or will be done unless there is order. If there is a day or place where children should be governed, it is the Sabbath, and in the Sabbath School. They should be trained to rise and sit, to

stand and sing, to enter and leave the house in order. This being understood, a gentle rap, or the sound of a bell is all that is necessary to maintain it. Teachers should observe this order. Inattention to any exercise defeats the very object which they are most anxious to secure. Children are influenced by example. They are interested in whatever their teachers feel, and manifest a deep interest. This may be thought rigid or child-like, because its importance is not understood, or its benefits have not been seen. The great lack of government and parental discipline, at the present day, seriously affect our schools. In some there is a state of misrule. All attempts to teach and enforce the laws of God in such schools are useless. This discipline itself soon becomes one of the strong attractions of the school. The children are pleased with it, and the teachers not less so.—*Rev. W. Howe.*

POETRY.

MILTON ON HIS LOSS OF SIGHT.

[The following very sublime and affecting production was but lately discovered among the remains of our great epic poet, and is published in the recent Oxford edition of 'Milton's Works,']

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to thee.

O merciful one! [near;
When men are farthest, then thou art most
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knee
I recognise thy purpose, clearly shown:
My vision thou hast dimm'd that I may see
Thyself—thyself alone.

I have nought to fear;
This darkness is the shadow of thy wing;
Beneath it I am almost sacred, here
Can come no evil thing.

Oh! I seem to stand [been,
Trembling, where foot of mortal ne'er hath
Wrapp'd in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go; [throng;
Shapes of resplendent beauty round me
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now, [eyes—
When heaven is opening on my sightless brow,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime [thought
My being fills with rapture—waves of
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire,
Lit by no skill of mine.

REVIEW.

THE PHILOSOPHY OF FOOD AND NUTRITION in *Plants and Animals*. By the REV. EDWIN SYDNEY, M. A., author of 'Electricity,' and 'Blights of Wheat and their remedies.' Tract Society. 12mo. pp. 102.

'The works of the Lord are great, sought out of all them that have pleasure therein,' is a sentiment deeply impressed on the mind by the perusal of the very interesting, learned, and useful work before us. We have read it with wonder and delight. The author tells us that his design in this treatise is to exhibit in popular language, the fact that 'all living things are dependant on matters without themselves, previously existing, for the maintenance and enlargement of their structures. Nothing new is created by any creature; it has only the power of altering the forms and properties of the elements already provided for, and adapted to its sustenance. The reproductive energy of nature never ceases; and the death of one organized being becomes the life of another.' In pursuance of this design, he directs attention to the 'elements,' or 'simple substances which by their combination and union form all the matter, dead and living, in the earth.' These are fifty-five in number, divisible into metallic and non-metallic, gaseous substances, metalloids, or salifying substances.' It would be impossible to give an analysis of this book without a very lengthened article. We earnestly recommend its perusal to all. It will enlarge the thoughts, and enlighten the mind of the general reader. It will give instruction to the farmer and the husbandman. It will afford useful suggestions to the healthy, and to the dispeptic, and lead all to admire the wisdom of him who made all things.

ENGLAND IN THE EIGHTEENTH CENTURY; or a *History of the reigns of the house of Hanover, from the accession of George I., to the peace of Amiens*. Tract Society. 18mo. pp. 438.

It is very desirable that every one should be acquainted with the history of his own land. The lengthened and partial histories of Hume and others, present an aspect too formidable for many readers whose time and money are not abundant. The abridgements of Goldsmith and the school histories, are too much tinctured with partizanship, or are too meagre to give anything like a correct impress of the times that are passed, to be suitable for general and instructive reading. The want which many have felt of a sober, condensed, and

christianly written history of this land, has been attempted to be supplied by the Tract Society. We have read their past volumes, on the Britons and Saxons, the Tudors, the Stuarts, with great pleasure, and general satisfaction. This volume, which comes to the beginning of the present century, is not inferior to its predecessors. It is written with great care and honesty. We hope for one more volume to complete the series. When completed, we should think it an exceedingly proper book for schools, and not unsuitable for the higher classes in a Sabbath school. The history of this country is replete with important instruction. It teaches the power of truth, the excellency of real religion, the care and fidelity of providence, and the value of true liberty. We know of no history that can be put into the hands of youth with more safety, nor be read by the devout christian with more satisfaction and profit.

SIXTEENTH ANNUAL REPORT of the *Free-Will Baptist Foreign Missionary Society*. Read and accepted at the *Annual Meeting at Great Falls, N. H., Oct. 19th, 1849*.

THE FREE-WILL BAPTIST REGISTER, for the Year of our Lord 1850; containing, besides the matter usually found in calendars, statistics of the *Free-will Baptist Denomination*. Dover: published at the *Free-will Baptist Printing Establishment, by Willaim Burr, Printer*.

We have just received from America these two publications of our brethren. From the former we learn that another missionary has been sent to Orissa, and that the funds are in a good state. According to the treasurer's report, during the year ending the 14th of last August, the sum of 2125,87 dollars was received into the treasury. This added to a balance of 1133,67 dollars, which was in the treasury the preceding year, amounts to 4125,87 dollars. Of this amount, the sum of 2704,46 dollars had been paid out, so that there was in the treasury the 14th of August, the sum of 1421,41 dollars, about 1400 of which will be remitted to the missionaries in a few days. The committee have voted to send out a female teacher, as soon as a suitable opportunity offers for her to go. The interests of the mission seem to require this, and it is hoped the friends of the cause will afford the means of furnishing her outfit and support; and also that they will continue their prayers and contributions for the success and support of those who are labouring for the salvation of the heathen.

CORRESPONDENCE.

THE ACADEMY.

Directions and appeal from the Treasurer.

To the Editor of the Repository.

DEAR SIR,—In a recent communication from a distant church, the friend who wrote complained that there was no official medium published in the Report, by which to transmit money for the Academy. Permit me then to announce in your next number, for the benefit of our churches generally, that they can inclose orders, made payable at the Derby post office, directed to me at my residence at Sawley, near Cavendish Bridge, Derbyshire.

And now that I have pen in hand, and paper on which to inscribe my thoughts, by your kind permission, I will make a few observations directly bearing on the welfare of our Academical institution. A few of our churches have carried out the plan suggested to them in the circulars issued last year, to whom I beg to tender my sincere thanks; and at the same time would urge others to do likewise, as it would materially lessen the difficulties associated with the treasurership. Invariably to be without funds, with which to defray the current expences as they become due, has an embarrassing effect on one's mind; besides which, it is a positive loss to the institution. In some places, I am fearfully apprehensive that there is a serious defect in the agency employed. Last year, in several instances, I received subscriptions from private members of different churches; and in one case, at least, it was stated that the subscriber had waited a considerable time, expecting to be called on for his money, but as no one came, he was under the necessity of forwarding it himself. There are other instances that have come under my notice, wherein money has been collected, and several months have elapsed before it has been sent to me. Now, as we are so much in advance with expences, this should be avoided as much as possible.

Allow me to suggest to the ministers and officers of all our churches, the propriety of appointing an intelligent, active, and zealous member in their different localities, whose business it shall be to exhibit the claims of the institution—to gather in, and if possible increase the number of subscriptions—to see that the annual collection is made in due season, and withal, to transmit with the least possible delay, the proceeds of his zealous efforts.

But there is another mournful fact which I think should not be overlooked. I find by examination, that last year there were about seventy-seven churches who did not in any way contribute; and amongst that number

there are many, which, I feel certain, are as able to contribute as the majority of those that do so. It would be easy to enumerate several, who are liberal in their support of the other institutions of the body, who have for a considerable number of years been enjoying the labours of ministers who have been educated at the academy, whilst from year to year they do not, that I am aware of, give one single iota towards its support. Now is this respectful? is it creditable? is it just? is it carrying out the golden rule, that enjoins upon us to do unto others as we should wish them to do to us? I trow not; and if they will take the matter into their serious consideration, and act according to the convictions which must follow, I feel assured that their names and contributions would appear in our next year's report. Supposing we strike off half the number of those churches which I have mentioned, that do not contribute, as unable to do so, there would then remain about thirty-eight; and suppose these were to subscribe £1 10s. each, (no very considerable sum,) it would increase our funds upwards of £50, which would enable us to go on with credit and comfort. By the remarks I have made, I hope you will not think that I am indulging in an invidious spirit; far be it from me to harbour any such feeling; my object is, purely to promote the welfare of the institution; and allow me, dear sir, in conclusion, with all christian affection, earnestly to appeal to all our churches in its behalf. Dear brethren, as you value religion—as you prize the distinctive views of our denomination, and desire its increased respectability and permanent prosperity, which it is vain to expect without a devoted and efficient ministry, I beseech you to be united, liberal, and zealous in supporting the school of the prophets.

Your's, in the bonds of the gospel,
Sawley, WILLIAM BENNETT,
Jan. 14, 1850. *Treasurer.*

[We trust that this very sensible and earnest appeal from the respected treasurer, will meet with the attention it demands from all our churches. We hope that our ministers themselves, and especially those who have enjoyed the benefit of our Academy and Educational Institutions will lay it to heart, and endeavour to secure a response to it. The prosperity of the Academy is vital to the integrity and prosperity of our connexion; and the chief earthly reward which those receive who are devoted to its interests, arises from the encouragement of the churches, and the success of those who are benefited by its privileges.—Ed.]

AUSTRALIA.

To the Editor of the General Baptist Repository.

Leicester, Dec. 28th, 1849.

DEAR SIR.—Having seen two letters just received from Mr. T. W. Deacon, who was formerly a student in Leicester College, but now a resident in Australia, I thought the following extracts from them might be interesting to many of your readers. If you deem them suitable for the pages of the Repository, their insertion will much oblige the writer's friends. Your's truly,

C. SPRINGTHORPE.

Speaking of Australia, brother Deacon says,—‘Do not suppose it surpasses England. It possesses its own peculiar advantages: but you cannot suppose a new country furnishes all those comforts and luxuries for which England is so pre-eminently distinguished. Where all the townships of Australia now exist, and especially in remote districts like this, only a few short years ago not a house was to be seen, and the only inhabitants were the wild aborigines. The township of Ipswich, in which I am now living, did not exist five years ago; but is now rapidly increasing, and will shortly become a very important place, as it stands at the head of the navigation.’

As to the climate our friend observes,—‘It is really splendid. If it were not quite so warm in the summer, I had almost said it would be perfect. A dull rainy day occurs so seldom that it is almost a treat to have one; whilst generally speaking we have a blue sky and an unclouded sun constantly over our heads.’

Referring to the mode of living the writer observes,—‘Our articles of diet are not very numerous. Meat, bread, and tea, are as plentiful as possible, and I suppose there are as many cattle boiled down within five miles of this place (Ipswich) as would supply the whole town of Leicester or Nottingham. Tens

of thousands of cattle and sheep are thus constantly destroyed, because there are no people to eat them. O that the thousands of half-starved people by whom you are surrounded were here; they might eat to satiety. This is emphatically a land of plenty, where the sun never rises on objects of poverty, unless it has been brought on by improvidence or resulted from affliction.’

Describing the inhabitants of the colony in general terms his language is,—‘they are without God in the world. Whether there was less fear of God in ancient Sodom than in Ipswich is to me a great question; for there is reason to believe that, before the arrival of emigrants per *Fortitude** there was not a godly person in the place; there was no house of prayer, and the gospel was but seldom preached. Happily this state of things no longer exists. The moral aspect of the place is improving.’

The persecuting spirit of the man of sin has already shown itself, as appears from the following statement:—‘The population are nearly half Catholics, and the priest is very bitter, and wishes his people to burn the tracts which are left at their houses.’ May the Lord open blind eyes, and unstop deaf ears.’

There is another interesting paragraph which, perhaps, should have been mentioned earlier, namely, that the ‘Australian shepherds are in a much better condition, temporarily speaking, than English labourers. Indeed they have plenty of money, and those who make good use of it might soon save a competency. Were I in England, I should try to persuade all young, poor people to come to this land; here there is enough and to spare, and will be when tens of thousands more are come.’ From the same letters I learn that the climate agrees with brother Deacon, that his health has improved, and that he has commenced business with pleasing prospects of success.

C. S.

* The ship in which Mr. D. sailed,

OBITUARY.

REV. JAMES PEGGS.

This active and devoted friend breathed his last on Saturday, Jan. 5th, about noon. Mr. Peggs had been sinking for several months prior to his decease. The writer, in company with brother Sutton, visited him on Wednesday, Jan. 2nd, and found him, though evidently near death, sensible, and anxious to do more good. Mr. Peggs was one of the first missionaries sent forth by the General Baptist Missionary Society. He and Mr. Bampton went out together in 1821. They have now, doubtless, met in heaven. We hope to obtain a memoir for some future number.

Mrs. MARY ANN DENNIS, the subject of this obituary, was born May 14th, 1819. She was the oldest daughter of Mr. and Mrs. Dean, of Ibstock, in the county of Leicester. She was the child of many prayers, and was placed in circumstances peculiarly favourable to her moral and religious culture. Her pious parents made her spiritual instruction their first care, and perhaps there never was a period within her recollection in which she was a stranger to serious impressions of the importance of gospel truth. An incident took place in her childhood which shows her early regard for divine things. She attended, almost from necessity, a school whose teacher was opposed to dissent and serious godliness. At the close of one of the quarters the children were indulged with a little merriment, and among other pastimes, each was called upon in her turn to sing a song. When it came to her turn, she modestly said,—‘I can’t sing a song.’ When further pressed to take her turn with the rest, she meekly replied,—‘I will sing a hymn, if you please.’ This little circumstance cheered the hearts of her parents, who were mainly anxious to see their children the subjects of early piety. When twelve years of age she lost her dear mother, a loss which she deeply felt, and which she never ceased to feel. The severity of this loss, however, was somewhat mitigated by the kind attentions which she received from her grandmother, the late Mrs. Newbury, of Hugglescote. Under the ministry of the late Mr. Orton, she was brought into the enjoyment of religion. After much serious deliberation and prayerfulness, she offered herself to the church as a candidate for fellowship, and was baptized along with her sister, Mrs. Harriet Orchard, of Asby, on the first Lord’s-day in Nov., 1841. April 24th, 1843, she was married to Mr. Dennis; after this she removed to Measham, had fellowship with the church there, and was universally esteemed and valued by its members. In April, 1848, after the death of her grandmother, she removed with her husband to Hugglescote, to the house so long occupied by the Newbury family. For some time she had been feeble and lame. On Lord’s-day, August 26th, 1849, she was somewhat better than usual: she went to chapel twice. After the evening service she had a long and interesting conversation with Mrs. Orton, the widow of the late pastor, on experimental religion, at the close of which she uttered with emphasis, the words, ‘Let me die the death of the righteous, and let my last end be like his.’ She retired to rest more than ordinarily cheerful, and by two o’clock in the morning she was a corpse, leaving her husband and three children to lament her death. Her remains were interred in the grave-yard adjoining the chapel,

on the Wednesday afternoon, and on the following Sunday, a funeral sermon was preached to a numerous congregation, from John xi. 24—26, by Mr. Staples. Mrs. Dennis was quiet, cheerful, and benevolent in her disposition. She was remarkable for her regular habits of attendance at the house of God. She was never known to stay away when she could possibly get. When she could not walk she rode to chapel. Stay at home she could not. She was a true lover of missions and all movements for the spread of the gospel. Her kindness to ministers was proverbial. The writer has often been cheered by her company, and cherishes a sweet remembrance of her many excellencies. She was one of those characters whose good was not external; her works could only be appreciated by those who knew her best. Her husband has sustained an irreparable loss by her death; may he be sustained and comforted, and may the dear little ones be trained to meet their sainted mother in the skies.

Measham,

G. S.

MR. THOMAS RICHARDSON, died July 6th 1848, at Algarkirk, aged seventy-six years. Little is known of the early part of his life. He was born in the year 1772. Of his parents his own family know but little; nor is it known what his moral training was. It appears from the little he said, his religious advantages were few, and that he never knew anything about the way of salvation by faith, till he sat under the ministry of the gospel at Sutterton; here his mind became enlightened; and like Lydia, his heart was opened to receive the truth as it is in Jesus. He became a member in the year 1818; from this time to the day of his death, he continued a steady, consistent, and useful member of the General Baptist church at Sutterton. His character developed itself in his daily walk, conversation, and transactions. There was no pretension to greatness manifested by him; but the root of the matter was in him. If meekness, humility, and candour, adorn the christian, they were eminently exemplified in him. He was a pattern of uprightness, frugality, and economy. It was a maxim with him, when oppressed with a large family, never to get into debt. He was a strict observer of providence, and waited daily at her door. It pleased the Lord, during the latter part of his life, to bless him with more of this world’s good; and as the Lord prospered him, he warmly supported the cause of Jesus. One very pleasing trait in his character was, he manifested a truly catholic spirit; and having carefully read, and digested the word of God, he spoke evil of no man. This endeared him, not only to the members of his own church, but christians of

other denominations spoke well of him; and even worldly men were constrained to say, he had been with Jesus. During his last illness he enjoyed a settled peace. His afflictions were acute, and protracted, but he bore them with christian fortitude and patience; no murmuring proceeded from his lips: Christ was his theme. His zeal for the cause of God was unabated; he had taken an active part in the church for some years, and was never from his post, except when affliction prevented him. Only a few days before his death, in a conversation with the minister of the church, of which he had been a deacon for ten years, he said very emphatically, 'All my business is settled: nothing troubles me,'—here, making a sudden pause, he said, 'only the debt on our chapel.' The prosperity of Zion lay near him. As death approached, God caused him to triumph—his mind was kept in constant peace—his prospects unclouded—future glory took possession of his heart. When visited by the numerous branches of his family, frequently his first words were, 'The Lord is good—I have nearly done—I am going home.' The fine sentiment of the great apostle filled his soul, absorbed his thought, and gave wings to his faith, 'I reckon that the sufferings of this present life are not worthy to be compared with the glory that shall be revealed.'

The chamber where the good man meets his fate
Is privileged beyond the common walks of life;
Quite on the verge of heaven.'

His funeral took place July 9th, when a large concourse attended, who were solemnly and suitably addressed by Mr. Golsworthy, the minister. 'Let me die the death of the righteous, and let my last end be like his'

MARY BRITAIN, died at Stockport, Sept. 25th, 1849. She was brought to a knowledge of the truth as it is in Jesus, through the instrumentality of her sister, who used to read and explain to her the word of God; and having given herself to the Lord, her desire was to give herself to his people, according to his word. She was baptized by the Rev. Francis Beardsall, in the year 1834, and became a member of the General Baptist church, Stockport, of which she was an honourable and consistent member for the space of fifteen years, till called away by death to the church triumphant above. Her walk and conduct as a christian was worthy of imitation. She was highly respected by all her connections, who manifested great sympathy at her departure. Her last prayer was that the Lord would hasten his coming and take her to himself. Her end was peace. J. N.

INTELLIGENCE.

THE MIDLAND CONFERENCE.—This Conference was held at Measham, on Jan. 1st., 1850. Mr. Sutton of Leicester read a portion of the Scriptures and prayed; and Mr. Pike of Derby preached a deeply interesting sermon, 'on the Sabbath, and the importance of its observance,' from Rev. i. 10, 'I was in the Spirit on the Lord's day.'

The Conference assembled for business at two o'clock, when a large number of friends attended. The minister of the place presided, and brother Gill of Melbourne engaged in prayer. The thanks of the Conference were presented to Mr. Staples, for his efficient services as secretary of the Conference for the past three years; and Mr. Staddon of Quorndon was appointed to the office for the next year. The list of churches was called over, and from the reports given, it appeared that eighty-one had been baptized since the last Conference, and ninety-two remained as candidates.

Special prayer was offered for brother Peggs of Burton.

A letter was read from the General Baptist church, worshipping in the People's College, Nottingham, requesting to be received into

this Conference. The letter stated that they were formed into a church Oct. 14th, 1849, by the Rev. J. Wallis of Leicester; that they were upwards of 250 members; that they contemplated building a new chapel as soon as possible; that they had purchased a very eligible piece of land, and that they had upwards of £800 promised by their own congregation towards this object. This church was unanimously received into the Conference.

A letter was also read from the General Baptist church, Arnold, stating that the friends in this place, sixty in number, had withdrawn from the church in Stoney-street, Nottingham, and had been formed into a church by the Rev. E. Stevenson, of Loughborough, Dec. 30th, 1849; that they had 220 scholars in their Sabbath-schools, and forty teachers. Their application for admission into the Conference was agreed to.

A letter was presented from Stoke-upon-Trent, expressing the thanks of the church for the assistance afforded them during the last six months, and requesting the continuance of those favours.

It was resolved that the thanks of the Con-

ference be given to Mr. Gill, of Melbourne, for his past services on behalf of Stoke; and that he be requested to do what he can to obtain supplies for the next six months; and that he be recommended to apply to the committee, connected with the association fund, for assistance.

The next Conference to be held at Sutton Bonington, on Easter Tuesday. Mr. Derry of Barton to preach.

Mr. Goadby of Loughborough preached in the evening.

J. STADDON, *Sec.*

THE LINCOLNSHIRE CONFERENCE assembled at Long Sutton, Dec. 27th, 1849. Mr. Harcourt commenced the morning service by reading the 2nd chapter of the Epistle to the Hebrews, and offering prayer; after which Mr. Mathews preached from Psalm viii. the first three words of the 4th verse.

At the opening of the meeting for business, in the afternoon, brother Kenney prayed, and brother Jones of March, (in the absence of brother Ashby) was called to the chair. It was resolved.—

1. That for the present the morning preacher at the conference shall be appointed by the conference preceding.

2. No report having been received from Mr. Rateliff respecting the case of Fenstanton, entrusted to him by a preceding Conference, the business to stand over for the present, in the hope that Mr. R. will attend to it at his earliest convenience.

3. The church at Gedney-Hill having applied for the sanction of the conference to an application to the churches for pecuniary aid in a case of temporary embarrassment, it was agreed to recommend their case to the notice of the churches.

4. A committee, consisting of the following brethren,—C. Pike, J. Smith and J. Jones of March, K. Sanby and J. Jones, of Spalding, was appointed to confer with the trustees of the chapel and property at Peterborough, relative to the best means of carrying into effect the wishes of the church in the erection of a more commodious place of worship.

5. The next conference to be held at Peterborough, March 28th, 1850. Brother Ingham of Louth is appointed to preach on the occasion.

The duties of the day were concluded by public worship, at seven o'clock in the evening, when brother Kenney read the Scriptures and prayed, and brother Goisworthy preached, from Matthew v. 8.

R. KENNEY, *Sec. pro. tem.*

THE YORKSHIRE CONFERENCE assembled at Heptonstall Slack, Dec. 26th, 1849. In the morning at half past ten, Mr. J. Batey opened the public worship by reading the

Scriptures and prayer, and Mr. W. Crabtree preached from Isa. lx. 1.

The meeting for business commenced at two, p.m. Mr. E. Bott took the chair, and Mr. J. E. Bilson, from Allerton, opened the meeting by prayer. The assemblage was large. The first case which was presented to the meeting, was contained in a letter received from the church in Manchester. After stating that they had opened the room in which they worship, for teaching a Sabbath school, and that many of the members were negligent, they requested that those ministers who had not visited them the last quarter, would do it the quarter ensuing. They want a stated minister, and they have commenced a subscription among themselves towards building a new chapel.

Mr. John Maden, of Gamble Side, presented a confession of faith, which was read and approved; and the church, consisting of seventeen members, was admitted to the privileges of this Conference. Messrs. Crabtree and Robertshaw were requested to visit them, and preach on the special characteristics of a christian church, and the duties which members owe to each other, &c.

The church at Todmorden requested the Conference to recommend them to the Association, as characteristically suitable to be incorporated with our annual assembly. The meeting cordially assented, and Mr. James Hodgson was desired to instruct them how to make the application for this privilege.

A resolution passed the meeting, expressive of the sorrow arising from Mr. J. Batey removing from Burnley.

Statistics.—At Leeds four have been baptized, and they have five candidates. They have two candidates at Bradford. At Allerton they have five candidates, and encouraging prospects. No visible change at Clayton. At Halifax they have one candidate, and a number of inquirers, and the congregations are good. At Ovendon they are not progressing as they desire. They have four candidates at Birchescliff, and expect more soon. They have baptized eleven at Heptonstall Slack, and they have many hopeful inquirers. At Shore they have baptized three, and they have two inquirers. The congregations are good at Lineholm, and they have baptized one. At Todmorden they have baptized two, and have some inquirers; the congregations increase. Two have been baptized at Burnley, and they have several inquirers.

The next Conference to be held at Leeds, on Easter Tuesday, April 2nd, 1850.

ANNIVERSARIES.

BIRCHESCLIFFE.—A new baptistry has been erected in this chapel, and other repairs executed, at an expense of about £45. The friends here have obtained towards this sum, from a public collection, £10; from private

subscriptions, £15; and on Christmas day, they held a pleasing tea meeting, the profits of which, amounting to £3, were devoted to the same object. In preparing for the making of the baptistry, it was found that the dry rot had affected the lower part of the pulpit, and some timbers in the floor. The zeal of our friends in this instance was the means providentially of preserving our aged pastor and others from what might have been a serious accident. H. J. I.

QUEENSHED.—On Christmas day, an interesting tea-meeting was held at the above place to aid in the reduction of the debt on the chapel and premises. The trays were kindly given by friends. We have raised about £60 during the year towards the removal of our debt, which, with a legacy of £50 left by Samuel Field, late of Bradford, and son of Jeremiah and Hannah Field, (formerly a member of this church,) late of Pepper Hill, near Queenshead, will bring the remaining debt to £290. We have entered into a new subscription, which we hope will be the last for this object. R. H.

BELTON.—The General Baptist chapel here having been improved by the addition of a school room, the place was re-opened for divine worship on Lord's-day, Dec. 23, when Rev. J. Goadby of Loughborough delivered two sermons. On the following Tuesday a public tea-meeting was held, when several addresses were delivered, and the proceeds were devoted to the expences of the enlargement. These amounted to about £34, and the collections realized £12. J. M.

BAPTISMS.

SHEFFIELD, *Eldon-street*.—On Lord's day, Jan. 13th, we had the satisfaction of baptizing five individuals, and of adding three of them to our fellowship. Universal interest was excited by the fact that one of the latter is an aged gentleman of great intelligence, who has been very many years a local preacher, and an office bearer in the Methodist New Connexion; and by the additional fact that two of the former are also local preachers in the Old Connexion. A most impressive sermon, on Deut. iv. 2. was delivered, in the morning, by Mr. Benjamin Wood, one of the candidates. Several addresses were given before the baptism in the afternoon; and in the evening, the Rev. T. Horsfield preached an excellent discourse from 1 Cor. xv. 29, 'What shall they do who are baptized for the dead?' Our prospects are cheering. D. T. I.

BRADFORD.—On Lord's-day, Jan. 6, 1850, Mr. Rose baptized four persons, having professed peace with God through faith in Christ. A considerable number of strangers were present on the occasion, when Mr. Rose preach-

ed an excellent sermon, from Jeremiah vi. 16. There are several more in the congregation of whom we hope well. We have invited Mr. Rose to continue our pastor; and our prayer is that the cause may prosper through his instrumentality. E. C.

CONINGSBY.—On Lord's-day, Dec. 30th, 1849, our pastor delivered an appropriate sermon from the narrative of the conversion and baptism of the Philipian jailor, after which he administered the ordinance to an interesting young female, the daughter of one who for many years was a local preacher here.

ALLESTON.—On the first Lord's day in January we baptized five, three males and two females, four of whom are out of our Sabbath school, on which occasion a sermon on baptism was preached by our esteemed pastor, to a very crowded and attentive audience.

DERBY, *Brook-street*.—On Lord's-day Jan. 13, after a sermon by Mr. Needham, six persons were immersed. In the evening after a sermon to the young, they were received at the Lord's table.

OPENING.

MILFORD, *Derbyshire*.—A neat chapel, for the use of the General Baptists, has recently been opened in this populous village. On Wednesday, Oct. 17th, 1849, the Rev. J. G. Pike of Derby preached two deeply impressive sermons. On the following Lord's day, sermons were preached in the Wesleyan chapel, (kindly lent for the occasion) by the Revs. W. R. Stevenson, of Derby, and Josiah G. Pike, late of Halifax. The services connected with the opening were continued on Sunday the 28th of October, when two sermons were preached by the Rev. G. Needham, of Brook Street, Derby. The attendance on all the services was highly encouraging. Much hallowed feeling was excited—liberal collections were realized, which unitedly proved that the people had set their affection 'towards the house of their God.' The chapel excited great admiration, and it is now fondly hoped that 'this tabernacle of the righteous' may become the birth-place of immortal souls. May the 'right-hand of the Lord be exalted.' May 'the right-hand of the Lord do valiant things.' AMCUS.

MISCELLANEOUS.

JUBILEE AT STONEY STREET NOTTINGHAM.—On Christmas day, the General Baptists worshipping in Stoney street commemorated the jubilee of the opening of their chapel and school-rooms. In the evening about 400 friends sat down to tea in the school-rooms (contiguous to the chapel) which were decked out with evergreens and artificial

flowers, arranged in a really artistic and tasteful manner, there were also a number of pleasing devices bearing appropriate mottoes, such as 'Ebenezer,' 'Feed my lambs,' &c. Shortly after six o'clock the company adjourned to the chapel, in order to hear addresses announced to be given. This place presented also a very improved appearance, for not only was it decorated similarly to the school-rooms, but also newly lighted with gas, instead of the oil lamps formerly used. The brass gas fittings (by Messrs. Rhodes, of this town) reflect great credit on the makers, both for design and workmanship. The body of the chapel is lighted by two large pendants, in the chandelier form, having six lights each; in the gallery are six smaller pendants, each with two lights; besides these there are single lights in other parts of the building. The meeting having been opened by singing and prayer, Mr. T. Bailey was called on to preside, who made a few remarks. The Rev. H. Hunter (pastor of the church) gave a brief history of the origin and rise of the church, without going into minute statistics. He said: 'The power of curiosity or a love of knowledge might lead men to inquire into the causes and origin of those things which attracted their attention: but the servant of God loved to retrace his steps, to mark his deliverances and victories, and at each point to erect an Ebenezer and say, 'hitherto hath the Lord helped me;' he felt a sacred pleasure also in reviewing the dealings of God with his church, and learnt to wonder, admire, and adore; his attention was frequently directed to that branch of the universal church with which he was identified;—he loved to be acquainted with all the way which the Lord had led him, from the commencement to the period of his reflections. Some of the largest rivers in the world, which passed over many hundreds of miles, which watered many a lovely valley, and brought activity and commerce to many a town and city, had been explored to their very origin, and had been found to originate in some obscure bubbling spring, far away from the haunts of men. So it was with many a Christian church. A few solitary Christians had met for prayer and praise. The Holy Spirit had been shed down upon them; their love to Christ had enkindled in their hearts a deep sympathy for their fellow men, and they had been led to employ those talents which God had given them for the spiritual welfare of sinners around them. Many a Christian church, which had entailed unnumbered blessings on multitudes of souls had had such an humble origin.' The Rev. gent. proceeded: 'In the year 1773, Mr. William Fox, a member of the General Baptist church at Kegworth, came to reside at Nottingham, and in the following year began to preach in his own house. In May, 1775, six persons

were baptized, and being joined by some others from neighbouring churches, they formed themselves into a distinct society. This little society became dispersed, and various attempts were made to collect them by neighbouring pastors. After repeated efforts, they were able to collect about twenty hearers. In 1779, they hired a large room in which to conduct their religious services. An event occurred which brought the General Baptists into notice. A person was convicted at the Nottingham assizes of robbing the mail, and received sentence of death. While under sentence of death he was visited by several of the General Baptist ministers and friends, and apparently with good effect. On the day of his execution, vast numbers collected from various parts of the country. Mr. Tarratt and Mr. Pollard attended the unhappy man to the scaffold. Mr. Pollard addressed the assembled multitude with great earnestness, and many of them appeared deeply impressed. After the solemn scene was closed, the corpse was placed on the head of a cask, in the street, and Mr. Tarratt, standing on another, delivered an animated discourse from the 86th Psalm, the 12th and 13th verses. From this time the General Baptists were attended by large congregations. Mr. Hallam, of Ruddington, preached once in a fortnight, for two or three years; the other Sabbaths were supplied by neighbouring ministers. The united labours of these brethren, in connection with the tragical event to which we have alluded, so far revived the General Baptist interest at Nottingham, that they were encouraged to purchase the old meeting-house belonging to the Methodists. This was what was called the Tabernacle. Mr. Smith came to Nottingham in June, 1784, and became pastor in 1788. After several years prosperity, the place became too small, and a piece of ground was purchased near to Stoney street, which they now occupied, and a chapel was erected thereon, which was opened for public worship on the 9th of November, 1799, making a few weeks more than half a century. The building was fifteen yards square within, with a gallery six seats deep in front, and five seats deep on each side. The building and land cost about £1300. Mr. Pollard, pastor of the church at Loughborough, preached in the morning and afternoon: in the morning, from 1st Kings, ix. 3, 'And the Lord said unto him, I have heard thy prayers and the supplications thou hast made before me: I have hallowed this house which thou hast built to put my name there for ever, and mine eyes and mine heart shall be there perpetually.' In the afternoon he preached from Haggai ii. 7, 'And I will fill this house with glory, saith the Lord of Hosts.' Mr. Felkin, minister at Ilkeston, preached in the evening, from Psalm lxxxix. 15 16. 'Blessed is the people that know,' &c. The collection made

on the occasion amounted to £72 2s 6d. Mr. Robert Smith was succeeded by Mr. Pickering, who continued to labour in the same place of worship. In 1834 the place was enlarged to its present dimensions, at a cost of more than £1,500. On Wednesday, September 3rd, Mr. East of Birmingham preached in the morning, from John xix. 7, 'The Jews answered him, We have a law, and by that law he ought to die because he made himself the son of God.' Mr. East preached in the evening, from Acts xxiv. 25, 'And as he reasoned of, &c., Felix trembled, and said, Go thy way for this time, &c.' Mr. T. Stevenson, of Loughborough, preached in the afternoon from the 32nd Psalm, 'I will abundantly bless her provision, I will satisfy her poor with bread'. On the following Sabbath, Mr. Pike of Derby, Mr. Livingston, New Connexion Methodist minister, and Mr. Pickering, the pastor, preached to large and attentive congregations, and the collections amounted to £205. How many souls had listened to the word of life within those walls. To many, they trusted that house had been a birth place. Many, indeed, who might have met there, might have gone back into the world; but they had good reason to hope that multitudes had enjoyed the jubilee of the gospel there, and that numbers had passed from that church to the enjoyment of a jubilee which should be commensurate with eternity itself.

The Chairman then read an abstract of the history of the Sabbath School connected with that place. It appeared that it was originally formed, not so much for the purpose of imparting religious knowledge as for improving the temporal condition of the children, and fitting them the better to discharge the duties of life. A few individuals having a desire to gain knowledge used to meet as a sort of discussion class. At one of their meetings the subject was, 'What can we do best calculated to promote the interest and welfare of our fellow-creatures? The discussion of this question introduced, amongst other things, the study of medicine—which was strongly advocated by some; the majority however, thought forming a Sunday school would be most likely fully to carry out that object. Accordingly, early in 1799, they commenced a school in a house in Crown-yard, Long row. On the first day they had thirty scholars. The document narrated particulars connected with the introduction of religious instruction into the school, and the gradual increase in the number of children, which necessitated the removal of the school from that place to various others, still larger, until the year 1810, when they purchased a piece of land near the chapel, and built the present school-rooms. From that time the school had continued to prosper, and now they numbered 383 scholars.

The Rev. J. G. Pike of Derby, was next called on to speak, who endeavoured satisfac-

torily to prove that adult baptism was a Scriptural doctrine, and afterwards dwelt in a solemn manner upon the various reflections which the occasion of their meeting suggested.

The reverend pastor said that the school-rooms had been newly floored, the cost of which, and the new gas fittings in the chapel, he believed would amount to about £120.

The remainder of the evening was devoted to receiving subscriptions towards the liquidation of this expense, and the handsome sum of £125 has been realized, including the proceeds of the tea.

Votes of thanks having been given to the ladies who had gratuitously provided the trays and the chairman, the meeting broke up at half past nine.—*From Nottingham Review.*

LONDON, *Borough Road.*—The church and congregation of this place have been highly favoured with the valuable services of the Rev. Asa Mahan, president of Oberlin college, U. S., whose continuance in England it is our privilege to state, has been prolonged beyond the time he had originally intended. The labours of Mr. Mahan have excited great interest; and we are sure our brethren will be glad to learn that the Rev. Asa Mahan has not only awakened feelings that will long survive his too short stay amongst us, but has also called forth the highest admiration on account of the talent and ability displayed by him in his discourses upon some of the most difficult and important parts of Scripture. Amongst other labours, he has delivered a series six lectures upon the ninth chapter of Romans, and the influence of the Holy Spirit. These lectures were listened to with the deepest interest and greatest satisfaction; and it afforded us no small degree of pleasure to hear it announced from the pulpit, that the Rev. Asa Mahan intended publishing the course, (which, from what we have heard, will we believe issue from the press early in February,) as great anxiety was manifested by those who heard them to have in their possession a course of lectures containing a calm, clear, and powerful treatment of difficult and all-important Scripture truths, we doubt not these lectures will meet with a hearty welcome and have an extensive circulation. S. J.

EAST RETFORD.—A correspondent informs us that a minister who had some independent means of support, might have a good opportunity of introducing the General Baptist interest into a large town in that neighbourhood. There are already a few zealous Baptists in the place, who would assist to the utmost in such an effort. A commodious chapel might be obtained on favourable terms. Applications may be addressed to Mr. Dexter, Draper, Tuxford, Notts., or to Mr. Atkinson, Miller, of the same place. This might be a

suitable sphere for a Home Missionary effort, if there were means.

NOTTINGHAM.—On Christmas-day the congregation which assembles on the Sabbath in the large room of the People's College, held a social tea meeting in the spacious and elegant hall of the Assembly Rooms. More than 400 persons sat down for tea. After tea Mr. Booker was called to the chair; and admirable speeches were delivered by Messrs. John Wallis, Plowright, Frederick Stevenson of Loughborough, and others.

NEW CHURCH FORMED AT ARNOLD, *Nottinghamshire*.—On Lord's day, Dec. 30, the friends in this populous village numbering above eighty, who have seceded from Stoney-street, were formed into a distinct and independent church, by Rev. Edward Stevenson, of Loughborough. Many friends from Nottingham were present on the occasion.

BOSTON.—The second annual fraternal tea-meeting of the *members* of the General Baptist church in Boston, was held on Tuesday, Jan. 17th, in the Town Hall. As last year,

the meeting was a peculiarly happy one: genuine christian affection seemed to fill every heart, and beamed from every eye. After tea the evening was spent in friendly intercommunion of thoughts, prayer, singing, and occasional addresses. Dr. Burns's proposed plan for the establishment of a fund for sick, infirm, and aged ministers, was read to the meeting, and on the question being asked if the plan was approved, and if the parties present were willing to subscribe the required amount, every hand was held up in the affirmative. After uniting in singing Mr. Sutton's beautiful hymn, 'The Christian's Hope,' and prayer, the meeting broke up.

J. NOBLE.

NOTE BY THE EDITOR.—Notices of several tea-meetings, anniversaries, &c., forwarded to the printer have by some means miscarried. We now recollect Loughborough, Baxter Gate, and Wood Gate; Leicester, Archdeacon Lane, Dover Street. We fear too there are others. We are utterly at a loss to account for this failure.

POETRY.

'I AM THY SHIELD.'

A soldier of the cross I stand,
And summon'd at my Lord's command,
I venture to the field;
Though weaker than a bruised reed,
Nor sin, nor Satan, can I heed,
For Jesus is my shield.

He burst my captive bonds, and lo!
Conquering, I still to conquer go,
And heav'nly weapons weild;
With sword in hand, and armour bright,
I cannot fail to win the fight,
Since Jesus is my *Shield*.

Rejoice not O my treple foe!
Though I should fall by some dread blow,
My wound could still be healed—
Repentant at the cross I fall,
And loudly for His mercy call,
Till Jesus is my *Shield*,

Should men and devils both combine,
And poverty's hard lot be mine,
My heart would yet be steel'd,
Resolv'd 'gainst every human ill
My high commission to fulfil,
With Jesus as my *Shield*.

Let waves of sickness o'er me roll
And break npon my troubled soul,
My courage may not yield;
In life and death, I still should prove
The sweetness of a Saviour's love,
Jesus, thou art my *Shield*.

And when on Zion's hill I stand,
And with a victor's palm in hand
Look back upon the field,
I'll spend my everlasting days,
In anthems of harmonious praise,
To Jesus as my *Shield*.

C. D.

R. N.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

[The following circular has been forwarded to the churches. As it is desirable that its appeal should be generally heard and responded to, we give it insertion here.] Ed.

Committee Meeting, Derby, Dec. 11, 1849.

To the Church at ———

DEAR BRETHREN.—It has for several years been a matter of complaint that the income of our Foreign Missionary Society has been decreasing. This has now become a serious and alarming evil, because with the present diminished income it is impossible to meet the expenses of the Mission, which would have been met with ease if the income had continued what it was a few years ago. We therefore find it necessary to beg your attention to the subject.

By the last audited statement you would see that there was £479 19s. 2d. due to the Treasurer. This however, was not the whole of the Society's debt. Of the £239 0s. 9d. then received for the China Mission Premises, but £100 had been paid, the remaining £139 0s. 9d. was therefore due by the Society to that special object. These sums united make the real debt of the Society £618 19s. 11d. This debt fetters our operations, and must, in many ways, operate most injuriously.

Now it is a painful fact that this debt has been incurred, not through such an enlargement of the Mission as the Society could not sustain, but wholly through a continued decrease in the regular income.—This will be apparent from the following statement,—

In the year 1845, when our China Mission commenced, and when Mr. Stubbs, accompanied by two young missionaries, went to India, the income of the Society from regular sources was £1937 12s. 11d. This was received from subscriptions and associations, independent of the bandsome collections at special services, or of legacies, which aid only occasionally, and on which therefore no dependence can be placed.

Let this be compared with the income from the same sources for the four following years.

*1845	£1937 12 11
1846	£1835 3 9
1847	£1773 5 5
1848	£1752 9 0
1849	£1599 16 11

Thus the income from regular sources was, in 1846, £102 9s 2d less than in 1845.

In 1847, £61 18s 4d less than in 1846, and £164 7s 6d less than in 1845.

In 1848, £20 16s 5d less than in 1847, and £185 3s 11d less than in 1845.

In 1849, £152 12s 0d less than in 1848, and £337 16s 0d less than in 1845.

The decrease in these four years, as compared with what would have been the income had the contributions continued at the rate of 1845, is £789 16s 6d. A sum considerably larger than the burdensome debt which now oppresses the Society. Had the income of the Society continued what it was in the year 1845, when the Mission received its principal recent enlargement, we should now have had money in hand; as it is we cannot, without great difficulty, even supply the pressing wants of our missionaries, who under God look to us for encouragement and support.

That such a decrease in the Society's income cannot spring from inability in the Connexion to raise funds for the support of Missions, as encouraging as any Society possesses, and of missionaries outdone by those of no other Society in activity, effort, and zeal, is apparent from glancing at what the Connexion did with little more than half its present number in years long past. In the year 1824, the number of members in the Connexion was 9041, and the Missionary income £1625 2s. 11d. The next year the Association reported 8934 members, and the Missionary income was £1640 2s. 11d. In 1827 the Connexion rose to 9251 members, and the Missionary income to £1703 12s. 0d. The following year reported 9510 members, and the Missionary income was £1671 6s. 0d. In 1848, 9440 were returned as members of the Connexion, and the Missionary income was £1576 7s. 6d. A declension in Missionary zeal, and in the funds of the Society, had now commenced. It proceeded at a mournful rate, and the abandonment of our once encouraging and prosperous West India Mission was the inevitable consequence. How should every lover of Christ and of the souls of men in the Connexion deprecate a return to the sinful and dishonourable course which marked several years subsequent to 1828; which caused the Society to forsake

* From the gross amount acknowledged in these years, foreign subscriptions, collections at or donations, bazaars, and in 1846, Mr. Ward's donation of £100 are deducted, otherwise the decrease would appear much greater than it appears in the above table.

the fair West Indian field; and which, if acted over again, would compel us to cease from efforts still more important, in mission fields immensely wider.

We are aware that the depression of trade and commerce may have produced an unfavourable effect on the Missionary funds, yet other denominations of christians have felt that depression as well as we, but we are not aware that any other Society has been suffering a regular annual declension. Some, on the contrary, as the Wesleyans, and the Church, have greatly enlarged theirs.

There cannot, brethren, be any thing so peculiar in the state of our churches as shall furnish a reasonable cause for so deplorable a difference. If many of our members and adherents are poor, so are a vast majority of the Baptists and the Wesleyans; yet it would be found on examination, that on an average the latter body contribute to their Missions more than twice as much as the members of our Connexion. And if it be urged that these bodies possess more wealthy individuals than ours, this advantage is counterbalanced by their supporting the cause of Christ among themselves at a considerably greater expense than is usual with our churches. What small incomes have many of our ministers compared with the Wesleyans generally, and with many of the Independents and Baptists. And if our churches have less to do than others for the support of the Ministry at home, it renders declining zeal and effort in the cause of Missions more inexcusable.

During most of those years to which reference has just been made, the Society had but three or four Missionaries. It had not one Hindoo convert, much less one Hindoo preacher. It had no printing office, and no asylums. Almost nothing was done, yet there was zeal for the great object. Now, the Society has hundreds of Hindoo converts, and hundreds more of nominal adherents to christianity. In India it has several churches and eight or nine chapels; and at Cuttack, it is believed, the largest native congregation in all the Bengal Presidency. It has several christian villages: an efficient Mission printing office; perhaps nearly three hundred destitute orphans or victims rescued from sacrifice, in different asylums. It has for India, eight European Missionaries, including a Missionary printer; from fifteen to twenty Hindoo evangelists; an Academical Institution, and five or six students training for christian ministers there. What a contrast between 1825 and 1849! Yet then the Society had a larger income than in the year last ended. But this is not all; the Society has its China Mission. It has three Missionaries at one of the most promising of the Chinese ports. There it has interesting and valuable Mission premises, adapted to

be a location for the Missionaries for many years to come. The work of God has also begun there. One learned Chinese has confessed his Lord, and has commenced preaching the unsearchable riches of Christ. Another, of the same class, has applied for baptism; and others appear hopeful. All that has been referred to as done in those early years—when there was so little encouragement and yet so much effort—took place when the Connexion contained little more than *nine thousand members*. And now with *eighteen thousand*, and so much encouragement, is it not a sin, a shame, that *less is raised than was raised by nine*? Can such diminution have any excuse in the Saviour's sight, who watches still the givers to the treasury of the Lord? And brethren, after all the encouragement now mentioned, can you let go your hold on these Missions; can you forsake them? Will you leave either of them to sink, by leaving your brethren to die of want, or to the grief of the pious, and the disgrace of the whole General Baptist Connexion, fetching them home?

In tracing the causes of the serious declension which has caused our present embarrassment, it may be perceived that some places now contribute nothing from which regular annual aid was formerly received. And that the contributions from other places have greatly lessened in amount.

The effect of this declension, so far as our Missionary operations are concerned, is most painful. The Society has not the power of carrying forward effectually the great work of christianizing Orissa, which under the divine blessing on its operations, it has commenced. More Missionaries are wanted—our estimable and long-labouring friends, Mr. and Mrs. Sutton, having recruited their health, are ready in a short time to return to the scene of their labours, he proposing to occupy a new and important station for which help has been solicited these seven or eight years. The Society is bound in honour and by christian zeal to enable them to resume their beloved work, but the Committee have no funds with which to send them.* But it should be known that this lowness in our funds is not occasioned by our Missionaries being liberally paid, *as few or no Missionaries in India or China receive salaries so small as those of this Society*. For the same number of stations and Missionaries, and no greater amount of labour, other reports will show a much larger expenditure.

Besides the income of the Society has sunk every year for the five latter years of its existence, and where is the security that it will not sink lower; the same cause that

* They are expected to return, *viâ* America, in April next.

has reduced £1937 to less than £1600 may reduce that to a much smaller sum.

We lay these statements before you, that you may see and feel the necessity of exertion to revive the Missionary spirit in your vicinity, and to improve the funds of the Society. Surely you would not have the Mission sink for want of aid. This would not only be a permanent disgrace to any body of christians, but would evince such awful apathy to the best interests of men, such ingratitude to God for success already given, and such want of love to Him, who became poor to enrich us, that every friend of our body must deprecate such an event.

What then can be done? What remedy for the evils lamented be pointed out? First, individuals should act by contributing whenever it is practical on a more liberal scale. Numbers in our Connexion subscribe their annual ten shillings, that in other denominations would give their guinea at the least, or probably two or more. Some give their guinea that, were they Methodists or Independents, would give their five pounds,—while a few possessed of great wealth, did they imitate the other Baptists, would give their hundreds. A friend whose contributions to the Baptist Mission average £300 a year remarks, 'I always read your report with deep interest, but, at the same time with deep regret, that while the Society has been so greatly blessed it has not been supported as it ought by the members of your own body. What is a guinea or two guineas a year from a man of good means to evangelize the world? and what is ten guineas a year from an Esquire who could just as well give three or four hundred as some of us can—better than I can I am sure.' Doubtless there are a number of the Society's supporters that subscribe as much as they can; but would all that can, double their subscriptions, they would not be losers, and the Society would be greatly aided.

Next, we apprehend that CHURCHES should seriously take up this subject as their concern. In too many instances it has been left to a few individuals, aided by the occasional visits of the Society's agents; but this is not sufficient. Those that have influence and time should make the cause their own, and churches should esteem the spreading of the Gospel in the world, that which concerns them next to spreading that Gospel in their own vicinity.

To secure increase and regularity in contributions, it is desirable that every church which is not very small should have its Missionary Association, including all subscribers of not less than one penny weekly.

The Association should have some active and zealous friend as its Secretary. A small Committee should be added. Whether male or female friends is not of much im-

portance, but it is of great importance that they are such as love the Saviour's cause, and are anxious to promote the salvation of men. Two or three persons of this description, or even one, will be more useful than dozens of cold-hearted professors who have neither life nor love. In fact persons of the latter class would be injurious as a hindrance to the better disposed.

The Secretary and the Committee should take the care of managing the Association. In a small church they may also act as the collectors, but in a larger one their business should be,

1. To obtain as many annual subscribers as possible.

2. Wherever it is apparently practicable, to urge such friends to imitate the scale of liberality usual with other denominations, by contributing at least an annual guinea, instead of a smaller sum.

3. To obtain a number of collectors for smaller subscriptions, and as far as practicable, to prevail on them to collect these subscriptions *weekly*, and where that cannot be done, yet frequently.

4. To hold meetings at least once a quarter with the collectors, who should then pay whatever they have received. Inquiry should be made whether the collectors have lost any subscribers. If so, it should be considered whether it may be desirable to request some other friend or friends to wait upon such subscriber, to obtain if possible, a continuance of the subscription. It should then be considered what persons in the church, congregation, or neighbourhood, that subscribe not, may be applied to. Their names should then be divided among the collectors, and at the next quarterly meeting they should report what success they have had in their fresh applications. Any collector who may be absent on such occasions should be enquired after; and care be taken that subscriptions be not lost through neglect on the part of collectors. The Secretary should have in his book a list of all the collectors and their subscribers, so that he may be able at once to perceive who are subscribers and who are not.

5. The Secretary and Committee should see that such annual subscribers as are entitled to Reports have them as soon as received,—that the collectors be properly furnished with Reports for any who are entitled to them, with Quarterly Papers for their subscribers generally, with invitations for use when applying for new subscriptions, and with such collecting books as may be needful.

6. To see that friends who desire them, are supplied with Missionary Boxes or Cards,—to keep a list of those who receive these, and have them called in without fail every year and their produce reported; after

which boxes and fresh cards may again be furnished to friends who make good use of them.

7. To take care that due arrangements be made for the annual Missionary services, that they be properly made known, and that efforts be made to excite attention to them in the neighbourhood.

A plan of this kind regularly followed out would be productive of great good, and we earnestly recommend the whole subject to your serious and early attention.

In behalf of the Committee,

W. STEVENSON, *Chairman.*

ROBERT PEGG, *Treasurer.*

J. G. PIKE, *Secretary.*

P. S. Reports, Quarterly Papers, Collectors' Books, Missionary Boxes and Cards, may be had on application to the Secretary, J. G. PIKE, Derby. Some Boxes are covered with paper, others more suitable for respectable apartments, are rose-wood, or satin wood.

LETTER FROM REV. W. BAILEY.

Cuttack, Nov. 2nd, 1849.

MY DEAR BROTHER GOADBY,—It is gratifying to you, I know, to hear of the progress of Christ's kingdom in any land, but especially is this the case in reference to Orissa. After labouring week after week in this station for more than seven months without any apparent success, we could not but rejoice at the least signs of any improvement. On Lord's-day, August 7th, three persons put on Christ by baptism at this station; two were from the asylum, and the third was our old friend Gunga Dhor's son, Nobin Chandra Surangy. About three years ago he obtained a scholarship in the government college at Hooghly; he has, therefore, in consequence, been absent from home for the time above mentioned. On the completion of his studies he returned to Cuttack, and obtained a situation in the government school as second master, for which he receives a salary of 60 c. rs. *per mensem*. The principal tutor of the Hooghly college has long been regarded as an avowed enemy to christianity; and the Bible, by a stringent law of government, is not allowed even a place on the shelves in the library; and it was only a few months past that one of the native assistants was expelled from his office because he had taken upon himself the profession of christianity. It is a matter, then, for devout thankfulness to God, that this young man, after living amid so much darkness, has maintained an honourable course, and has now testified to the world his attachment to the Redeemer, by being baptized in his name. Brother Buckley preached in the morning from the com-

mission,—'Go and teach all nations,' &c.; and in the evening to our English congregation, which is composed of Churchmen, Presbyterians, and Baptists, from Romans vi. 4, 'Therefore we are buried with him by baptism unto death,' &c. The sermon aroused the attention of several, and has already done good service. Last Lord's-day, Aug. 28th, an officer and his lady, of the twentieth regiment, Madras Native Infantry, attended to this divine institution. It was arranged that I should preach a short Oriya sermon first, after which brother Buckley read a portion of the second chapter of the Acts, and prayed in English; he then delivered an address in the same language, in every way appropriate, from these words, 'One shall say, I am the Lord's.' He first noticed the nature; and secondly, the propriety of a public profession; (one shall say, *or avow*, I am the Lord's,) and thirdly, the blessing connected therewith. At the close, that beautiful hymn, so suited to the occasion, was sung.

'Jesus, mighty king in Zion,
Thou alone our guide shalt be,' &c.

After which brother Lacey made a few appropriate remarks; and then the candidates went down into the water and were baptized; and after they had come up out of the water, the benediction was pronounced, and we returned to our homes, feeling more than ever convinced of the scripturalness, propriety, and solemnity of believers' being 'buried with Christ by baptism.' Next Lord's-day, Nov. 4th, we expect, *n.v.*,² to baptize another officer of the same regiment, and also a woman from one of our villages, and a boy from the asylum. We have four other candidates. Our congregations at Cuttack are now very good on the Sabbath. It is a sight which often cheers my heart, to see our dear native christians on the Sabbath day wending their way to the sanctuary, clad in their snow-white garments; and from remarks made by the heathen it has already made a considerable impression upon their minds. When far away from home, they frequently turn upon us and tauntingly say, 'O yes, it is very easy for you to say what you do, because you get your living by it. Who are you that venture to predict the downfall of our ancient system! You are only of yesterday: here to-day and gone to-morrow.' But as they look upon our rising christian community in Cuttack, they cannot say this. We are now preparing for our first tour this season. We hope to itinerate somewhat extensively this year. Thus we go on, year after year, sowing the seed by all waters; and we hope, in consequence, to reap, at no distant period, an abundant harvest.

Yours affectionately,

W. BAILEY.

LETTER FROM MR. J. S. HUDSON.

Ningpo, China, May, 25th, 1849.

DEAR SIR.—The first three or four days of this week I have spent on the lake, which is at some distance from Ningpo, and of which you have heard several times before. This time I have been the circuit of the lake, and have visited a number of places, the names of a few of which I remember, as, *Möh tsze-yen* the lock by which we entered the lake, *Ping shuy-yen*, *Taou-kung san*, *Chow-kea*, *Sae-kea*, and so round to the *Yn-tzse-san* quarries. At these quarries I saw the Chinese method of splitting a rock. This is done by driving, with immense toil and patience, some fifty chisels into the top and side of the stone they wish to detach from the mass. Stroke after stroke is told upon the chisels, and after two or three days of incessant beating, their object is accomplished. I never saw a stronger proof of what determination of mind will accomplish. It increased my belief much in the truth of the following Chinese verses,—

‘Men have dug through mountains, to cut a channel for the sea,
And have melted the very stones, to repair the southern skies;
Under the whole heaven there is nothing difficult;
It is only that men’s minds are not determined.’

The Chinese do not yet know how to blast rocks. I endeavoured to explain to them how rocks are blasted in England, but was met with the answer that their government did not allow them to have gunpowder, so that it was out of their power to try it. I distributed tracts amongst them and spoke to them, as I did in all the places I passed along the banks of the lake. I went to rest for the night at a place called *Yea-shuy*. Early in the morning I procured a mountain chair, and accompanied by a servant and bearers, with what remained of a bag of books which I took with me from Ningpo, started for a place called *Ta-sung-so*. To this place it appears no foreigner has ever been, from all the information I have, from both the Chinese and foreigners. The road which I went was a very pleasant and picturesque one. The day, which looked fine in the morning, proved a wet and uncomfortable one. However, it had its advantages, for if it had been a fine, dry day, instead of a drizzling wet one, I should not have had the pleasing roar of a mountain torrent for my company, or the solemn grandeur of the otherwise unbroken stillness for my contemplation. When we had reached the top of the defile in the hills through which we had to ascend, I had a grand view of a portion of the sea, and of the area on its banks which is employed to produce salt, for which this place is noted. An old dilapidated battery was the next most conspicuous object.

Our descent into the valley was soon accomplished. It was not until we had made this descent that I saw *Ta-sung-so*, a place too large to be called a village, and too small to be called a city, therefore I suppose it can only be called a small Chinese town. It had what once was a wall around it, but this has suffered so much from time, and been bettered so very little by repairs, that a person without any clambering can walk from the outside to the top of it. Notwithstanding the rain, as soon as I entered the town, with a bundle of books, the servant carrying the rest, the people of the place congregated at their doors and windows to look at me; and many received my books immediately with affability and pleasure. I spoke to most of those I gave books to, a word or two of exhortation. As I had walked up the centre and most populous street of the place, the people had begun to collect in crowds when I returned. Some of them invited me to come again and bring more books. All had a strange and wondering, but not unpleasant look, on their countenances. My hope is, that by this visit a curiosity has been awakened, which will only be satisfied with knowing the contents of the tracts I distributed amongst them, and that these contents will be the means, with the blessing of the Holy Spirit, of awakening some to make further enquiries into the doctrines there stated.

I remain, yours truly,
JOSEPH SAMUEL HUDSON.

P.S. My father is well, and writing by this mail. Mr. Jarrom has gone to Shanghai, in company with an American Methodist missionary, from Foo-chow. We have not heard from him yet, but we expect he has arrived safely there by this time. Mr. Jarrom has returned from Shanghai, so that you will hear from him yourself.

FREE-WILL BAPTIST FOREIGN MISSION.

Extracts from the last Report, presented October 1849.

[The following extracts will shew our readers the present state and operations of our American brethren’s mission.—Ed.]

JELLASORE.—*The Congregation* at Jellasore consists of native christians, school children, the help of the missionaries, and occasional visitors from abroad, and amounts to sixty or seventy persons. More, apparently serious inquirers from neighbouring villages have attended the place of worship the past year, than have attended any previous year. The number of those who cordially receive and encourage the visits of the missionaries is also on the increase.

Changes in the Church. During the past

year one was received by letter, one was excluded, and one suspended; two have been dismissed and twelve baptized. The number of members in communion is nineteen.

The *Boarding School* now contains thirteen males and ten females, eight of the males being Santal youths. Several of the children of native christians attend the school, and a few are admitted from the heathen. Mary Sutton, who is one of the twelve baptized the past year, has, by her valuable labours, done much for the female department.

The *Hospital* afforded shelter to over forty sick pilgrims during the year. It contained eleven at one time, seven of whom died in consequence of having previously endured so much hunger, fatigue, and disease.

The services of Rueben, a native young man, educated in the school at Jellasure and who studied medicine under brother Bachelor, have been secured for the hospital. Permission has also been obtained of government, to purchase medicines at *prime cost* from the Company's Dispensary. It is hoped the benevolent will aid in sustaining the hospital, and also in furnishing the medicine gratis to the poor, among the heathen who live in the vicinity of the missionaries.

The *Santal Efforts* have been continued at the station as usual;—but, on account of the illness of Elias at the time it was intended to go among the Santals, the more than ordinary interest among the Oriyas about that time and the subsequent confinement of brother Phillips at home to superintend the enlargement and repairing of his buildings, not one good excursion was made among the Santals. Two fine Santal youths who were in the school last year have run away, for fear as they said of being made christians, leaving only eight of that tribe at the station. Most of these are now able to read and write both their own and the Oriya language with fluency. They learn as quickly as the Hindoos, and are generally of a more lively turn. Daniel Cilley and Elias Hutchins, whose baptism was named in last year's report, are promising young men, and preparing for usefulness among their long-degraded and hitherto neglected countrymen.

Brother Phillips has been enabled to publish a primer, catechism, and the gospel by Matthew, in this hitherto unwritten language. He is also collecting materials for a grammar, which, if the benevolent will furnish the money to pay the expense of publication, will be put to press the ensuing year. He also has the gospel by John in hand, and has gone to the 9th chapter with the translation. Elias, who has afforded brother Phillips much valuable assistance in preparing these works, is rapidly collecting

and arranging words for a Dictionary, which probably will not be printed for a year or two, that time may be had to make it as full and complete as possible.

To this society, God has granted the honour and happiness of giving the rich blessings of a written language to a very numerous people. Brother Phillips had the gospel of Matthew; a tract of some sixty pages, in the Roman character, printed at the cost of this society.

It was thought best to do this rather than ask the Bible Society for the means, in order that the churches at home might take a greater interest in the work, and feel themselves honoured by the privilege of giving their money for so good a purpose. Who will not rejoice in the privilege and honour of having furnished the means of translating and printing the first portion of the word of God ever published in this hitherto unwritten language? In years to come, when school-house and chapels shall be erected in Santal villages and hamlets,—when school teachers and ministers shall give instruction to their scholars and congregations—when the Bible and hymn book, with other works, and also newspapers, shall be read by the people, they will rise up and call this Society blessed, for sending them the means of redemption from ignorance, heathenism, and ruin.

In consequence of not being able to obtain land at Kendakanta, and the want of a suitable teacher, the hope expressed last year that a school would soon be established at that place has been disappointed. It is still in contemplation to obtain land in some central spot on which to form a Santal christian village, which may serve as a refuge for converts, and establish a day school for the many ignorant and nearly naked children swarming every Santal village. Contributions in aid of this object will be thankfully received.

Interesting conversions.—Some parts of the account of brother Phillips' cold season labours are quite interesting and encouraging, as they show that the truths of the gospel are gradually gaining access to the hearts of the heathen. What he has written on this subject must be omitted here; but the account of the conversion of Durga Prasad Lall and some others, is too important to be left out of the present Report. On returning from a pilgrimage to Juggernaut, where Durga had been with his wife, a daughter eight years old, and a widow slave belonging to the family, he called on brother Phillips, at Jellasure, and in conversation with him and the native preachers, after one or two interviews, made known his intentions to become a christian, and expressed a desire to be baptized.

(To be concluded in our next.)

THE
GENERAL BAPTIST REPOSITORY

AND
MISSIONARY OBSERVER.

No. 135.]

MARCH, 1850.

[NEW SERIES.

THE INSPIRATION OF THE HOLY SCRIPTURES.

THE Bible is regarded by all sincere christians as the Word of God. They have, however, often vague and undefined notions of the nature of inspiration itself, and there are not a few, who would feel at a loss if they were called on to give their reasons for believing the Holy Scriptures to be an inspired volume. They are, therefore, liable, in this age of insidious scepticism and infidelity, to be exposed to doubt, or be covered with needless confusion by the cavils and objections of those whose hatred to this book is only a form of hostility to God himself. Treatises on the inspiration of the Scriptures are often subtle and scholastic, and too voluminous to be accessible or useful to common readers, and it hence becomes desirable that something simple and satisfactory should be within the reach of every one who is anxious to give a reason of the hope that is in him with meekness and fear; as well as to fortify the minds of the young and inexperienced against those who seek their destruction. An humble

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essay on this subject will not then be unsuitable for the pages of a magazine.

What is meant by inspiration? This may be defined, 'the communication of the mind and will of God to man, so that he becomes the medium of making this mind and will known to the world.' A person thus becomes the instrument, or organ through which God speaks to mankind. This definition is sufficient for ordinary uses. It may be illustrated by the references made to inspiration in the Scriptures themselves. Take a few passages and compare them. Thus St. Peter says, 'No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they WERE MOVED by the Holy Ghost.—2 Peter ii. 20, 21. Here while we are told not to interpret or consider the language of the Old Testament prophets, as merely the offspring of their own minds, we are assured that they received an impulse from the Holy

Ghost, who *moved* them to speak and write as they did, and therefore, that it was God's mind that they made known. Again; St. Paul says: 'All scripture,' he is speaking of the Old Testament Scriptures, 'is given BY INSPIRATION OF GOD.'—2 Tim. iii. 16. The term, for it is *one* in the Greek, rendered 'inspiration of God,' signifies God's breathing, and conveys the idea that God is the author of the Holy Scriptures, by the inspiration, 'breathing into,' of his servants who wrote them, the words or sentiments which they have been the instruments of conveying to us. Our Lord, when discomfiting the Pharisees, said, 'What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David IN SPIRIT call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.'—Matt. xxii. 42—44. Here David is referred to as speaking not of himself, but by the influence, direction, and suggestion of the Spirit of God. There are many other passages which might be referred to, which designate the Scriptures as 'the word of the Lord,' 'the oracles of God,' the 'testimony of God,' &c., but the above are sufficient for our purpose. They shew by different modes the same important reality. One refers to the prophets and writers of the Scriptures as 'speaking in the Spirit,' another of their being 'moved by the Holy Ghost,' and a third as receiving the 'breathing'—'the inspiration of God.' All shew the act of God in making individual men the instruments of conveying instruction and counsel from him to their fellow-men. It is a special act, for an especial and important purpose.

Anything, then, that tends to explain away this important fact, or to bewilder and mystify our thoughts upon it, or to induce men to regard the high and special distinction con-

ferred upon the prophets of the Lord as common to mankind, is to be regarded as derogatory to the honour of God, and opposed to the well-being of men. There have been those who have stoutly denied the inspiration of the Scriptures. And there are those who while they seemingly admit their inspiration, do so under the notion that all men, and especially all great men, are inspired; and by this means they seek to undermine the authority of the sacred Scriptures, and introduce an infidel or pagan philosophy. If the Scriptures are God's book, they claim to themselves an authority, which can belong to no other writings. If the men who composed them were inspired, they stand alone in the relation they sustain to God and the world. Let this ever be kept in mind.

It may not here be unsuitable to make a few additional remarks on inspiration. It is not *natural genius*, and is to be distinguished from it. Some men in our own and former times, have possessed remarkable mental power. Their memory has been exceedingly retentive, their imagination highly creative, their power of expression and description has very far exceeded that of the great bulk of mankind. Their writings have obtained a kind of celebrity which will endure for ages. Men admire their genius, and read their productions with delight. I refer now to such men as Shakspeare, Byron, Shelley, in our own country and times; and to such as Homer, Plato, Virgil and Ovid in times past. That they possessed genius and high intellectual endowments none can deny. But who, in his sober senses, can dream that they were inspired of God to write what they did write? Some of them were heathens, others atheists, others infidels, and others profane and Godless men. Their writings, too, have a tendency and character which is evil. They often

shew the perversion of the noblest faculties to the most depraved purpose. Such men were awfully guilty before God. Were they inspired? No :—then inspiration must be something different from genius. And, indeed, when the writings of men of genius, both ancient and modern, contain, as it is cheerfully admitted they do, some good things, even these are not to be regarded as the inspiration of God. They are the best thoughts of observant men; they are good things they have gathered from the oracles of God; they are not to be confounded with the special inspiration given to God's ancient prophets.

Inspiration, again, should be distinguished from enthusiasm and fanaticism. There have been those who have pretended to be inspired in our own day. There have been, in all ages, such pretenders. These have sufficiently exposed themselves by the absurd rhapsodies in which they have indulged, and the incoherent jargon they have uttered as from the inspiration of God. Their own follies have rebuked them. And there have been those who under an extravagant view of their own importance, or in consequence of the prevalence of such errors, have imagined themselves to be under a kind of special divine direction. Under the influence of this enthusiasm they have wrought great marvels, and astonished the world by their deeds—but, alas! they were only excited and vain men. Their deeds, and the quaint writings of those that admire them, were no more of the character of inspiration, than the contortions of a harlequin, or the feats of a juggler.

In graver mood, too, it is necessary to distinguish inspiration from the ordinary and gracious influences of the Spirit of God, in the regeneration and sanctification of his people. In this case there is an influence from the Spirit of God, on the heart and

conscience, the mind and will of them that believe. But this influence, unlike that of inspiration, is not given to communicate new truths to the mind, or to make the mind of the patient the vehicle of conveying this new revelation to others. It is invariably exerted through the medium of known truths, and usually through the medium of the truths already revealed and inspired, and which are contained in the written word of God. It is perfectly consistent with the Spirit of God to make the truths he has already given, and caused to be written in his word, the instrument by which he enlightens and renews the minds of men; though this act is essentially distinct from that by which those 'lively oracles' were originally given. By the latter—God caused his mind and will to be written by his inspired servants for the instruction of mankind: by the former, he honours that word, and opens the mind of men to receive and obey it.

It has been customary to speak of different degrees of inspiration, as experienced by the holy writers of the Scriptures of truth. It has been said for example, that an inspiration which communicated to the mind of the prophet the knowledge of things to come, or which gave to the historian the knowledge of things that occurred before his time, was of a higher kind than that which was needed for the record of transactions in which he himself was an actor, or which occurred under his own observation. Whatever propriety there may be in such nice distinctions, there is no need for the ordinary reader to trouble himself with them. If God moved the mind of the historians of their own time, Moses, Joshua, or the evangelists, for instance, to record the things which they saw and heard, for the instruction and admonition of men; the influence was as real, as when he

gave his word to his prophets to tell mankind what should happen in the latter days. The distinction referred to may be real, and useful, but if it is allowed to lead us to regard one part of the Scriptures as more really written by inspiration than another, it is turned to a pernicious purpose.

The holy Scriptures are all inspired. The Jews were accustomed to divide the Old Testament into three parts, the books of Moses, the hagiographa, and the prophets. These three divisions included all the books of the Old Testament. The former, the earlier and historical books; the second, the book of Job, the Psalms, Proverbs, Ecclesiastes, and the Canticles; and the latter, the books of the prophets. Our Lord recognized this distinction, and their inspired authority, when he said to his disciples after his resurrection: — 'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.'— Luke xxiv. 44. This is in itself conclusive as to the Old Testament. Then as to the writings of the New Testament, they were all penned by the apostles of our Lord, or of those who associated with them, to whom the Holy Ghost was promised and given 'to bring all things to their remembrance' concerning our Lord, and 'to guide them into all truth.' On the very surface it should seem that the evangelists and apostles of the New Testament, have as high claims to be regarded as especially inspired of God, as the prophets of the previous dispensation.

What, then, are some of the general and obvious proofs that the Scriptures of the Old and New Testament were written by the inspiration of the Spirit of God, and in this sense differ from all other writings whatsoever? First of all we must appeal to the writers themselves, and to the fact

that they all wrote under a consciousness of being the subjects of this divine direction and impulse. 'The word of the Lord came unto Moses.' 'The word of the Lord came to' the several prophets. So they ever tell us. And hence their language is, 'Thus saith the Lord.' How could good and upright men write in this way if they had not within them evidence of this important fact? So in the New Testament, the same consciousness of divine and infallible direction and inspiration was possessed by the sacred writers. 'Now,' says Paul, 'the Spirit speaketh expressly.' And again, when he makes a distinction between what he wrote of himself, and what the Lord spoke by him, he conveys the same idea. 'Now concerning virgins I have no commandment of the Lord.' And again, 'I speak this by permission, and not of commandment.' And again, 'And unto the married I command, yet not I, but the Lord.'—1 Cor. vii. 25; 6, 10, 12. In the instance of these exceptions, the great apostle shows his habitual consciousness of divine direction and inspiration. Now, when the grave character, and awful import and claims of the writings of the apostles and prophets, and their known excellence are called to mind, is it possible for us to consider them as acting under any other conviction than that they were writing and speaking the things which were dictated to them by God himself? Any other idea is inconsistent. They were either enthusiasts, or they were divinely inspired. Their writings prove them not to have been the former, then their inspiration is certain.

Again: the perfect harmony and consistency of the different parts of the holy Scriptures, is another proof that they were written by the inspiration of one and the same Spirit. The Bible is one great and complete, and comprehensive whole. It is one work; it is one book, though its

writers lived in different ages, many hundreds of years apart, were men of different occupations, who in themselves were, therefore, incapable of consultation or collusion, and yet they all marvellously agree, and there is in every writer of every age, as it were, his separate contribution to the great whole. Unconsciously, each was supplying his portion for the development of one great plan and purpose, for the completion of the great whole. Every man's work, too, bears indications of the age when he laboured. The Hebrew of Moses, the Syriac words and the Chaldee words and chapters of the Old Testament, accord with the periods when the connection of God's ancient people with these nations took place. And so of the New Testament. Its Hebrew idioms, though written in Greek, and various style demonstrate that its writers were of the Hebrew family. What would be a suitable comparison by which to present the idea before us to the mind? Suppose you had passed through this kingdom a few years since, and seen rough and unscientific men—here excavating a mountain—there, far away, filling up a valley; and as you passed on you observed at different times further away, other labourers employed in the same kind of operations, and then after the lapse of a year or two you travelled by rail through these very mountains, and on the high embankments over these very plains, all now become one continuous level line—one complete and great work—would you then say that there had been no plan—no scientific survey and arrangement of the way or of the works which constitute this beautiful road on which you now travel so swiftly so that the whole had been comprehended by the mind that measured and directed the whole? Certainly not. But, would you suppose that the hardy labourers who came from all parts, and who toil with the spade and pick at the ex-

tremities of these works, and have never seen or spoken to each other, that they had made the plan, and arranged the various things in the whole works? Never. You attribute all this to the man who arranged the whole, and the successful and happy issue, is a completion of his own plan. So, only in a higher sense is it as to the Scriptures. They bear evidence of design and contrivance from the beginning, and they form a complete whole, to which the writers of different ages, inspired and directed by the Most High, have thus contributed. It is God's plan, and God's work, and not theirs. They were only his instruments at different periods and places employed and directed by him for the completion of his work. There is also a perfect and beautiful agreement in the writers of the Scriptures, not only in the development of the method of mercy by Christ Jesus, but in all the representations they give of God and his will; and while every writer of the Old Testament, from the beginning, led those to whom his words were addressed, to look forward to something more to be communicated hereafter, those in the New Testament tell us the work is now 'finished,' the revelation is complete, and no further communications are to be expected. Therefore, the Holy Scriptures not only carry with them evidence of their own inspiration, but they also necessarily exclude any other writings from having this claim. Hence, all modern pretenders to inspiration are to be considered antagonistic to the sacred Scriptures.

Let any one further, if he have opportunity, contemplate the prophecies which are contained in the Old Testament, and mark how wonderfully they have been fulfilled in later times. Such as those in reference to Messiah: to Israel: to the Jews: to Babylon: Tyre: Egypt: and other nations. Successive and future ages were known to the Spirit who dicta-

ted those predictions, and hundreds of years after the publishing of the prophecies they have been literally accomplished. So the predictions contained in the New Testament. How wonderfully were those accomplished as to Jerusalem and the Jewish nation! and those as to anti-christ and the church are yet fulfilling. How could this be? only as the mind of those who wrote these books was instructed by the Holy Spirit. The prophetic proof of the inspiration of the Scriptures is a wide subject, and one that the more it is investigated, the more satisfactory and astonishing it appears.

The excellence and elevated morality of the sacred books, further, is a proof of its inspiration. How holy are its precepts! How benevolent its spirit! How awful are its denunciations against sin! How true it is that in proportion to a man's yielding himself to the guidance and influence of the sacred Scriptures, does he become holy, wise, and good! 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.' The exceptions that have been taken by carping sceptics against the morality of the Scriptures, show their malignity, their prejudice, or their wilful ignorance. Every excellence is there commended: every evil is condemned. Compare the Scriptures with the sacred books of modern heathen, with the mythology of ancient pagans, with the Koran of Mahomet, or with the morals taught by infidel philosophers—and say on the score of consistency, of coherence—of credibility—of truth and righteousness, which has the highest claims to be regarded as the mind of God,

the revelation of his character and will? To an unprejudiced mind there can be no possibility of hesitation. The Bible and the gospel are their own witness. 'These are the true sayings of God.'

And finally, these books have been received as of divine authority, from the time that they were written. It was so with the books of Moses: of the prophets. It was so with the Gospels, and with the Epistles. The earliest writers after the apostles, ever refer to them as being of divine authority.*

In conclusion, then, the character of the sacred writers from Moses to John, and their consciousness that they wrote as inspired of the Lord: the harmony and consistency of the various parts of the Scriptures, their writings; the predictions of the prophets so wonderfully accomplished;—the pure morality of the whole of these writings:—their especial character, and their incomparable superiority to all other books professing to be inspired, or to teach truth, and the fact that they have ever been received as sacred and from God: all these things go to demonstrate, to the satisfaction of every upright mind the divine inspiration and the heavenly authority and value of the holy Scriptures. Let us prize them, and peruse them. Let us reject with the contempt they deserve, every modern pretender to inspiration, and detach ourselves from all those who would lead us to undervalue the holy oracles and the truths they reveal, or to regard any of the writings of men, as having equal claims to our reverence and confidence. 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.' J. G.

* See Lardner's Credibility.

LETTERS ON THE CHRISTIAN MINISTRY,

Embodying the substance of a ministerial charge delivered at the ordination of Mr. J. Stutterd, of Castle Acre, Norfolk, founded on 1 TIM iv. 6, and published by request.

BY REV. T. GILL.

MY DEAR BROTHER,—Ever since the time of your reception into the church, then under my pastoral care, I have felt considerable interest in your welfare; and my correspondence with you during the three years of your ministry here, will have shewn to you that my concern for your happiness and success has not abated. The intimacy which has existed between us will account for the plainness and familiarity which may characterize my address to you on this solemn occasion. It is my fervent prayer that you may be a 'good minister of Jesus Christ!' On this subject it is important that correct views should be entertained both by ministers and churches; because, a mistake here would produce a baneful influence in dictating the course of the one, or directing the choice of the other. There may be much in the manners that is agreeable—*much* in the sermon that is uncommon—*much* in the intellect that is dazzling; and in the course of education *much* that is commendable and promising, when there are wanting the indispensable qualifications of a 'good minister.' A man may be a good minister of Jesus Christ whose erudition is not profound, whose character is not free from imperfection, whose eloquence is not remarkable, and who, in preparing and delivering his sermons, does not pursue the most fascinating method; but, some attention to all these, and a degree of excellence or proficiency in each is included in the idea of 'a good minister.'

1st. *A 'good' moral character.* It is assumed that he has been truly converted—brought to the foot of the cross, and has realized a sense of for-

givenness through faith in the atoning sacrifice. The want of this would be a disqualification for which no other gifts nor ornaments could possibly atone. But, however clear and satisfactory might be the proofs of his piety—however correct his views of the doctrines and principles of christianity—however vigorous and unwavering his faith in the atonement, if his christian morality were not of a high order, he would not long be recognized as a 'good minister.' Guard then, dear brother, with the utmost vigilance, the citadel of your morality. One foul stain there, however peculiar the circumstances or temptations connected with its contraction, would probably, hurl you as from an eminence, into a vortex of ministerial degradation from which you would never rise. 'They must be holy in a pre-eminent degree, who bear the vessels of the Lord.' The highest ministerial talents have been cast into the shade, and the most promising expectations blighted, by the untoward influence of a slovenly morality. 'Be thou an example of the believers, in word, in conversation, in spirit, in charity, in faith, in purity.' 1 Tim. iv. 12.

2nd. *Superior piety is a characteristic of a good minister.* His personal religion will not only affect his own spirit, and influence his compositions for the pulpit, it will affect beneficially or otherwise the people of his charge, and the whole circle of his acquaintance. If a minister's piety is fitful and feeble, we may expect that fitfulness and feebleness will characterize the piety of his flock; if he is carnal, they will indulge a worldly spirit; if he is lukewarm in

the exercises of religion, and in seeking the wellbeing of souls, we may expect to see him surrounded by a cold-hearted and apathetic people. Whilst exercising a lively faith in the solemn verities of religion, and giving to them a becoming prominence in the language of his lips, he must also illustrate their importance in his personal demeanor, if he would see them revered and exemplified among the people of his charge. A prayerful and devout life preaches to the consciences of men as nothing else does, it gives weight to every word, and influence to every argument; but, if the conduct and spirit are not exemplary, although he may preach with the tongue of an angel, his words will be as 'sounding brass or a tinkling symbol.' 'A good minister' should endeavour so to live, that he may say with propriety and confidence: 'So walk as ye have us for an ensample.'

As another characteristic of a good minister we may mention,

3rd, *The possession of suitable qualifications.* His work is, in its character special and peculiar, and for its efficient performance requires special qualifications. A taste for study, an aptitude in communicating knowledge, and a love for that kind of labour in which a christian minister is expected to engage, may be mentioned as amongst the indispensable requisites. For a person to assume ministerial responsibilities, and to lay himself under obligations to perform ministerial and pastoral duties, who has no taste for such exercises, and no pleasure in such work, would be to take a course involving a great amount of mental misery.

A suitable routine of mental and theological training, with a capacity for receiving and retaining knowledge are highly important; but even these, without native genius, a desire and love for the work, and ability to communicate what the mind has collected in an oral manner, would not ensure efficiency in the work of the ministry.

'A bishop' is described as one who is 'apt to teach,' and able 'in meekness to instruct those who oppose themselves.'

The idea of a good minister implies,

4th, *Success.* Success in bringing sinners to Christ, in edifying believers, and in superintending the spiritual interests of the church. A minister may be successful in the conversion of sinners, who is inefficient in his efforts to fortify, strengthen, and guide those who are introduced to the church and its privileges; or, he may be efficient in *preaching* both to the unconverted and the church, whilst evincing a lamentable want of wisdom and prudence in the general management of church business. The minister of a scripturally organized church is an 'overseer' as well as a preacher, and inefficiency in discharging the duties of the former, may more than counteract his success in those of the latter. A pastor may for a time be very successful as a preacher, whose want of tact and judgment in other things will divide the church into parties, or raze the spiritual building to her foundations. Wisdom in discipline and management is one important feature in the history of a 'good minister of Jesus Christ.' In judging of his efficiency from his success, we must not overlook the peculiarities of his sphere of labour; his hindrances, difficulties, and helps; but, other things being fairly considered we may judge of his efficiency from the nature and extent of his usefulness. The Scripture criterion is, 'He that winneth souls is wise.' Not he that simply succeeds in gaining the ear of a crowd, or in drawing forth the notes of human applause, but he whom God makes instrumental in 'saving souls from death and hiding a multitude of sins.'

Having thus stated briefly what is included in the idea of a 'good minister, permit me now to point out the *importance* of our being such.

This may be argued, 1st, From

the nature of the work in which we are engaged. Many, not engaged in the ministry, are called to sustain important offices, and to perform duties which have an important bearing on the moral and social condition of man. The statesman and orator occupies a high position, on whose lips thousands hang with rapture, and whose eloquence produces so thrilling an impression on the passions of the multitude; but far more important are the labours in which the christian pastor is engaged, and far more valuable in its ultimate results, the influence which his efforts exercise. The object of the one is chiefly to promote human interests, which will soon pass away as the mists of the morning; that of the other is to secure the well-being of the undying soul; the one labours for time, the other for eternity; the one for earth, the other for heaven. Should you, dear brother, be instrumental in leading but one soul to Christ, and through him to heaven, the results of your ministry will remain, in connection with the history of that soul, when mere human oratory shall have ceased to charm, and all human orators shall have quitted the world for ever. The pious, devoted, and successful minister of the cross has attained to the highest point of honourable responsibility to which a man can attain on this side heaven. The devoted servant of Christ who solemnly declared, that he 'would rather be a minister of the gospel than an archangel in heaven,' gave utterance to no bold hyperbole—to no extravagant sentiment.

'Tis not a cause of small import

The pastor's care demands;

'Tis what might fill an angel's heart,

And fill'd a Saviour's hands.'

2. The importance of efficiency may be argued from the moral condition of the world, and the influence of the pulpit upon it. You are called to preach the gospel, and that gospel

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is God's last message to a ruined race. He sends you forth as his ambassador, to make known his mind, to propose terms of reconciliation, and to proclaim 'glad tidings of great joy.' You go into the midst of a community of rebels who are under arms against the moral government of God; you go, to 'open their blind eyes,' and induce them to lay down their weapons and submit; you go to reason, to remonstrate, to admonish and beseech; you have to vindicate the honour, and maintain the authority of the Sovereign who sends you, to deal faithfully with the parties to whom you are sent, and so to state the whole case, that sinners may be convinced of their ingratitude, and seek in deep contrition the pardon of their offences.

Should you be rendered successful in your embassy, God's moral government will be honoured, Satan will be defeated, Jesus will 'see of the travail of his soul,' minds will be liberated from galling bondage, souls will be saved from the bottomless pit; songs of joy will burst from angelic hosts on high, and their notes will reverberate from the 'tabernacles of the righteous' below; new-born sons of light will enter the church of the Saviour, and accessions will be made from time to time to the number of the glorified multitude who are before the throne of God and the Lamb!

Can we look at these, dear brother, as some of the results of a successful ministry, and not employ with the utmost ardour the means of ensuring efficiency in our work?

3. The importance of efficiency may be argued from the weight of our responsibility. The christian pastor is represented as a 'steward of the manifold grace of God,'—as a 'co-worker with God,' and as amenable to him in all his personal and relative transactions. Through his vigilance and activity, the highest interests of immortal beings may be promoted;

and through his dilatoriness and unfaithfulness, souls may be undone for ever. Is the church of Jesus an army fighting under the banner of the cross?—the pastor is to be their leader, marshalling them in their spiritual struggles, sustaining and cheering them in the conflict, and presenting to them the pattern of a 'good soldier of Jesus Christ.' Is the church a vessel, in which souls are passing over the sea of time to the haven of heavenly rest?—the pastor is to be on the fore-castle, keeping a vigilant look out, ready to descry dangers and give warning concerning them, whether they arise from quicksands, rocks, or the coming storm.

Is the church a city? The pastor is to stand upon its walls like the watchmen on the walls of the ancient cities of the east; to maintain his position under all circumstances and amidst all dangers; to look out for the

approach, or carefully watch the movements of the enemy, and faithfully to utter the notes of admonition, arousal, or alarm. He is to 'blow the trumpet in Zion,' and, when needful, to 'sound an alarm in God's holy mountain.'—Joel ii. 1. Would you, dear brother, correctly understand your own position, and fully realize your serious responsibility, prayerfully ponder and apply the language of Jehovah to Israel's watchmen: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his sins, but his blood will I require at thy hands.'—Ez. xxxiii. 7. 8.

Your's affectionately.

Melbourne.

T. GILL.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.—No. IX.

THE HEATHEN IN A STATE OF GUILT AND RUIN—ON WHAT GROUNDS? *

WHAT will be the final condition of the countless millions of our race who live and die without the knowledge of the gospel? This is a question which has painfully exercised many minds, and the importance of which every one must admit. We unhesitatingly say in reply, that they will *not* be condemned for not believing on Him of whom they have not heard. Loyal to the government of the Supreme Ruler, and anxious to

'Justify the ways of God to man,'

we cannot for a moment admit a supposition wholly repugnant to all human conceptions of justice. The

Judge of all the earth will do right. But that the heathen on other grounds are guilty in the sight of God, and will be righteously condemned to eternal woe, is a position from which there cannot be reasonable dissent. Let the reader, with prayerful attention, consider the evidence on which this painful conclusion rests.

It is the uniform testimony of the Word of God, that 'all flesh has corrupted its way'—that 'there is not a just man upon earth that doeth good and sinneth not: no, not one.' that—'all are under sin'—that 'all are dead'—that 'there is none that understandeth, none that seeketh after God'—that 'they are all gone out of the way; they are together become unprofitable; there is none that doeth

* The substance of this article was read at one of the social meetings described in the paper No. V, p. 206, in the vol. for 1849.

good, no, not one.' See Gen. vi. 12; Eccl. vii. 20; 2 Cor. v. 14; Rom. iii. 9—12, and many other Scriptures. If they are all sinners, then, without question, they all deserve punishment. Again. Idolatry, which universally prevails among them is expressly mentioned in many Scriptures, as a sin which excludes from the kingdom of heaven. Be not deceived: neither fornicators, nor idolaters, shall inherit the kingdom of God.' 'Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry; they who do such things shall not inherit the kingdom of God.' 'Idolators and all liars shall have their portion in the lake which burneth with fire and brimstone.' 'Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters.' 1 Cor. vi. 9—10; Gal. v. 9—21; Rev. xxi. 8, xxii. 15. Quotations of this kind might be readily multiplied, but these are sufficient. Further, the lengthened and important argument of the apostle Paul, extending from Rom. i. 18, to iii. 19, supplies conclusive evidence on this point. The design of the inspired writer in the former part of this epistle is, to establish the important doctrine of justification by faith, being alike enjoyed by Jew and Gentile, but in intimate and indeed inseparable connection with this great doctrine is the humbling truth, that all mankind are in a state of guilt and ruin; and therefore, to prove this preparatory point, is his object in these verses. He commences with an awful description of the depravity of the heathen world—a description, let it be added which has never been surpassed, never even equalled, but which applies as fully in its darkest features to modern as it did to ancient idolaters.*

He proceeds to shew that the Jews, though favoured with the oracles of God, which the heathen were not, were equally guilty with them, and impressively closes this part of his argument by saying, 'Now we know that what things soever the law saith, it saith to them who are under the law, that *every mouth may be stopped, and all the world may become guilty before God*;' but it is obvious to remark, that if the heathen are not in a state of condemnation and ruin, then the mouths of millions on millions are not stopped; and so far from all the world being guilty before God, the larger part of the world is not in this deplorable condition. Let the reader carefully examine this important portion of holy writ, and he will see that it is necessarily implied, that the heathen are justly exposed to the wrath of God. No comment can do justice to the argument that does not prominently involve this principle.

The reflective reader will ask, on what grounds will the Lord, the righteous Judge, condemn the countless millions, to whose eyes the pages of inspired truth has never been revealed, and whose ears have never listened to the glad tidings of salvation through the blood the Lamb? Guided by the light of Holy Scripture I will attempt to reply; and may the Lord give the writer and the reader 'understanding in all things.'

1. The heathen are inexcusable on the ground of their idolatry. This is a sin which has universally prevailed; and yet it is manifestly opposed to the clearest dictates of the human understanding. This is plain from the fact, that idolatry is often ridiculed in the inspired writings. Read 1 Kings xviii. 27, 'Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure

* Some years since, a missionary in Northern India was asked by one of his heathen hearers, why his people had added a portion to their Scriptures after coming

to this country? and referred in illustration to Rom. i. 23—32. He was sure from the fidelity of the description that it must have been written after their arrival in India.

he sleepeth, and must be awaked.' Isaiah xlv. 9—20, especially 16—17, 'He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.' Jer. x. 3—11, 'For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good, &c. How keen the sarcasm! But the most conclusive evidence in Scripture of the wilful blindness of idolaters is found in Romans i. 'Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God.' Who changed the truth of God into a lie, and worshipped and served the creature (or the creation) more than the Creator, who is blessed for ever. They did not like to retain God in their knowledge. Haters of God.' 19—30. Comment on such language would be superfluous. It is plainly stated, not only 'that they are without excuse,' but on which grounds they are inexcusable. In the same manner, the apostle Paul addressed the Athenian idolaters,—'*We ought not to think that the Godhead is like unto gold, or sil-*

ver, or stone, graven by art and man's device.' Acts xvii. 29. Creation bears testimony to the existence of an Almighty, and Allwise Creator, 'the heavens declare his glory; and the firmament sheweth his handy work.' God has endowed idolaters with an ability to understand, and reason, and judge: they could not use their natural powers, without being convinced of the existence of God, and of the folly of idol worship; but they *wilfully* and *wickedly* close their eyes to the light: they will not consider, and hence they are inexcusable.

2. Another of the grounds on which they are clearly inexcusable is, their ingratitude. Our heavenly Father causeth his sun to shine upon the evil as well as the good. Rain from heaven, fruitful seasons, and temporal mercies, bear testimony to the benignity of 'the blessed, and only potentate,' but no sentiments of gratitude ever rise in their bosoms to the author of all their blessings. 'Neither were they thankful,' says the apostle in the Scripture already quoted, and it is affectingly true. It is a small matter when God is neglected or forgotten, to say, that they are unmindful of favours conferred by their fellow beings; though the experience of every day supplies to those who live in heathen countries, abundant evidences of its truth. The structure of the languages of India furnishes additional proof of the accuracy of this statement: there is no word that precisely expresses the idea which we attach to gratitude. This noble and generous feeling is alien from their bosoms.

3. Their immoral practices, contrary as they are to the dictates of conscience, prove them to be obnoxious to the wrath of God. Lying, theft, adultery, deception, malice, envy, murder—in short, every sin that can be named, or that may be too offensive to be named, is common amongst them. Now they know full

well that these practices are wrong, and will often honestly confess it: they 'know the judgment of God, that they who commit such things are worthy of death: yet they not only do the same, but have pleasure in them that do them.' They are not only guilty of practising unrighteousness, but as the inspired writer says, 'they are filled with all unrighteousness.' Let Romans ii. 14—15, be considered in connection with these statements. 'When the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' Conscience, whose light God has enkindled in every human bosom, witnesses for him. Its rays are doubtless feebler in some than in others, nor so powerfully does it speak to the heathen as to those who walk in the light of Divine Revelation; still it is on the side of God. Unless 'seared as with a hot iron' by long continuance in sin, it approves what the law of God approves; it condemns what is contrary to it. The law 'written and engraven in stones' is in substance written and engraven on the 'fleshy tables' of every human heart, though its characters as written in the Holy Book are most vividly deciphered. A celebrated Roman poet could say that he knew what was right, and approved of it, yet he followed what was wrong.* And such is the state of the heathen: they all daily practise what they know to be wrong. Here then is another responsibility—another ground of condemnation.

It seems impossible to account for the present state of the heathen world, without believing that God has in just judgment left them to their awful

degeneracy. This appears to be clearly intimated in Scripture, especially in in Rom. i.—24. 'God gave them up.' 'God gave them up unto vile affections.—iii.' 26. 'God gave them over to a reprobate mind.'—28; but this withdrawal must not be conceived of as an arbitrary act of Divine sovereignty: the apostle is careful in each of these verses explicitly to say why they were thus left. 'They changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, wherefore God also gave them up.' &c. 33—24. 'Who changed the truth of God into a lie, and worshipped and served the creature, more than the creator, who is blessed for ever, amen. For this cause God gave them up.' &c. 25—26. 'Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.'—28. By God giving them up, I understand that he withheld those vouchsafements of divine grace, by which their condition might have been improved; and that being thus left to themselves, and to the suggestions of the tempter they went to every excess of iniquity. Such is the tendency of sin, such the depravity of the heart, and such the power of the wicked one, that if Divine restraints were entirely withheld, and man left to himself and the devil, he would become like a fiend, and earth would be like hell. 'I withheld thee,' said God to Abimelech, 'from sinning against me.' And no doubt in various ways, he often restrains some of his fiercest foes from going the whole length to which their depravity would conduct them.

Musing on the awful state of myriads on myriads of idolatrous lands, Rom. xi. 22, has sometimes occurred to me,—'Behold therefore the goodness and severity of God: on them severity; [not injustice] but towards thee, goodness, if thou continue in his

* Video meliora proboque, deteriora sequor.

goodness : otherwise thou shalt be cut off.' The following remarks, extracted from a private letter, appear to merit attention, 'The final ruin of so many of the heathen is an awful subject; yet I think the manner in which the gospel message is opposed, neglected, or rejected, throws some important light upon the subject. It shows their exceeding wickedness, and how deserving they are of condemnation ; and it is to be feared that the millions who hear not the gospel, are just as wicked : in their minds is doubtless the same enmity to God and truth ; but the gospel not having been preached to them, there has not been

the same opportunity of making their enmity visible to the eye of man, yet, it is equally visible to the eye of God. These considerations seem to me to lessen some difficulties that may perplex, about the future state of the heathen. Still however, though it may be a satisfaction for our God to be honoured in any way, our highest satisfaction must flow from his being honoured in the salvation of those thus lost, and guilty ; and as Hannah More writes,

"One spirit rescued from eternal woe,
Were nobler fame than marble can bestow ;
That deathless monument shall mock decay,
And shine resplendent in eternal day."

WHY ALL SHOULD LABOUR TO DO GOOD.

1. *Because it is pleasing in the sight of God.* This alone is a sufficient reason why all should endeavour to be useful. That it is pleasing in the sight of God for people to do good, none can doubt. Hence, those who labour to promote the welfare of mankind, are blessed with the smiles of the Redeemer. They do not toil in vain.—Though they may not receive any earthly remuneration, yet God rewards them. To have His approbation is enough. For what can be better calculated to console the mind than this? What can encourage one more to go forward, administering acts of kindness to the afflicted, than to know that God looks down upon his feeble efforts with complacency?

2. *Because God has given you abilities by which you may do good.* The allwise Creator has not endowed you with such noble faculties in vain. It was for some wise purpose that He bestowed upon man talents that may be improved. True, man is left to his own will in regard to the

proper improvement of his talents. He may pervert them, and use them in executing bad and wicked designs. He may think of no higher motive than the gratification of sense. But God does not approve of such perversion of talent. He created man for nobler purposes, and whoever does not fulfil the great design which his Maker had in view, sins against Him with an uplifted hand. For God has given each one a talent on which to occupy. Some have five, some two, and all have one. He that has only one committed to his charge, is under a great moral obligation to improve it to the glory of God, as he who has five

3. *Because Christ died for you.* If a friend should undergo pain, suffering, and agony, and finally sacrifice his life, merely for your sake, would you not feel under the greatest obligation to render what service you possibly could to such an individual, or to his family and friends? Certainly you would. Now Christ has done infinitely more than

this for you. His dying groans upon the cross were for you. No one has ever manifested such love for you as the compassionate Saviour. Now, in return for his loving kindness, ought you not to manifest some love to the Saviour in active exertions on behalf of his cause on earth? To this you can make no reasonable objection.

4. *Because the Bible furnishes numerous examples of those who were eminently useful.* Enoch, Noah, Abraham, Jacob, Moses, David, the prophets, the apostles, and even Jesus Christ himself, besides hundreds of others mentioned in the Scriptures, are living examples of usefulness. As we enjoy the inestimable privilege of reading the history of their lives, we should strive, as far as practicable, to follow their wise and holy examples. The example and practice of Christ are worthy the attention of all his devoted followers. He is a perfect model—a perfect pattern for imitation. No one need fear to tread in the footsteps of the blessed Saviour, so far as concerns a life of devotion and usefulness. Again, let us reflect upon the example of the apostles.—Take St. Paul for instance. Who ever laboured more zealously for the glory of God and the conversion of the world? Hear his own language—‘That by the space of three years I ceased not to warn every one night and day with tears.’ His whole life, after his conversion to christianity, appears to have been one of self-denial, zeal, and effort.

5. *Because it will promote your own happiness.* This may seem strange to some. But it is true. When we have benefitted others, when we have relieved the distressed, we feel a degree of joy in our own hearts. The happiness of life consists in doing good. The more

useful one can be, the happier he will be. Deprive a good man of the means of doing good, and you deprive him of much enjoyment.

6. *Because life is short.* If you ever expect to accomplish much in the world, it is highly necessary to make a wise improvement of time, before the fleeting moments of life shall have fled for ever. Experience and observation daily teach that man’s existence is like a shadow. Life begins. But O! how soon it ends! Many are cut off in the morn of life, while their sun is just beginning to emit its splendour. Hence, all should arouse to diligence, if they wish to serve their divine Master, and perform the solemn and active duties of life.

7. *Because sinners are dying without repentance.* We are surrounded on every hand by those who are pursuing the broad road which leads to death. It is an appalling sight to see countless thousands sinking down to perdition. Therefore, the christian should be faithful to warn the sinner, to tell him of his sins, to tell him boldly and plainly, but with affection, that he must turn from his evil ways, or be lost, irretrievably lost. Should you see a person in danger of suffering pecuniary loss, would you hesitate to inform him of the fact? Should you see a person’s life in danger, would you not, without a moment’s delay, try to rescue the individual and tell him of his awful danger? Yes, if you possessed the feelings of a human being, you would certainly do so. It would be your duty to do so. But remember that the soul of each individual, without immediate repentance, is in danger of suffering the miseries of an endless eternity, which is far more deplorable than any earthly loss.

8. *Because it will afford great*

peace and consolation in the hour of death.—When a person views himself upon the verge of eternity, he is led to reflect upon all the acts of his past life. If he has lived a useful life, and performed his duty in all respects, his soul is filled with calmness while anticipating a glorious eternity. When he surveys the past, no unpleasant feelings disturb his mind. He can glorify God, feeling that his work on earth is completed, and that he can now rest in the arms of Jesus, and go home to the bright mansions above. He can with great propriety adopt the language of the apostle Paul—‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is

laid up for me a crown of righteousness,’ &c.

9. *Because your rejoicing will be greater in eternity.* ‘They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.’ Again, the faithful shall hear the joyful exclamation, ‘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.’ Now, if you are the instrument, in the hands of God, of saving one soul from perdition, how great will be your rejoicing in the eternal state. Yes, this will increase your joy through all eternity, and your praises to God will never cease, never terminate, but continue ever.

THE FAITH OF THE BIBLE; ITS NATURE AND INFLUENCE.

THERE are things apprehended and rested upon by the faith of the Bible which ‘eye hath not seen, nor ear heard, nor hath entered into the heart of man.’ It is faith which realizes the existence of the only living and true God in the grandeur and glory of his creation, in the wisdom, goodness, and power of his providence, and in the method and work of his grace. It recognizes him everywhere and in all things; everywhere seeing and enjoying him; everywhere walking with him, hearing a voice which nothing else hears, seeing a hand which nothing else can see, and discovering that heart of infinite love which nothing else discovers.

There is no burden of sin from which the faith of the Bible does not deliver; no fear it does not dis-

sipate; no spiritual enemy it does not subdue; no indifference and coldness it does not supercede by the fervour of a glowing love. To the mind that exercises it, it is the bond of affiance between the creature and the Creator, the sinner and the Redeemer, the death of time and the life of eternity, the grave and the resurrection, this low earth and the heaven where he expects to dwell. It is, ‘the substance of things hoped for, and the evidence of things not seen.’ it is his strength in weakness, his courage in difficulty, his victory over the world. It lives under the light of God’s countenance, it dwells near his throne of grace, it endures ‘as seeing him who is invisible.’—*Dr. Spring.*

A CONVERSATION ON THE WORK OF THE HOLY SPIRIT.

Inquirer. Do not many persons admit the universality of the Atonement, who still hold the doctrine of limited grace, or special salvation?

Minister. They do: hence limitarians, or those who deny the salvability of all men, have changed their position several times within the last century and a half.

During the former period the doctrines of God's electing love and reprobating hatred, were avowedly taught. But the plain unvarnished doctrine of eternal reprobation was too strong and horrid for men in general to receive, so that obnoxious part of the system was soon abandoned, and Election only insisted upon. And some went so far as to say, that Election, while it secured the salvation of some, did not involve the certain destruction of the rest.

With the doctrine of Election, however, many held a limited atonement, that is—the death of Christ for the elect only.

But, fifty years ago, many limitarians gave up the doctrine of Christ's death for the elect only, and began to preach that his death was sufficient and intentionally for all men. And this is the phase of moderate Calvinism in our day. But the difficulty as it was removed from the Father's sovereign choice to the work of the Son, so it is now removed from the atonement of the Son, to the Holy Spirit. Hence, it is contended, that the benefits of Christ's death must be applied by the Holy Spirit—that he does this in effectually calling the elect, and working in them by irresistible and regenerating grace. These things it was necessary to premise, before we could clearly understand the doctrine of the work of the Holy Spirit.

In. It is evident from Scripture that there is a department of work in salvation, which the Holy Spirit alone can effect.

Min. Most clearly so. One of the immediate and great benefits of the Saviour's death and resurrection, was the gift of the Holy Spirit.

In. What then are those operations which depend on the Spirit's divine influence?

Min. We shall see this, if you
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will remember, what the Spirit hath done already in the great scheme of our salvation. He inspired the writers of Holy Scripture, and they wrote under his infallible guidance. He formed the holy human nature of Christ in the virgin's womb. He dwelt in the Son of God in all his fulness, who by the Eternal Spirit arose from the dead. He miraculously descended on the apostles, and invested them with extraordinary powers for the execution of their great work. Besides these things, He is sent by the Saviour to convince the world of sin and of righteousness, and of a judgment to come. He alone can renew and regenerate the soul, and give spiritual life. He is given also to attest the Sonship of believers, to dwell in their hearts, as their guide, comforter, and sanctifier, and by his gracious influences to make them meet for eternal glory.

In. Most important and essential then is the Work of the Holy Spirit. But does the Spirit work, independently of man's volitions and co-operation;—does he work irresistibly, or in harmony with man's faculties?

Min. It is clear that if the Holy Spirit simply operates by the attribute of power, no created mind can resist his influences. In which case, human accountability would be utterly out of the question. But if he operates by the *truth*, and by *moral suasion*—then men's free agency is unaffected. The holy Scriptures contain the ideas, and thoughts of the Spirit of God, and by these he conveys light to the understanding—truth to the judgment, motive to the will, and conviction to the conscience. Hence, in order to the salvation of men—in addition to Christ's work—it is essential that gospel truth be presented to the mind. Now, truth is contained in the inspired volume, and is thus conveyed by the christian preacher. By divine truth then conveyed to the mind, God's Holy Spirit enlightens, convinces, and renews the heart.

In. But does not the Holy Spirit operate immediately and directly without the Scriptures?

Min. He may do so; but this we should deem an *extraordinary operation*

of the Spirit. The ordinary operations of the Spirit are evidently by and with the truth. For instance: Christ says, that when the Holy Spirit should come — 'He shall glorify me; for he shall receive of mine, and shew it unto you.' John xvi. 14. So in reference to the regeneration of the soul, the apostle James says, 'Of his own will begat he us by the word of truth;' i. 18. So Peter says, 'Being born again not of corruptible seed, but of incorruptible, by the word of God which abideth for ever.' 1 Peter i. 23. So we add also as to sanctification. Jesus prays, 'Sanctify them through thy truth, thy word is truth.' John xvii. 17. So the apostle Paul, speaking of Christ's love to the church, remarks he 'gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' Ephe. v. 24, 25. It is also observable that all the work of grace attributable to the Holy Spirit, is also ascribed to the divine word. See this extensively illustrated in the 19th and 119th Psalms. So we are not to conclude then that the word of God separate from the Holy Spirit, nor the Holy Spirit separate from the word, operates on the human heart. But the Holy Spirit *by* and *in*, and *with*, the word, graciously influences, converts, and sanctifies the soul.

Now this view delivers us from all the abstruse mystification, as well as from all the arbitrary and irresistible notions, which have been identified with the Holy Spirit's work.

He has to do with men who are free, moral, accountable agents. He has prepared, adapted efficient truth, for the salvation of men. He has now come into the world to supply the place of Christ's personal presence, as the great gift of the Lord Jesus, and he carries on his saving glorious work, by bringing the truth to bear on the minds and hearts of men, by the belief and reception of which, the Gospel becomes the power of God unto salvation.

In. Then when the truth is thus presented to the mind, can men resist these operations of the Holy Spirit?

Min. Most certainly. For Stephen declares with his dying breath, in reference to the unbelieving Jews: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.' Acts vii. 51.

So we are exhorted not to 'Grieve

the Holy Spirit.' Not to 'Quench the Spirit.' See also Heb. iii. 7 to 19.

Besides, if the Holy Spirit cannot be resisted, then all on whom he operates, must be saved; and those on whom he does not operate, must necessarily perish, because his essential irresistible influences are withheld. All distinctions about effectual calling, and the Holy Spirit's common and special influences, are not only entirely wanting in the Scriptures; but they do not remove the difficulty one jot or tittle. For after all it must come to this, that where irresistible influence is employed the sinner must be saved, and where it is not employed the sinner cannot. A doctrine at complete variance with the revealed universal love of God to a perishing world, and the individual responsibility of man.

In. This part of the subject seems to be one of peculiar difficulty. For I had ever concluded that there must be some power or influence in addition to that which the truth contains, to convert the soul.

Min. No doubt that idea generally prevails. But have we not a striking analogy in nature? All the essential blessings of life proceed from the hands of our heavenly Father. The air we breathe, the bread we eat, and every other blessing. But they are all conveyed to us through pre-arranged and settled laws, by which the world is governed. And God, therefore, does not send any of these mercies immediately, but in harmony with previous wise arrangements, adapted to secure to us these blessings. Now, as sin entered into the world by Satan's lie, and the belief of this lie brought guilt and defilement and condemnation on our first parents, so God resolved, in mercy, to send his Son into the world, to restore men to holiness and bliss. And by the truth, concerning his love, and the work of the Lord Jesus, he saves men from the destructive error of sin. This truth the Holy Spirit has revealed to us in the word, and this truth is fully adapted to enlighten—to convince—and to convert. It is adapted to man's state and condition everywhere. It contains a perfect remedy for man's malady, and only requires to be brought to bear on the human mind, and to be believed, to secure to the soul, thus receiving it, life and salvation. The Holy Spirit, infinitely wise, originally provided a

distinct and efficient means for man's recovery, and requires not in any age or to any man, to superadd any thing else to make it efficient.

Besides, if the Spirit is to append any thing to the Gospel, or connect anything with it in the way of abstract influence, we should have been informed of this, and told how to secure it. A subject of all others most important for us to know, and yet on which the Scriptures are utterly silent. Such a view of super-added influence is essential to the partial and limited scheme of eternal unconditional election; but utterly incompatible with the freeness and efficiency of the Gospel.

In. But how often is the very truth of the Gospel preached with earnestness and power, and yet it fails to convert. And how often, while a few are savingly influenced, yet, in the same congregation, the many are entirely unaffected.

Min. Most truly; and it becomes us to ascertain what makes this momentous difference. If God imparts to the few, what he withholds from the many, then the latter surely ought to be more pitied than blamed. We are not at any time responsible for the right exercise of what is not imparted. It is impossible, on this ground, to see where the cause of unbelief and non-improvement is to be laid, except with God himself: a conclusion most horrible indeed!

But if this difference is to be traced to the voluntary emotions or exercises of the hearers—as it is in the parable of the sower—then the impartiality of Jehovah, the efficiency of the truth, and the responsibility of men, are all seen in harmony together.

In. Then, if I understand you, you believe that when divine truth is brought to men, it is not effectual to their salvation through their inattention, inconsideration, love of the world, unwillingness to part with sin, or general unbelief?

Min. Yes; and this is what God himself complains of,—he says, men will not hear, that they will not consider; that they prefer darkness to light. That on account of their desire for the praises of men, unwillingness to take up the cross, and yield themselves to his service, they are not saved. Have we any reason to believe that the 'certain men' who clave unto Paul when preaching at Athens, with Dionysius and Damaris, believed because of some superadded influence; while the rest mocked because that influence was withheld? Or rather was it not in the one case they heard with attention and candour, and hence with faith; while the others allowed their prejudices to darken their minds, and harden their hearts against the truths delivered?—*From Doctrinal Conversations by Dr. Burns.*

THE CONDITION OF OUR SUFFERING POOR.—CHAPTER I.

BY DR. BURNS.

It is one pleasing sign of the times that men of all grades of political character are evidencing a deep and active interest in reference to the dense masses of our suffering poor. The editors of the '*Morning Chronicle*' are doing good service in this department of humane exertion. We see too that the eye of observation is now directed to the various phases which our national poverty assumes, and to the various causes by which it is produced. The injuriously low prices paid, and the horrid systems of oppression, in many cases adopted, are such as to startle us, and cause the question to be asked, 'Is it possible, that persons, for the love of mammon, the inordinate love of money,

can be guilty of such atrocious cruelty?

Just take one out of many instances which could be adduced:—

The Tailoring System.—On Thursday evening, Jan. 17th, a public meeting of persons connected with the tailoring trade in the metropolis, was held in the large room at Exeter Hall. The object of the meeting, which consisted of upwards of 2,000 persons, was to consider the propriety of petitioning parliament in reference to the present slop and 'middle' system, which, it was stated, injured the fair trader as well as the working people. Several working tailors addressed the meeting, one of whom stated that he had been employed by a large firm for several years past, as a

confidential man, at the rate of one penny per hour; and expressed his regret that men of title and affluence should deal with that establishment. Another speaker observed that it was very well known that the working men engaged in making clothing for the government establishments, the Post Office, the Custom House, and for the soldiers and police, did not get more than 1s. or at most 1s. 6d. a day. And a third speaker declared that for making a coat for a first rate master tailor, patronized by a duke and other aristocratic customers, he had only *received* 5s., out of which sum he had to pay for candle-light and trimmings.

Such is the extreme destitution of many of this class in the metropolis, that often from ten to twenty work together in a small ill ventilated room; and in one case, there was only one decent coat for seven persons to wear, and which was the joint stock wardrobe of these persons when they had to appear in public. We find also that at the meeting referred to above, the following resolutions, and a petition to parliament founded on them, were adopted:—1. That this meeting strongly deploras the thickly-spread evils of destitution, misery, and crime, engendered by the slop, sweating, and middlemen system in the tailoring trade—a system which is, at the same time, ruinous to the honest tradesman, and which, if not held in check, is calculated to convey disease and death amongst the highest and noblest families in the empire, and ultimately to affect the well-being of the community at large. 2. That this meeting is fully convinced that the only means of effectually dealing with an evil of such magnitude as the slop sweating, and middlemen system, is by obtaining the sanction of parliament to a law compulsory on all employers to have their work done on their own premises, including government clothing.

In hundreds of instances among this class, they work sixteen and nineteen hours per day, and never enjoy the rest of the Sabbath the whole year round. No wonder that health is destroyed, the constitution prematurely undermined, vicious habits formed, and a spirit of deep hatred cherished, not only towards those who employ them, but towards the whole christian community, who

have been awfully guilty in the apathy and unconcern they have evinced. Let it be remembered that there is not only the individual suffering of these men, but there are their various and often numerous families—there is the pining wife and the starving, neglected children at home.

These children, with keen appetites, and wits equally acute, of course can go to no school, except possibly in some cases now to the ragged school, and hence they roam abroad, with kindred neglected children, and they educate each other in the mysteries of sin and crime. Just hear a case or two in reference to their personal experience:— Says Mr. H. R. Williams, the home secretary to the Ragged and Industrial schools, King Edward street,—

‘The statements of two boys who had been taken up on ‘suspicion,’ a few days since, induced me the other evening, much against the wishes of my friends, to visit their lodgings. Wending my way along some of the most notorious streets in London, after some difficulty, and with the assistance of a policeman, I found out the house I had been looking for. Having made known my business to the ‘deputy,’ silence was proclaimed, and in the kitchen (which serves also as bed room, parlour, &c.) I was introduced as the ‘gentleman from the ragged school.’ Here I found fifteen men and boys and two women; some others entering soon after, increased the number to upwards of twenty. Their occupations, as far as I could gather them, were, one or two dock labourers, one paper stainer, one a worker of wrought iron. One of the women said, ‘My husband is a dock labourer, but hasn’t earned 7s for the last seven weeks. I go out selling books, song books and the such like of them. Some days I take as much as 10d., sometimes only 6d. Many of us go to bed without a supper, to pay for our lodging.’ Many had no answer, and were evidently of no ‘particular occupation.’ Several were huddled round the fire, while others were getting their tea, or, more properly, their supper, unless fortune should happen to smile upon them in their wanderings later in the evening; then they might be able to have another and more substantial meal. There was but one exception to their general appearance,

which betokened that of the lowest state of moral degradation and suffering. This was one of the men, who apparently listened attentively to all I had to say, but had very little to communicate to me in return. Sometimes he would say, 'trade is very bad, sir; I don't know what's to become of us this winter.' It was but little information that I could rely upon, that was to be obtained here, so that I thought it prudent to retire; and asking the 'deputy' to direct me to another house, (also in his possession) he volunteered to be my guide. On our way he informed me that the scene I was now going to witness would be very different to what I had already seen. 'They are mostly boys, you see,' he continued, 'and you will find them a complete lot of riffraff.' Arriving at the house, he directed me to remain outside, while he opened the door, put his head inside the kitchen, and hallooed out lustily, 'Silence; here's a gentleman come to speak with you.' The room was in the most filthy condition; the dusky walls, as seen by the light of an oil lamp suspended from the ceiling, added only to the prevailing gloom. Round the room were low benches, with two or three tables, upon which many of the boys were seated. Round the fire were seated a number of men and boys, apparently discussing the fortunes of the day. The fœtid atmosphere was worse than I had ever before experienced; the suffocating stench almost overpowered me—but to see I went, and to see I was determined, if possible. Congregated together in this kitchen were between thirty and forty boys, women, and men, forming a scene of squalid wretchedness that it is hardly possible to conceive—here were all sizes and all ages. While I was talking with them, others came dropping in, some recognising me. One old man claimed acquaintance with a minister of distinction now living—'Many years since I rode in a carriage with him and the Rev.——, who, as you know, is dead.' As an excuse to get from this room (which measured only about twelve feet by ten) for a few minutes, to breathe a purer atmosphere (if I may be allowed the expression,) I asked my guide to allow me to see their sleeping apartments. He conducted me first into the 'grand room,' in which was eight beds; some of these were on the floor, while

others were upon low rickety bedsteads. In the room above were seven beds. Descending and passing through the kitchen, I entered the washhouse, which has lately been fitted up with bunks: this is a room measuring about ten feet by six or seven, and containing five bunks. Passing back again into the kitchen, I remained conversing with the lodgers for some time longer, inviting some of the boys to the school, to partake of a plum pudding which I promised to provide. Taking my leave of them, and about to proceed from the house, the deputy said, 'I want to speak to you alone, sir. You see what a set we have here; there's no doing much good with them: but I have one boy I should like you to see; he has been well brought up, but now he is lost.' 'Lost!' said I—the word ringing dolefully upon my ears—'lost!' 'Yes, lost, sir; but I'll bring him to you.' He soon appeared in the street, and by the light opposite I could perceive that his sallow-looking countenance betokened both mental and physical suffering; he had evidently once moved in a very superior station to the one he now occupies. The very touching and respectful replies to the questions that I put to him, made it both difficult and painful to elicit from him his previous history. 'The reason I appear so different to the others, is owing to my former position—I have moved in a very different sphere to the one you now see me in.' I remarked to him, 'You appear ill,' and proffered my assistance to procure for him medical advice, for which he thanked me, observing that he felt the doctors could do but little for him now, 'I shall not trouble any one long.' I invited him to see me on the following morning, when his attenuated form, as seen by the light of day, prompted the most compassionate feeling. He then related to me the story of his life. 'I was brought up very respectably, and received an expensive education. My uncle and my father were at the expense of my education jointly. My father was then captain of a ship; in consequence of his inability to pay his share for my education, I was compelled to leave school. He is now reduced, through his extravagance; in fact, he is so poor, that he is unable to keep the five children dependent upon him; it is not likely that he can afford to keep me.

After the death of my mother, I was apprenticed on board a merchant vessel, trading to North America. When I returned last voyage, the captain discharged me out of pity. He could see I was not strong enough, and my cough so troublesome as to make it difficult to perform my duties; in fact, everything was irksome to me. I had never been taught to look for a livelihood by my own exertion, but should not have minded that had I been strong enough. Had my mother been living I should not have gone to sea. My uncle was for two years mayor of Waterford, and is very rich. He will have nothing to do with me now. I met one of his sons in the street the other day, when he said to me, "You must know my father well enough to know that it would be of no use whatever again to apply to him;" indeed I have made up my mind never to trouble him again. I have a knowledge of Latin, and can read French pretty well, but cannot now speak it. I do not think of my former history much during the day, as I employ my time in reading, but cannot help thinking of it during the night; but I do not wish to think of it much.

As a contrast to the above, the following is from a sharp lad living in the same house:—They call me by many names. Was taken up on suspicion last week with this ere one (pointing to another one), but we were both discharged. We have both been before the magistrate this morning. He has promised to get him sent to sea; but he says I'm not tall enough, so that I can't go. Think I must get taken up again, for the more times I get taken before him the more likely it is that he will do something for me. I have been to prison three times already. The first time was ten days, for breaking a window; then I had seven days for swearing at the taskmaster in the workhouse; and the last time they gave me six months of it—that was on suspicion of stealing a handkerchief. The gentlemen said I did take it, but I didn't, so I was vexed and swore, and that's what they sent me to prison for. I liked the first two months very well; but when it came to six months I didn't like it. I broke the window that I might get a lodging—I mean that I might get sent to prison. I went to Brixton once, and was taken up for singing "Jim Crow;"

but they let me off, and gave me 1s. Another time I was taken up at Croydon for singing. I got 1s 2½d. by that, and they gave me a good breakfast before they discharged me. I would rather be taken up at Brixton than Croydon, because there is a lot of hot pipes in the cell, they call them steam-pipes. At Croydon it's very cold—awful cold. I wouldn't mind being locked up at Brixton, because it's so nice and comfortable! you can lay down and go to sleep so comfortably. I shall sell congreves all this winter, if I can; and then in the summer, if I can raise a little stock, I shall go into the country; shall take a box of blacking with me, that costs three pence per dozen, and then you see I can get a penny a piece for them. I have been singing, dancing, begging, and selling lucifers. I can't dance; I can only jump, and that pleases them as well. I don't exactly know my age; I think it must be seventeen. People tell me I don't look fourteen; but I can't help my looks. When I first went to the lodging house they asked me what my father was. He was a cabinet-maker, but died about four years ago, and my mother more than two years ago. I wash my face sometimes every two days, sometimes not so often. Have had no shirt for more than two months; the last I had was so ragged that I sold it as old rags, and got ¾d. for it. When I can't get enough to pay my lodging I beg; the policeman sometimes gives me a penny or so; the one that was at the school the other night gave me two pence, so I had my lodging for that night. There is to be a free-and-easy at our house to-morrow night; the men have put sixpence a piece and given to "snob" to mind; they are going to have a good large plum pudding and plenty of beer. There will be a nice lark then. The girls and the men sleep in the grand room, that is more tidy than the others; have never been in that yet. The owner of the lodging house has got four of them altogether. He lets them; deputy pays 9s. a night for two. The room in which I slept last night has five hunks in it altogether; four boys slept in one and three in each of the others, except one, a man and woman slept in that. In the room where I was before there were seven or eight beds. There is one a little larger than the others, in which

they put eight of us the other night—three at the top, three at the bottom, and two across.'

Another boy said,—'There was seven in my bed. They don't put so many in the other beds; not more than three generally. You would think them pretty clean to look at, but you don't know what's inside; the rank-dossers (lodgers who do not sleep in a bed) only pay one penny a night; they sit up all night telling stories in the kitchen; at the other house where I slept, they wouldn't let the boys bring in stolen goods; many of the neighbours complained about it, and said that was the reason the boys went thieving.

'To-day I have had nothing to eat—last Saturday I had plenty O, didn't I have a lot then; I tore my coat to put it away—thought I should have had this pocket full too, but hadn't. I never sell my bread; if you steal a quarter loaf, and take it there, they will only give you a penny for it. They brought in nearly the half of a sheep last night; they offered the breast to a man opposite for 4d. If you speak for me, and I get the place I was talking to you about, I shall leave this lodging, and then I shall go to church; if I go now they turn me out. I went to the church up here, and the beadle pushed me out; he told me I was too dirty.' Subsequently he informed me that 'snob' (the man who had charge of the house for deputy) had run away, and taken with him the money saved for the Christmas 'spree.' 'He has taken a penny I gave him to mind for me (and a penny of mine, said another boy), with some bread and cheese.'

While I was taking notes of the above, I was frequently interrupted by the other boys, one of whom said, 'They run away with your 'wittles,' and steal your clothes in the night; it's no use to have good clothes; before I went to the

'model' I left my clothes at the leaving-shop for eighteenpence, and put on some old rags. I never stole anything from them, nor have they stolen anything from me, because I hadn't anything for them to steal. They must steal, for they cannot get anything else. A great many things are brought into our place: the handkerchiefs they sell in the Lane. Some pawnbrokers won't take them in. Some of them sell what they get before they come home. Two gold watches were brought in on Saturday, besides pieces of beef and poultry. I worked in Leadenball market last week, carrying parcels; there were a good many of our lodgers there, some working, some stealing.'

Now is it possible to contemplate such a state of things and not feel the most deep anxiety that some means might be adopted, at any rate to ameliorate this wretchedness and lessen this tide of profligacy and crime?

Think, too, of the thousands of young needle women whose condition in all respects it is absolutely frightful to consider. Not half fed, miserably lodged, with ragged attire, toiling for sixteen or twenty hours for one shilling; yea, often for eightpence, and even *fourpence* a day! And sometimes even less than that. Is it any wonder that many should wander from the paths of virtue, and that they should barter away honour, health and happiness, to obtain the needful morsel of food for the day? Who can doubt that one great source of our national ignorance, irreligion and crime, is distinctly traceable to the horrid poverty which so extensively prevails? As professed disciples of the compassionate Saviour let us never be found among the number of those who close their ears and harden their hearts against the cries of the suffering poor. We purpose to resume the subject in our next number.

A FEW THOUGHTS ON CONVERSATION,

ADDRESSED TO YOUNG WOMEN.

BY MRS. C. L. BALFOUR.

'Talking is not always to converse.

* * * * *

THE mind, anxious for improvement, will avail itself of every means that

Sacred interpreter of human thought,

How few respect or use thee as they ought.'

CONFERR.

providence mercifully presents, to attain its desire. Social intercourse is not

only one of our greatest earthly enjoyments, but a most valuable means of instruction and mental advancement. It constitutes a great part of the blessedness of christian association, that persons of pious minds are thus brought into sweet intercourse and spiritual communion with each other, building one other up in right principles and holy faith. 'As iron sharpeneth iron, so doth the countenance of a man his friend.' Many who have little inclination and less opportunity to read, have necessarily frequent means of conversing. And it seems a law of human nature that the interchange of thought by speech is interesting and agreeable to all. The taciturn and the reserved constitute a very small minority of our race; and even these, as listeners, often sustain a very important part in conversation. It has been said, both in praise and dispraise of women, that they are generally gifted with fluency of speech; but whether they have had the power of thought to regulate that fluency wisely, is matter for consideration. Wherever the talking of women has been complained of, I imagine the complaint has arisen because it was mere talk, and thus became wearisome. People seldom find time tedious, or intercourse tiresome, if the talking has been to purpose, either of thoughtful instruction or innocent amusement. The fact, probably is, that man shares equally with woman in the gift of speech, and the desire to exercise it; but his ordinarily better education, and his invariably better opportunities of observation of the world, give him subjects of conversation not so accessible to woman; so that when a well-informed man speaks, it is not mere talking, but he conveys an opinion or a fact, and thus elicits the thoughts of others, and promotes conversation.

How much we learn from conversation! Mind mingling with mind—the spontaneous effervescence of kindness and pleasantry. Granting that piety and good sense are the prevailing elements, the basis of the characters that are met—how many minor differences—how many individual contrasts—how many distinct peculiarities may assemble, and combine all the more pleasantly for their variety, just as discords in music make concords in combination, as odd numbers make even, as sweets and sour qualify and improve each other! The variety of thought and

even of opinion, among pious and kindly minds, supplies the gentle concussion by which the electric spark of truth is elicited. What consideration for the feelings of others is taught us by social intercourse! what knowledge of ourselves is sometimes given by the same means! Is it not melancholy that what was mercifully intended to be a source of instruction and delight, should so often be perverted? What mere trivialities, what pert assumptions, what witless levities, what formal dulness; nay, worse, what petty sarcasms and whispered censures, what idle or ill-natured prattle consume the time, usurp the place that should have been filled by rational exhilarating conversation.

It is always easier to grumble at an evil, than to suggest a remedy. Many persons have commented in good, set terms, on the frivolities of ordinary conversation, but how to prevent them has been a perplexity. One female writer, laudably anxious to promote whatever is lovely and of good report among her countrywomen, in a book published some ten years ago, suggested that subjects for conversation should be regularly selected at every social gathering, and that every mind should be expected to throw in its mite to the general fund. On reading this wise, and as it seemed, practical advice, I did, what I dare scarcely flatter myself any reader of mine will do—prevailed on a party of female friends to try the plan. We selected our theme, and at a tea-drinking soon after, came primed with a few thoughts on the subject. However, we all felt a little constrained, and after firing off one round of observations, all our ammunition was exhausted, and awkward pauses, or as awkward remarks followed. Dulness and embarrassment settled on us. In fact, we found that set speechifying, on a given theme, is no more conversation, than careful essay-composing is familiar letter writing. We came to the conclusion, that spontaneousness is one of the greatest charms of conversation. The ready thought—the apt expression—the suggestive enquiry—the prompt reply, were all lost by preparation. The timid grew more diffident, the assured more dogmatic, and the members of that little party bade adieu to set pre-arranged conversation. On a larger scale I have recently seen a similar failure—a soiree, or Conversatione assembled, not to

hold a stated meeting, but to drink tea, and talk over the prospects of a philanthropic movement. Every one who chose, were free, and all were invited to converse on topics connected with the cause that convened the party. All were constrained, reserved, cold. A few desperate efforts were made to open the flood-gates of thought, but they did not succeed until it was nearly time to separate, and the sentiment was pretty general, that the evening had been intolerably dull. So that I am inclined by experience to believe, that pre-arrangement of subject is not likely to promote either pleasant or profitable conversation.

It is easier to say what conversation should not, than what it should be.

It should not be prolonged on trivial themes. Dress, decoration, fashion, and formalities, should be dismissed in as few words as possible. These things in their place demand a few distinct, decided thoughts, which can shape themselves into brief words, and stimulate sensible actions; but tedious discussion, vain prattle, tawdry sentimentalities on these subjects, are unworthy of a rational, to say nothing of a christian woman.

It should not be inquisitorial. All questioning that has for its object eliciting observation on the affairs of others, with which the parties have no concern, is ill-bred and impertinent, to say the least.

It should not be censorious. All hints, surmises, inuendoes, are perfectly hateful. 'A whisper separateth chief friends,' says holy writ; and it would be difficult, indeed, to exaggerate the amount of evil that mean and cruel insinuation has done in society. It is wickedness of the basest kind, because it does the wrong secretly, and slinks from detection. I grant this sin has often been thoughtlessly committed—in mere idleness and folly, but it is not the less a sin. The Lord God who came down 'suddenly,' when Miriam and Aaron spoke against Moses, and smote the slanderer with leprosy, (Num. xii.) making the foulness of the body an outward sign of the foul tongue:—the ear of that God is not 'heavy that he cannot hear,' nor his arm shortened that he cannot punish the censorious tongue now, even as in ancient days.

The wrong we know we should speak of sorrowfully, and faithfully to those whom it concerns, and those only. The

wrong we suspect we should either keep in our own bosoms, or confide to those to whom it may be our duty to impart our thoughts. We may be painfully compelled to communicate much, that we must not converse about.

It should not be egotistic. If persons have anything to tell of their own experience or observation that is likely to be pleasant or profitable to others to know, and they are requested to relate it, with all modesty and undoubted propriety they may comply. It ceases to be egotism when it is evident that the desire to please others or to benefit them is the paramount motive. There is great danger, however, of persons becoming fond of being the heroines of their own stories, and it requires great vigilance, with a constant reliance on divine help, to keep from sin in this matter. Egotism may be shown equally, and often more disagreeably, by engrossing the conversation. Persons should be more willing to listen than to speak, in order to promote the equal diffusion of conversation. A person, in order to be an agreeable sensible talker, must be a good listener. None can utter appropriate remarks—can comprehend the tone of mind of those they are associating with, without listening. They cannot show either a kindly appreciation of the talents, or a graceful deference to the feelings of others, without being more ready to yield than to require attention.

It should not be formal and elaborate. All affectation, whether of mind or manner, is folly and vulgarity, or worse. Strive not to *seem* what you are not, but simply and naturally to appear what you are. Instead of being careful of your phraseology in company, be uniformly so careful of it, that propriety and correctness shall be the rule of your speech, from which you can scarcely err. And be at all times above the littleness of being unwilling to own your ignorance of a subject. Intelligent enquiries for information, and candid acknowledgements of ignorance not only often lead to the improvement of the person making them, but increase the value and the familiarity of conversation. Do not be anxious to shine: anxiety on that subject is not only a weariness and a vanity, but it generally defeats its own intention most signally. As your friends and companions are, I take it for granted,

the wise and good, be desirous to please, and laudably seek their approbation. But in thoughts, words, and actions, seek first, and above all, the approbation of God, as his will is revealed to you in his word, and confirmed by the dictates of your conscience.

It should not be embarrassed and constrained. Bashfulness and timidity are such amiable failings in young people, and modesty is at all ages such a fine quality and lovely embellishment, that females frequently cherish, rather than subdue a certain embarrassment of manner, until it becomes a troublesome appendage they cannot dismiss. Self-possession not only secures an easy propriety of demeanour, but also sets others at ease. Nothing is so contagious as embarrassment. It is to be corrected, therefore, for the sake of the comfort of others, as well as to promote our own. Excessive embarrassment generally arises either from nervousness or pride, a weak physical structure, or intense desire to excel. If the first, it is not easy to conquer it; if the last, a reflection that it is impossible to do justice to oneself while constrained or embarrassed, would soon correct the failing. To be assured and yet not bordering on assurance, is the just medium in conversation. A modest confidence, an easy serenity, not only are of great advantage to their possessor, but pleasant to others.

It should not be trite and commonplace. There are two stock subjects of conversation in English society:—health and weather. It is of course impossible to discard these favourite topics, but surely they may be curtailed of their tedious monotony; and once discussed, dismissed as fast as possible. All hackneyed phrases, used simply because other people use them—all decrepit old jokes, hobbling with the weight of a century of folly resting on them, had better be shut out. They are no more wit than the convulsions of a galvanized corpse is laughter. Smart sayings and tart replies had better be used very sparingly if not your own, and very carefully if they are. Wit is a capricious steed, needing strong curb and tight rein; and even then not easily managed. Those who have not wit never need

envy, but rather pray for those who have it. I have, however, observed that the false assumption of wit, like every other false assumption, is much more dangerous than its actual possession.

It should not be impatient. Forbearance and gentleness are needful in every circumstance of life; cutting people short with impetuous interruptions, or silencing them by hasty opinions, of course would soon bring all conversation to a dispute or to an end. But without such absolute discourtesy, a mere look of impatience, weariness, or indifference, checks the flow of intercourse and destroys sociability. To control oneself, and to concede much to others is genuine politeness. We may find the conversation of some people a weary infliction; but supposing it to be free from ill-nature and selfishness, we may learn something valuable even from the conversation of the tedious and the illiterate. Dr. Goldsmith is reported to have said that he never conversed with any one without deriving some instruction from them. Oh! it is a skill greater than the chemist's wonderful art that enables one, by using the test of patient sweetness, to detect in, and disengage something good from every mind we come in contact with.

Now, gentle reader, if you shut out from your conversation trivialities, inquisitiveness, censoriousness, egotism, affectation, embarrassment, impatience, you will have time, taste, and temper, to converse about religion, morals, literature. The two books—the book of nature, and the far nobler book of revelation, will be open to you. Reflections on these will supply you with endless themes. You will be lifted out of the temptation of talking either unduly about yourself, or unwisely about others. In talking either with or of people, you will remember that the christian's associations on earth are preparatory to the associations of heaven; you will pray for and strive after—and thus praying and striving through grace you will attain—a meekness for that city of habitation 'where shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie—but they who are written in the Lamb's Book of Life.'

SUNDAY SCHOOLS AND STRONG DRINK.

BY REV. ISAAC DOXSEY.

THE influence of Sunday schools upon the destinies of this country, and upon myriads of immortal souls can scarcely be exaggerated. We envy not the man who can look on them with indifference, much less him, who can speak of them in disparagement. That man who shall write the history of British civilization in the 19th century will be unfit for his task, if he overlook, or misunderstand our Sunday school system. Voluntary, unpaid, energetic agency, with all the ardour, buoyancy and freshness of youth, and sanctified to a delightful extent, by the loftiest conceptions of God, and the most reverent submission to his authority,—numerically estimated by myriads, and acting upon young and susceptible minds and hearts, unsophisticated by prejudice, warm with generous emotions, and stimulated by newly-born curiosity,—such is the British Sabbath-school system, such the influences that are to be understood and estimated, in order to a right appreciation of its effects and capabilities.

But that this agency has not accomplished and is not accomplishing all the good it is able to effect, is pretty generally acknowledged. One quotation may be given as a sample. It is from the report of the East London Auxiliary Sunday-school Union.

'The system has failed to retain the affection of the elder scholars—their services are lost to the school; too often they are heard of no more. *At present the condition of most of the schools resembles that of a body diseased.*

An enquiry, therefore, into the causes of this comparative failure seems to be imperatively demanded, not only because the present schools are in a great measure defective, but because it appears to be alike the dictate of reason and humanity, that if there be in the system anything calculated to lessen the amount of human misery, to check the growth of crime, and to build up and adorn the church, *the philanthropist and the christian are bound to promote its efficiency and usefulness,*

and support it in a manner worthy of its character and design.'

Still stronger proof of this solemn fact is found in the statistics recently gathered from gaols and penitentiaries, by that indefatigable Sunday-school labourer, Mr. T. B. Smithies, late of York. This gentleman visiting York Castle, was grieved to find, 'that out of fourteen convicts thirteen had been Sunday scholars, and that *ten* acknowledged that drink had been the cause of their ruin.' Induced to pursue the investigation, he forwarded a letter to the chaplains of the various gaols, enquiring how many of the prisoners had been Sunday scholars, and the following tables give the result:—

PRISON.		Number of Prisoners	No. who have been taught in Sabbath-schools
Bath .. .. .	.. .. .	88 ...	47
Banff .. .. .	.. .. .	9 ...	6
Beaumaris .. .. .	.. .. .	18 ...	14
Bedford County Prison .. .. .	.. .. .	100 ...	68
Reading (male) .. .. .	.. .. .	184 ...	106
Brecon Gaol .. .. .	.. .. .	21 ...	14
Bucks County Prison, Aylesbury .. .. .	.. .. .	114 ...	83
County Gaol, Cambridge .. .. .	.. .. .	99 ...	57
Cardigan .. .. .	.. .. .	28 ...	23
Carmarthen Gaol .. .. .	.. .. .	32 ...	21
Carnarvon Gaol .. .. .	.. .. .	24 ...	22
Cornwall County Prison .. .. .	.. .. .	121 ...	63
Derby County Gaol (male) .. .. .	.. .. .	210 ...	127
Derby Female Prison .. .. .	.. .. .	28 ...	*22
Devon County Gaol and Bridewell, Exeter .. .. .	.. .. .	257 ...	140
Dorset County Gaol .. .. .	.. .. .	1037 ...	723
Durham County Prison (male) .. .. .	.. .. .	220 ...	95
Chelmsford, Springfield (male) .. .. .	.. .. .	203 ...	119
Ditto (females) ... .. .	.. .. .	12 ...	8
Flintshire Gaol .. .. .	.. .. .	27 ...	19
Hereford .. .. .	.. .. .	88 ...	50
Huntingdon County Prison .. .. .	.. .. .	70 ...	45
Maidstone County Prison .. .. .	.. .. .	475 ...	+191
Preston House of Correction .. .. .	.. .. .	266 ..	111
New Bailey House of Correction, Salford .. .. .	.. .. .	63 ...	†58
Middlesex House of Detention (male) .. .. .	.. .. .	90 ...	50
Monmouth County Gaol .. .. .	.. .. .	63 ...	45
Montgomery Gaol .. .. .	.. .. .	32 ...	20

* 2 teachers. † 13 teachers. ‡ Boys under 17.

Oxford Castle	172	...	98
Haverfordwest County Gaol..	37	...	19
Salop County Prison ..	130	...	12
Stafford County Gaol ..	302	...	106
Bury St. Edmonds County Gaol	97	...	51
Ipswich County Gaol ..	120	...	67
Horsemonger-lane County Gaol	167	...	93
Brixton House of Correction	253	...	106
Kendal	16	...	11
Kingston upon-Hull ..	144	...	107
Cupar Prison	63	...	38
Glasgow Prisons ..	749	...	414
Stirling	99	...	71
Rothsay	6	...	4
Hamilton	42	...	30
Stafford	408	...	344
West Riding Prison (males)..	340	...	267
Wakefield (females) ..	60	...	43
York Castle	70	...	59
Swansea Gaol	32	...	23
Milbank Prison (out of 1103)	562	...	359
Dundee	203	...	160
Dolgelly	6	...	6
Inverness	38	...	23
Edinburgh	553	...	399
County Prison, Renfrewshire..	162	...	153
Plymouth Prison	43	...	19
Coventry Gaol	82	...	48
Perth General Prison ..	432	...	281

From the female penitentiaries Mr. Smithies gathered equally melancholy facts,

INSTITUTION.	No. of inmates	No. who were Sunday Scholars	No. who were Teachers
Magdalen Asylum, Birmingham ..	20	...	12
Bristol Penitentiary ..	22	...	19
Exeter	28	...	26
Gloucester Magdalen Asylum ..	18	...	17
Huddersfield Workhouse ..	2	...	2
Hull	30	...	23
Benevolent institution, Liverpool ..	15	...	11
Guardian Asylum, Leeds	15	...	14
Refuge for the destitute, Hackney-road	36	...	22
London Female Penitentiary, Pentonville	87	...	68
Female Aid Society and Home for Penitent Females, Pentonville	55	...	27
Guardian Society Asylum	32	...	22
Norfolk and Norwich Magdalen ..	11	...	9
Newcastle-on-Tyne Penitentiary ..	27	...	23
Nottingham Penitentiary ..	13	...	8
York Penitentiary ..	10	...	8

* 4 or 5 teachers.

Now it may be somewhat difficult to estimate aright the value of these statistics. It may perhaps be questioned, whether all the children claiming to have been Sunday-scholars, were so identified and registered as to be regarded as such by the teachers. Further, some may have attended for so short a time, or have been so irregular, that their claim ought not to be allowed to stand in the debit of the Sunday school. Still, it must be manifest that after all deduction demanded by such considerations, a fearfully large proportion of the children who have been Sunday scholars, turn out unruly and depraved.

Every thoughtful mind will be anxious on such a review to ascertain, if possible, what antagonist causes are in operation, neutralizing the influence of Sabbath instruction on the minds of the young. We do not profess to enumerate all opposing forces, it is not our province here,—but to claim a patient hearing while we seek to exhibit one.

Let any thoughtful teacher take a tour of observation after the public services of the Sabbath have closed—let him pass through the neighbourhoods of tea-gardens, saloons, casinos, and public-houses; let him observe carefully the number of youth of both sexes, mark their habits, catch the tenor of their conversation, and endeavour to calculate the force of the attractions by which they are then drawn out. Let him next pay a Sunday morning visit to the homes of the children under his own charge, and he will arrive at something like the following conclusions:—

1. That strong drink is the cause of many irregularities in the attendance of the children registered in Sunday-schools.

2. That the same cause prevents many children from being sent to school at all.

3. That drinking habits and the attractions with which they are associated are powerful means of counteracting the influence of the school and obliterating the impressions which the most devoted teaching may originate or deepen.

That these are no imaginary conclusions, a host of indisputable facts can

be cited to prove. An investigation conducted at Bradford by the temperance association, gave the under-mentioned results:—

The committee having learned that great numbers of young persons, of both sexes, visited the music saloons of the town, resolved to obtain some statistical information on the point, and on Saturday evening, 12th of February last, persons were appointed by the committee to stand at the entrance of the Bermondsey and Druid's Arms, from seven, until ten o'clock, and count the number of persons who entered. The following result could be depended upon for accuracy. Persons entering the Bermondsey Saloon:—males, apparently above the age of sixteen, 491; under sixteen, 169; females, 99; total, 759. Druid's Arms Inn Saloon:—males, above sixteen, 250; under sixteen, 163; females, 49; total, 462. Grand total at both saloons in three hours in one night, 1221. Each person has to pay 3d. for entrance, which is returned in the shape of some kind of liquor. The consequence is, that most of the money is spent in intoxicating liquor, which, combined with the grossly immoral songs, recitations, and indecent exhibitions displayed on these occasions, are inculcating lessons, and implanting habits amongst youth of our town fearful to contemplate. These exhibitions were occurring nightly, and the committee submitted whether it was not within the province of the temperance reformation to adopt plans of a counteracting tendency in order to put a stop to this system of wholesale demoralization.

To this we will add the following:—

'Between 4000 and 5000 (chiefly young) persons, have been counted entering one house with Tea-gardens adjoining, on a Lord's day evening.'—*Anti-bacchus*.

'On a Sunday evening at 10 o'clock, 500 persons were found at a Tea-garden, in the state of (what is commonly called) drunkenness.'—*T. Beggs' Essay*.

'Three youths, members of *Bible Classes*, were stopped near 'The Eagle tavern,' and rebuked for boisterously singing, while in a state of intoxication, the hymn, '*There is a happy land,*

far, far away.' They had learned it for singing at a chapel on the following day.'—*An Eye Witness*.

'On the morning of the New Year, while standing at a corner of the public market, in about half-an-hour, we counted 14 boys, mere children, passing, under the influence of intoxicating drink.'—*Mr. McDonald, City Missionary, Aberdeen*.

'Out of 8 teachers, 7 were ruined through drink.'—*Rev. W. Wight, B.A.*

'1600 youth from 7 to 15, summarily convicted in one year.'—*Mr. Sergt. Adams*.

'The increase of juvenile delinquency is owing in a considerable degree, to the increase of beer-shops. In a short time 3000 children under 15, passed through the prisons of the county.'—*H. Pownall, Esq., Middlesex Magistrate*.

'16,847 persons were committed to prison through drink in 1847: of these there were 171 males, and 122 females under 20 years of age.'—*Police Com. Return*.

Surely these are sufficient to warrant the conclusion, that public-houses and beer-shops, with all the various amusements and temptations they furnish are among the most powerful forces antagonist to the Sabbath school.

In what way can these be most successfully met and counteracted? If we may presume to tender to the Sunday-school teachers a word of advice, we would say,—Teach your children the true character of the beverages by which they are seduced and so frequently destroyed—assure them that at last they 'bite like a serpent and sting like an adder'—urge them by all the arguments you can use, to abstain—let the advice be sustained by the moral force of your own consistent example—unite then, if possible, in 'bands of hope,' or juvenile temperance societies, and make these as attractive to the youthful mind as inventive genius, and ardent desire, and bounding hope can make them, and you will send forth your youthful charge amid the temptations of an emphatically drinking country, with all the security of an enlightened judgment and an enlisted will.

OUTLINE OF A LECTURE ON GUTTA PERCHA.

A LECTURE was delivered in the Athenæum, Upper-street, Islington, London, by Mr. T. B. Smithies on the discovery, manufacture, and various applications of the far-famed Gutta Percha. The lecture-room was filled by a most respectable audience; the walls and ceiling were covered with experimental speaking and hearing tubes, and with between one and two hundred specimens of the various ornamental and useful articles into which gutta percha has already been manufactured. Dr. Bennett occupied the chair.

The lecturer commenced by pointing out that the discovery of gutta percha had unfolded a striking instance of the boundless provision made by the God of nature, for the wants and comfort of the human family. After detailing the accidental discovery of the material by Dr. Montgomerie, at Singapore, in 1842, he exhibited a drawing and specimen of the percha tree, the wood being peculiarly soft, fibrous, and spongy, pale coloured, and traversed by longitudinal receptacles or reservoirs, in which the juice is deposited. The tree was stated to belong to the natural order *sapotaca*, and yields, in addition to its valuable juice, a vegetable oil or butter, a medicine, whilst the flowers are used as articles of food.

The progressive improvements in the collection of the juice of the tree were detailed at some length. Instead of large trees being now cut down for a few pounds of the juice, as was at first done, a mode of 'tapping,' has been adopted, by which an endless supply may now be obtained. The Gutta Percha Company having expended a large sum of money to bring about this desirable change, have thus rendered gutta percha a permanent staple article.

Several blocks of gutta percha, as gathered by the natives, were exhibited, some of them moulded into grotesque figures of birds, &c., giving proof that the Malays are not altogether void of artistic skill; at the same time, however, painful evidence of their power of deception was given

by the disclosure of large stones which had been found imbedded in the blocks. Frequently the machinery employed in cutting these blocks is seriously injured by the knives coming in contact with these hard substances.

The various stages in the process of the manufacture of gutta percha were then explained and illustrated by specimens.

The lecturer proceeded to detail the peculiar, chemical, and other properties of gutta percha, and to enumerate the manifold uses to which it had been already applied; these were classified under the following titles: Domestic, Manufacturing, Surgical, Electrical, and Chemical purposes; Uses on Ship-board; Uses in Offices; and Miscellaneous Applications.

Amongst other Domestic, &c., Applications, were mentioned soles for boots and shoes; bowls; drinking cups; jars; soap dishes; noiseless curtain rings; lining for water cisterns; fruit, bread, and card trays; tooth-brush and shaving-brush trays; window-blind cord; clothes-line; ornamental flower-pots and stands; sheet and paper for damp walls; speaking tubes, in lieu of bells; tubing for the conveyance of water, gas, watering gardens, washing windows, &c.; jar covers; watch-stands; shells; foot-baths; lining for bonnets, sponge bags, &c. The lecturer clearly explained that when the gutta percha soles are properly applied to boots and shoes, it is quite *impossible* for them to come off, or for any unpleasant smell to remain. He exhibited some beautiful and novel boots and shoes, manufactured by Messrs. Dymond and Co., of Regent-street, City-road, London, having *solid* gutta percha soles, which might be re-soled without the aid of either solution or naphtha. It was clearly shown, and supported by the best medical authority, (including Dr. Gordon, physician to his late Majesty), that the use of gutta percha soles will have a most beneficial influence in promoting the health of the public, not only on account of their being perfectly water-proof, but from their non-conducting quality, which enables them to keep

the feet warm in cold weather, and cooler than the heated pavement in summer.

For *Manufacturing Purposes* it was shown that gutta percha had been made into mill-bands; pump-buckets; valves; clacks; breasts for water-wheels; felt edging for paper makers; bosses for woollen manufacturers; flax holders; shuttle-beds for looms; washers; bowls for goldsmiths; bobbins; and covers for rollers.

Surgical Purposes.—Splints; stethoscopes; ear-trumpets; bed-pans; balsam for cuts; thin sheet for bandages. Several interesting instances in which gutta percha had been successfully applied by Dr. Lyon of Glasgow, and others, in cases of club-feet, fractures, crooked limbs, &c., were named, and the method of moulding the softened gutta percha to the peculiar contour of a limb exhibited.

Amongst the *Electrical and Galvanic Applications* to which gutta percha has already been found available, the following were enumerated:—Covering for electric telegraph wires; insulating stools; battery cells; handles for discharging rods; electrotype moulds. The modes of communication by the submarine telegraph were exhibited to the audience.

Chemical Applications.—Owing to the alkali and acid proof properties of gutta percha, it was shown to be a most valuable substance for manufacturing chemists, bleachers, &c., in the form of carboys, siphons, flasks, funnels, vessels for acids, tubing for conveying chemicals, lining for tanks, &c., &c.

Uses on Shipboard.—The lecturer explained how that gutta percha, being lighter than water, and altogether unaffected by salt-water, promised to be of extensive utility on shipboard. Amongst other applications already tried, the following were named:—Life-buoys; sou-wester and pilot hats; buckets; pump-buckets; hand speaking trumpets; drinking cups; fishing net floats; waterproof canvass; air-tight life-boat cells; lining for boxes; cords; tubes for drawing fresh water from hold to deck; speaking tubes for enabling the captain to converse with the man on the look-out during a storm, &c., &c.

The *Ornamental Applications* of gutta percha were shown to be most extraordinary, and in many instances peculiarly valuable. Beautiful specimens of medallions, brackets, cornices, tables, picture and looking glass frames, together with numerous mouldings in imitation of the most beautiful carved wood work, were exhibited. An important feature in favour of these ornaments was their non-liability to breakage, although violently dashed against the wall.

Agricultural Applications.—Tubing for conveying liquid manure, lining for tanks, driving bands for thrashing machines, traces, whips, dog whistles, &c.

For Offices, &c.—Inkstands, ink cups, pen trays, money bowls, canvases for covering books, washing basins, tubes for conveying messages, &c.

Various *Miscellaneous Applications* were also briefly alluded to, viz:—suction pipes for fire engines, lining for coffins, sounding boards for pulpits, tap-ferules, balls, police-staves, embossed bookbacks, maps, &c. for the blind, railway conversation tubes, plan cases, &c., &c.

The most interesting portion of the lecture was the trial of the speaking tubes, and the hearing apparatus for deaf persons in churches and chapels. A tube was carried from the platform into the library in the adjoining building, a distance of upwards of one hundred feet, through which a whispered conversation was most distinctly carried on. Tubes were also carried round the room, in various lengths of from 100 to 200 feet, and notwithstanding they were twisted in every direction, yet the softest whispers were distinctly heard when the ear was applied to the other end. A bowl was placed on the lecture table, from which a small tube was carried to the further end of the room; through this any deaf person could hear the lecture. It was shown how this tubing might be applied in various ways for the relief of the deaf. Another peculiar property which rendered it valuable for the conveyance of water, was its power of resisting the action of the frost, and its remarkable strength. It was stated that Mr. Rofe, the engineer of the Birmingham Water Works,

had applied a pressure of three hundred and thirty-seven pounds on the square inch, to a three-quarter inch tube, without being able to burst it. Also that the extraordinary length of 460 feet had been manufactured without a single joint.

The lecturer, being provided with a pan of boiling water, steam-box, and jet of gas-light, afforded considerable amusement and wonder by the ready mode in which the joints in mill-bands, clothes-lines, window-blind cord, lining for cisterns, tubing, &c., can be made. The facility with which pieces of tubing were in a few moments securely joined together, simply by the aid of a little hot water, seemed almost magical.

The lecture was interspersed with several other interesting experiments, showing the mode of copying medallions, leaves, &c, &c.

A vote of thanks was presented to Mr. Smithies at the close of the Lecture.

The beautiful tripods, massive brackets, large centre-piece for the ceiling of a room, quarto Bible, with handsome gutta percha backs, and the imitation of black fringe, were much admired. These, together with the numerous other specimens, had been lent for the occasion from the Gutta Percha Company's Works, Wharf-road, city-road, London.—*See Advertisement on the Cover.*

A QUESTION OF IMPORTANCE TO ALL.

FRIEND, have you insured your life? That is, have you made an engagement with any Life Assurance Society, by which you have secured to yourself in old age, the means of subsistence, or, in the event of your death, a sum which may prevent your family from immediate pecuniary suffering? A small amount, or half-yearly payment, will do much in this way. We beg to call the attention of our friends to an institution of this kind, with which the writer, and many others in our Connexion are identified, and whose last Annual Report was of the most cheering description.

UNITED KINGDOM TEMPERANCE AND GENERAL PROVIDENT INSTITUTION.—The ninth annual meeting of this association was held on the 4th January, when a highly satisfactory Report was presented. The Society issued last year no fewer than 910 Policies, a number, we believe to be almost unparalleled.

Notwithstanding the ravages of the Cholera, the rate of mortality has suffered very little increase; being still under 1 per cent. Excluding the FUNERAL FUND (consisting of about 200 Assurances of £20 and under, and which shows a higher rate), the deaths have been less than 9 per 1000: which is the usual rate of mortality, supposing all the lives assured were under 24 years of age: whereas, out of 1074

lives in department 1, nearly one half are over 40; sixty-four are over 60; and only thirty-eight under 25.

A calculation has been made of the number of deaths which should have occurred in the First Department, according to the usual experience of other offices, and also according to the general law of mortality, and that assumed in the premiums of the old offices. The following is the result:—

Number of deaths according to the published experience of the London Offices	13
Ditto, according to the Population Returns	14
Ditto, according to the Northampton Observations	21
Actual deaths in this Office (including 3 from Cholera)	7

Assuming the experience of a Cholera year to be a *safe* guide, the deaths which should have occurred up to this date, would be, at the lowest computation, 135, and at the highest 219. The actual number has been 73.

Of the 73 deaths which have occurred during the past nine years, 11 have been in the FUNERAL FUND, for sums of £20 and under, and 6 have been those of persons charged extra premiums as inferior or hazardous lives. Three have been occasioned by accidents, and 14 by Cholera and other epidemics.—*See Advertisement on the Cover.*

REVIEW.

SCRIPTURE DOCTRINE OF CHRISTIAN PERFECTION *Illustrated and confirmed, in a Series of Discourses, designed to throw light on the way of holiness.* By REV. ASA MAHAN, *President of the Oberlin Collegiate Institute, Ohio, United States.* With an Introductory Preface by John Stevenson, A. M. London: Partridge and Oakey.

THE little work indicated above, in addition to introductory addresses by the editor and the author, consists of eight discourses on the following subjects:—The Nature of Christian Perfection; Perfection in Holiness attainable; Objections answered; The New Covenant; Full Redemption; Special Redemption; The Promises; The Divine Teacher.

The writer advocates the theory of Christian Perfection maintained by Mr. Wesley and several other writers, according with him in opinion. He contends that the perfection of christian character, inculcated in the scriptures, requires us to be as perfect, as holy, as free from all sin in our sphere as creatures, as God is in his as our Creator and our Sovereign. That perfection in holiness implies a full and perfect discharge of our entire duty—of all existing obligations in respect to God and all other beings. It is perfect obedience to the moral law. It is ‘loving the Lord our God with all our heart, and with all our soul, and with all our strength, and our neighbour as ourselves.’—p. 1.

That this is the perfection which God enjoins, and to which the christian life tends, all christians believe and maintain. The divine and infinitely holy Being can require in his creatures nothing less. It would be contrary to his nature to be satisfied with imperfect holiness; nor can the new man, created by the Holy Spirit, in a sincere belief of the truth, be fully satisfied with anything short of perfection. To this he manifests a continual aspiration in effort and in prayer.

But the chief peculiarity of the treatise before us is, that it maintains that this state is attainable in the present life. That this is to be expected and

attained by the exercise of faith, while in the church below. This position the writer maintains with much christian earnestness; and with a facility of expression and scripture quotation which seem to indicate that it is plainly legible in almost any part of the Bible. For example, he says, (p. 30) ‘I infer that perfect holiness is attainable in this life, from the many promises of scripture which are conditional on this state. As, Isa. xxvi. 3,—“Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.” Matt. vi. 22,—“If therefore thine eye be single, thy whole body shall be full of light.” 2 Cor. xii. 11,—“Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” Phil. iv. 6, 7,—“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” All the blessings promised in such passages, of which the Bible is full, are conditioned, directly or indirectly, on the existence of perfect holiness in the subject.’ If so, then there must be a sense in which the servants of God in general have this perfect holiness, for all the promises are given to them in Christ, and in him are yea, and in him amen, to the glory of God. These, and other passages referred to in abundance by the learned president, have been the subject of devout thought and of conscientious exposition, to many other christian writers, for many centuries, without suggesting the idea that they are inapplicable to the servants of Christ in general, maintaining, as they do, a sincere and devout regard to the divine will, while in a state of apprehended imperfection, as to the spiritual extent of the divine law.

This subject is of great interest to every christian. Most have the conviction that they live below their privileges, that much more is attainable by them, and happy will it be if they be urged on unto perfection. The only inconvenience to be apprehended is,

that some sincere and humble disciples of the Lord Jesus may be discouraged, from a misunderstanding either of this treatise or of their own state, in view of the spiritual import of God's perfect law. Sometimes the author reasons as if all that come to Christ for divine illumination, are free from sin: as in page 166, commenting on the remark of the Pharisees, who said, '*Are we blind also?*' he gives the idea in the following strange and unnatural exposition:—"Jesus said unto them, if ye were blind ye should have no sin," that is, if you would acknowledge your blindness and come to me for divine illumination, your sins would be wholly removed from you: but now ye say, We see; therefore your sin remaineth; that is, you deny your ignorance and dependance upon me, therefore your character remains unchanged, and your sins rest upon you.' It is indeed a great truth, though we think not taught in this passage, that every one that sincerely comes to Christ, and by living faith apprehends him as the Saviour of sinners, is renewed in the spirit of his mind, becomes a changed character, and is no longer under the power and condemnation of sin, though he may be conscious of many imperfections in the view of the divine law.

But we are told, 'the doctrine of holiness, as here (i. e. in the volume before us) maintained, is perfect obedience to the precepts of the law.'—p. 66. And again, p. 130, 'That Christ designs and expects that our religion shall be carried out and influence us alike in all the scenes and transactions of life; that we shall eat, drink, dress, spend our time, talents, and property, transact our business, and move in every sphere in life with exclusive reference to the same identical objects for which we pray, worship God on the Sabbath, warn sinners to flee from the wrath to come, or partake of the symbols of the body and blood of the Lord.'

This quotation sets before the reader in detail what is included in the precepts of the law. Let him contemplate this representation. Let him consider that it implies, if we mistake not, that the christian should never utter a rash or trifling word, go into company, or abstain from company, engage in any

enterprise, or abstain from it, never indulge a thought, or idea, but what in all, and every thing, in the language of Mr. Wesley, 'he not only aims at, but actually attains the glory of God.' All this, no doubt, the law requires, and to this elevation divine grace in the renewed mind tends. But is it attained in this life? While we are in this mortal state, subject to its various changes of health and disease, joy and sorrow, elevation and depression, is it possible to be so constantly guarded and devout, as not to indulge for a moment, a sinful thought? This language we suppose not too strong to express the absolute perfection of the law. Does the christian actually attain this state, even in his most guarded moments, in the solemn exercises of religion, not to say in the daily occurrences of life? The law of requirement is perfect: a holy God cannot require less than perfection. But has he provided for so entire a change of our constitution while in the body, as to render perfect obedience practicable, as extending even to the thoughts? Every christian can say with the Psalmist, 'I hate vain thoughts, but thy law do I love.' Most, also, if not all, with him are compelled to say, 'I have seen an end of all perfection; for thy commandment is exceeding broad.'

If we understand Mr. Mahan, he contends, that by the grace of God, through faith in Christ, perfection in holiness, to the extent indicated above, is attainable by the christian. Many of the Scriptures which he adduces surely do not sustain this position, and all of them, we suppose capable of a just exposition, in accordance with the theory that moral infirmities, inseparable from the body, will exist until death. Nor does this constitute death the final saviour, but merely the executioner of the old man. It is, indeed, admitted that this is the experience of christians in general, and it would be easy to show that it is the recorded experience of departed saints, who in their day were eminent for their attainments in piety. But, says our author, 'I here affirm that the great mass of christians do not know the gospel in their daily experience, as a life-giving and peace-giving gospel.'—p. 179. If this testimony is correct, it is much to

be lamented that religious experience is so low, or rather, so defective. For, surely this indicates a defective view of evangelical truth. Life and peace are the result of that spiritual mind which is induced by faith in the obedience unto death of our Lord Jesus Christ, for our justification. True it is, that 'we must bring credentials from our sanctification to witness the truth of our justification,' but in the absence of faith that justifies a person is not in reality a christian at all. The perfection contended for in this volume, however desirable and important, is not essential to life and peace, through the gospel. In illustration of this statement, consider the following testimony of the Rev. John Newton: 'The merciful Lord has not suffered me to make any considerable blot in my profession, since I have been numbered with his people. But I hope to go softly all my days under the remembrance of many things, for which I have as great cause to be abased before him, as if I had been left to sin grievously in the sight of men. Yet with respect to my acceptance in the beloved, I know not if I have had a doubt for a quarter of an hour's continuance for many years past. But, O the multiplied instances of stupidity, impatience, and rebellion, to which my conscience has been witness! And, as every heart knows its own bitterness, I have generally heard the like complaints from others of the Lord's people with whom I have conversed, even from those that have appeared to be eminently gracious and spiritual.' Similar to this, we suppose, was the experience of the apostle Paul, of which he testifies in the long controverted seventh chapter to the Romans.

But when a devout christian minister assures us that he himself is a living witness, that entire holiness is attainable in the present life, we must say, he is far in advance of the age in which he lives, and probably an example of that millennial period in which through the abundant effusion of the Holy Spirit, the *Lord's people shall be all righteous.*' Even this passage, we supposed, compatible with infirmities, not entirely sinless; but, in the light of the Bible, and the discourses on Christian Perfection, the reader must judge for himself.

It is not to the interest of any person either to propagate or to retain error. No true christian would willingly do either. What then is published by Mr. Mahan, in all good conscience, and now, with equal sincerity, commended to the British public, by our esteemed brother Stevenson, is deserving of most serious and christian consideration. We know not what is in reserve for the church of Christ on earth, or what may be its state under the more copious effusions of the Holy Spirit, but if christian perfection consists not with the utterance of a rash or impatient word, or the most temporary entertainment of vain and evil thoughts, but implies that these are repelled the moment they arise, then we are constrained to think that this is a felicity not at present attainable in ordinary circumstances, but reserved for a higher manifestation of divine power.

LECTURES ON THE NINTH OF ROMANS;
Election, and the Influence of the Holy Spirit. By REV. ASA MAHAN, A. M.,
President of the Oberlin Collegiate Institute, Oberlin, Ohio, United States. Ward and Co., London; Brooks, Leicester. pp. 182.

These Lectures were delivered in the Borough Road Chapel, Southwark, in the month of December last, and are published by their respected author, at the earnest request of those who heard them. We are not sorry that Mr. Mahan complied with this request. We have perused them with considerable interest and pleasure, and though we are not quite prepared to admit the validity of every criticism, we do most cordially agree with the main argument on each subject. Those on the ninth of Romans are four in number, and shew, as we think satisfactorily and conclusively, that when this chapter is regarded as teaching the doctrines of eternal and unconditional election and reprobation, it is entirely misunderstood as to its design and purpose; and that on the contrary, the whole scope and purpose of the apostle's argument demands a very different exposition.

After a masterly but brief analysis of the earlier parts of the Epistle, and its general argument, the lecturer proceeds to the task before him—the elucidation of the ninth chapter. We shall not attempt to give even an outline of our own of the expositions of Mr. Mahan of this chapter. They are themselves so well expressed in his own recapitulation, that we will take his own words.

'In the first five verses, the apostle protests, in the most solemn manner, his sorrow for his brethren the Jews in view of their impending doom consequent on their rejection of God's righteousness, which is through faith alone in Christ Jesus. In the same connection, the apostle enumerates certain important privileges which pertained to the Jew consequent on his relation to the patriarchs, as the messianic seed of Abraham, privileges in which the Jew was accustomed to glory, and on which he rested his hope of eternal life; privileges however, the thought of which tended only to aggravate the sorrow of the apostle, attended as it was by the melancholy reflection, that a people thus privileged should finally be lost, and as a consequence suffer doom of corresponding aggravation. The apostle then, v. 6, states the proposition which it is his exclusive view to elucidate and establish in the remaining portion of the chapter. The Jew supposed, that whatever threatenings were denounced against sinners in the Scriptures, he was perfectly secure against them, however he might live himself; for the reason that his salvation did not turn upon his moral character at all, but upon his patriarchal descent; 'Not as though the word of God had taken more effect,' is the proposition the apostle lays down in opposition to this fundamental error of his countrymen, that is, the case of the Jew consequent on all the privileges pertaining to him on account of his patriarchal descent, is not, as he vainly supposes, such that the word of God's threatening has become ineffectual, or lost its curse-inflicting power in respect to him, any more than in respect to other sinners, and this for the reason, that 'all are not (as the Jew supposes) Israel (heirs with Israel of life eternal,) who are of Israel, (lineally descended from Israel,) neither because they are the seed (lineal descendants) of Abraham are they all children,' that is, spiritually so.

'To substantiate this proposition, the apostle (verses 8-13) cites the cases of the descendants of Ishmael and Esau. In respect then, [q. 'to them?'] the Jew himself acknowledged,—1. That they were the real descendants of Abraham. 2. That patriarchal descent did not avail in their case, to place them even among the messianic seed of Abraham, much less to secure for them a place among his spiritual children. * * *

'To shew that suspending the destiny of man, not upon patriarchal descent, but upon an acceptance or rejection of God's righteousness, does not imply 'unrighteousness with God,' the apostle makes, verses 14-18, a direct appeal to the Scriptures, the divine authority of which the Jew himself acknowledged. The first passage cited is the declaration of God to Moses, consequent of [on?] the prayer of Moses, that God would pardon Jews who had sinned, and were still impeni-

tent, God refuses to answer the request, saying, 'I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion,' that is, my principles for dispensing pardon are fixed and changeless; the prayer of no individual, in behalf of any who refuse to comply with the condition which I have laid down, will avail at all to change my purpose in respect to this subject.

* * * * *
'In verse 17, the apostle cites, in further confirmation of his position, against the error of the Jew, the declaration of God to Pharaoh' —whom he would have made a monument of mercy if he had repented, but made him an example of severity as he was obdurate. * * *

'The apostle was well aware of what would be the final resort of the Jew in self defence, against appeals to his own Scriptures, appeals to which he could make no reply. As a stern, high predestinarian, and being at the same time devoid of moral principle, he would fall back as he had done (ch. iii. v. 1-8,) * * * on his own predestinarianism, and deny the fact of his own guilt, and consequent desert of punishment. * * * "Thou wilt say unto me, why doth he yet find fault? For who hath resisted his will?" * * * This is justly and severely rebuked, v. 20.

'Still further, as God hath revealed the fact, (Jer. xviii. 1-10) that nations and individuals are in his hands, to deal with them, as a righteous moral governor, according to their moral conduct, as the clay is in the hands of the potter, for the Jew to deny God's right to dispense mercy and judgment to Jews and Gentiles alike, accordingly as they accept or reject God's righteousness, was not only unscriptural, but as absurd in itself as it would be to affirm, that the potter has not the right of the same lump of clay, to make "one vessel unto honour and another to dishonour," v. 21.

'Finally, what objection could be brought against this doctrine, when it revealed God as dealing with men, whether Jews or Gentiles, upon such principles as these? 1. He is determined, in case men will remain incorrigible in their sins, to make his wrath against sin and his power to punish it known, in their destruction. 2. To prevent such a doom, he "endures with much long suffering" the rebellion of those even who are in their character vessels of wrath fitted to destruction. 3. He thus endures them, that on their becoming vessels of mercy, he may make known upon them as such "the riches of his glory," whether they be Jews or Gentiles. What objection could the Jew bring against a system of divine administration based wholly on such principles? This is the meaning of the question propounded in v. 22-24.'

Our author then proceeds to show that

the apostle proves, v. 25—28, 'that Gentile believers are to constitute a portion of the church or elect of God, and that not all, as the Jew maintained, but a part only of the Jews will be saved.' And in v. 29—33, the apostle presents the great reason why the Jew failed to attain the righteousness which he sought. 'Because they sought it not by faith, but as it were by works of the law. For they stumbled at that stumbling stone.'

The lecturer then remarks, 1. 'that this explanation accords with the universally received law of biblical criticism. 2. That according to this exposition, the entire argument of the apostle bears directly and most decisively upon the real question at issue between him and the Jew, to wit, whether relationship to Abraham, such as the Jew sustained, did, in fact, render one secure from the judgments of God threatened against sinners.' And, 3. That every part harmonizes with this explanation.

He then shews the fundamental objections which lie against the Calvinistic explanation of this scripture, to be, that it rests on a false assumption, viz., that Paul as a predestinarian reasoned against the Jew as an anti-predestinarian; while the reverse was the fact:—that it makes Paul lay his main stress in proving points where there was no difference of opinion at all, if he was a predestinarian:—that it exhibits the apostle as directing the main part of his reasoning aside from the point he was aiming to prove:—that it shews a want of the *unity* which ever characterizes him as a reasoner:—that it makes him contradict himself:—that it makes him mourn over the impending doom of the Jew, and then go on to present that very doom as occurring according to, and in consequence of, an eternal and irreversible purpose and decree of God.

After referring to the *principle of judaism*, 'that our position in eternity is *conditioned* upon external relations and circumstances,' he proceeds to point out some of the particular *forms* this principle has assumed in modern times. These he states to be:—Placing the conditions of salvation in our connection with some particular denomination:—resting on ordinances or external rites:—depending on an orthodox creed rather than in practical godliness:—and looking to past experience rather than present obedience.

We have thus given an outline of these very important lectures. If our notice induces any of our readers to procure and study them, we shall be content. They appear to us to be a most satisfactory and lucid exposition of a difficult, and important part of the divine word. Was it not to this chapter that Peter referred, 2 Peter iii. 16? and has not the wresting of this scripture led to much evil among the unstable?

The lectures on Election and the Influence

of the Holy Spirit, are scriptural, clear, and valuable. But we have not room for further remark.

HORÆ PAULINÆ; or, the Truth of the Scripture history of St. Paul evinced, by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. By WILLIAM PALEY, D. D. With notes and a supplementary treatise entitled *Horæ Apostolicæ*, by the REV. T. R. BIRKS, A. M. Late Fellow of Trinity College, Cambridge. Tract Society. 12mo. pp. 412.

THE high and deserved reputation maintained by the work of Paley is proof of its value in the estimation of the christian public. The *undesigned* coincidences between the epistles, and St. Luke's narrative, shew most strikingly the authenticity and truth of both. We have never met with more than a sneer from infidel writers against this argument. It is too ethereal for their weapons to touch. The present work, extends the argument by a further application of it to the Epistles—the Acts—and the Gospels. We do most cordially recommend the perusal of this work to all our readers, and especially to the young, who are anxious to be well grounded in their belief in the New Testament. The Tract Society has done good service in publishing this work in the present enlarged form. It has two maps.

THE CHURCH. Vol. III. 1849.

THE APPEAL; a Magazine for the People. Vol. III. July to December, 1849. Simpkin and Marshall.

THE first of these volumes is a very excellent penny magazine, published by the other section of Baptists. Many of its articles are original, and well written.

'The appeal,' is published at one half-penny, and is more especially intended for the unconverted. It is well adapted for gratuitous circulation. We regret that some delay in the transit of these books prevented an earlier notice.

MODERN ASTRONOMY. By the REV. T. R. BIRKS, A. M. Late Fellow of Trinity College, Cambridge. Tract Society. 32mo. pp. 70.

INTELLIGENT, and useful, like all other writings from this pen.

LITERARY NOTICE.

The third edition of Mr. Yate's 'Blighted Blossoms' is now ready. For recommendatory notices see G. B. Repository—Baptist Reporter—and Baptist Children's Magazine. The editor of the last says 'We wish it may find its way into every Sabbath school.'

OBITUARY.

MRS. J. SUTCLIFFE, the beloved wife of Mr. W. Sutcliffe, Chemist and Druggist Stalybridge, was born in Edinburg, in the year 1810. At an early age, she was bereft of her fond parents; and was placed by her two brothers in a respectable school, or hospital as they are sometimes called in Scotland, in which school she received a substantial and superior education. At the early age of sixteen she undertook a situation as governess in a boarding school in Glasgow, which she held to the satisfaction of her employer. In course of time she began to think she ought to be better remunerated for her services, but her master not being willing to allow her more, she left and obtained a situation as governess to the children of Captain S——, near Bath-gate. Of what persuasion the family were with whom she resided is not known; but it appears, by a letter from her brother at this period, which letter is now in the possession of her bereaved partner, that she had become a member of the Scotch Church. On account of the religious principles which she professed, and which she could not at the family's request forego, she was rendered uncomfortable, and consequently remained there but a short time. Providence however directed her to another situation in Stranraer, where she felt more at home, for she enjoyed her religious privileges and was comfortable so far as a young person in her circumstances could be. How long she remained in this place cannot be ascertained.

After leaving it she sailed for England, and arrived in Liverpool, Nov. 26th, 1834. Soon after she obtained a situation as governess in a school in Stalybridge, and remained there till her marriage with Mr. W. Sutcliffe. After her marriage she began to attend the General Baptist chapel with her husband. After attending there for some time she saw that it was her duty to be baptized, and offered herself for baptism and fellowship. She was cordially accepted by the church, and was baptized with her husband, by the Rev. T. Smith of Hinckley, then pastor of the church, Oct 20th, 1839.

Mrs. Sutcliffe was a highly consistent character and adorned her profession well. She was remarkably regular in her attendance on the public and private means of grace while her health was good. She was a diligent reader of the sacred scriptures and communed much with God in private. To her room she was wont to retire, and having shut the door, she poured out her soul in prayer and supplication to her heavenly Father. She rejoiced when sinners were converted and added to the church. There

was a general excellence of character about her which endeared her to all who knew her personally; yet she was the last to discern her own excellencies. She was most esteemed by those who knew her best; and the genuine worth of her character, secured the respect of the worldly, as well as the esteem of all her christian friends. Although she had received a good education, and was a woman of superior accomplishments, she was not filled with pride, but was remarkably humble, kind, and obliging. She adorned the gospel of God her Saviour; and this should be the constant desire and prayer of all who make a profession of religion. She had her imperfections and bewailed them; mourned in contrition of spirit before God, and found her only solace and hope in the all sufficiency and preciousness of the dear Redeemer. The writer much regrets not having an opportunity of visiting her during her last illness, he being away from home at the time for the benefit of his own health. The last time he saw her was a few days previous to her confinement, when he prayed with her, little expecting it would be the last time. But so it proved. Her removal from this world is amongst the mysteries which a brighter day will explain. She went on well for about a week after her confinement, but afterwards gradually grew worse. During her illness she was in a comfortable frame of mind. She had pain of body, but divine grace sustained her. Not a murmuring word was heard to escape her lips. She realized the fulfilment of that promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' When her husband or any of her friends wept, she would say, 'Do not weep for me; the Lord knows what is best.' To a friend she said, 'I should like to stay a little longer for the sake of my dear children;' and then added, 'the Lord's will be done.' May their mother's God be theirs' for ever.

She was enabled to bid farewell to earth believing that in heaven she had an enduring possession.

Her mortal remains were interred in the burying ground attached to the G. B. chapel Stalybridge, July 16th. Her death was improved by her Pastor, on Lord's day, Aug. 5th, to a crowded congregation, from Psalm cxxxviii, 7, 8. Many tears were shed on the occasion. May the impressions then made never be forgotten. May the writer and every reader, consider their latter end, and be fully prepared for its approach.

J. SUTCLIFFE.

INTELLIGENCE.

THE NEXT MIDLAND CONFERENCE will be held at Sutton Bonnington, (one mile from the Kegworth Railway Station) on Tuesday, April 2nd. Mr. Derry of Barton is expected to preach in the morning. Refreshment is ordered at the Boot Inn, Mr. Johnson.

THE NORTH DERBYSHIRE CONFERENCE assembled at Ripley on the 25th of Dec., 1849, at two o'clock, p.m. Brother Stanion of Wirksworth opened the meeting with prayer, and brother Ward of Ripley presided. The reports from the churches were on the whole as encouraging as formerly: sixteen had been baptized since the last Conference, and there remained five candidates.

The churches in this district were affectionately requested to make collections for Home Missionary purposes, and prayerfully to consider the best and most effectual means thereby of promoting the Redeemer's kingdom.

A case from the church at Crich requesting the Conference to sanction them in employing local preachers to administer the Lord's-supper, led to a long but friendly discussion. Resolved,—‘That we, as a Conference, cannot sanction such a practice, it being contrary to the rules of our Association and the general usage of our churches.

The usual question was proposed,—‘What more can be done to promote vital godliness in our churches? which called forth some very important and useful remarks, and one important fact, viz., that we have in this district nine churches, and but three pastors, leaving eleven congregations without pastoral aid.

The next Conference to be held at Crich, on Good Friday, the 29th of March, to commence at the usual time,—two o'clock.

Brother Stanion preached a very good and useful sermon in the evening, on *christians loving one another*.

JOHN FELKIN.

BAPTISMS.

NOTTINGHAM.—On Wednesday evening, February 6th, the first baptism in connexion with the church which assembles on the Sabbath in the lecture hall of the People's College, was solemnized in the Broad Street chapel, (kindly lent for the occasion) in the presence of a large and deeply interested auditory. After a very eloquent and impressive sermon from the Rev. J. A. Baynos, a most appropriate prayer was offered by Mr. James, who

then baptized five male and four female candidates. The strictest order and the most serious attention was observed throughout the service; and the thoughts of not a few must have recurred to the times, when first exulting in the blessed consciousness of pardoned sin, they gave their hearts to God and cast in their lot among his people: while, we hope and believe, that upon the undecided the appeal so faithfully and touchingly addressed to them will not be lost. On the following Sabbath afternoon the newly baptized candidates were formally received into the fellowship of the church, by Rev. Amos Sutton; and in the morning and evening of the same day Mr. Sutton pleaded most powerfully the cause of our Foreign Mission, to very crowded congregations: the collections amounted to upwards of £10.

J. T.

MELBOURNE.—On Lord's-day evening, January 26th, 1850, Mr. Gill delivered a sermon on personal consecration to God, to a very crowded congregation, from 1 Chron. xxix. 5, last part; after which he baptized three young men, who were received into the church on the following Sabbath. We have other candidates coming forward for baptism and many hopeful enquirers.

GRANTHAM.—On Lord's-day, Jan. 6th, the ordinance of believer's baptism was administered in the Particular Baptist chapel, Battersford, (kindly lent for the occasion) when the Rev. G. Stocks, minister of the place, preached from John i. 13. Brother Bishop delivered an address at the water side, and then immersed three young females, in obedience to the command of our risen Lord. They were received into the communion of our little church in the evening.

LEAKE AND WIMESWOLD.—The progress of the Redeemer's cause here, though not rapid, is somewhat encouraging. In the course of the last six months we have had two baptisms. One on the 2nd of September, at Leake, when four persons were immersed; the other took place at Wimeswold on the 25th of November, when four individuals made a public profession by baptism. On both occasions the congregations were good, and the services interesting.

L. W.

CASTLEACRE, Norfolk.—God is blessing the word of his grace in this village. On Lord's-day, Dec. 23rd, our pastor preached a sermon from Isa. xxiv. 5, ‘Because they have transgressed the laws, changed the

ordinance,' after which he descended into the water, and baptized two candidates. May they endure unto the end that they may be saved.

T. B.

MACCLESFIELD.—We baptized one Nov. 15th, 1849.

G. M.

ANNIVERSARIES.

HALIFAX.—On Tuesday, Feb. 16th, the members and friends of the General Baptist church, Halifax, held their annual social tea-meeting; after tea a number of highly interesting addresses were delivered, by Mr. J. Ingham, who presided, and several brethren of our church; and resolutions were unanimously adopted as to the desirability of enlarging and improving our chapel; in furtherance of which object a committee of management was formed; and the friends generally appeared willing to give that committee their assistance and support, as all are convinced that in order to have a prosperous church, we must have a more comfortable place of worship. The trays were provided gratuitously, by twenty of the friends subscribing 5s. each; the surplus of which, and the receipts at the tables, will be appropriated to the fund for the improvement of our chapel. May we be 'striving together as the heart of one man' for the furtherance of the gospel of Jesus Christ.

J. A. R.

QUORNDON.—The teachers in connection with the Sabbath-schools at Quorndon, Woodhouse, Barrow, and Mountsorrel, held their annual tea-meeting at Quorndon, on Shrove Tuesday, Feb. 11th, when upwards of eighty teachers were present. After tea a meeting was held, when Mr. Staddon, the esteemed pastor of the church, presided. Reports were given from the several schools; from which it appears that thirteen scholars have been baptized and added to the church since last Shrove Tuesday. Addresses were also delivered by Messrs. Green, Johnson, Cross, and Higgs, calculated to encourage the teachers in their work of faith and labour of love. 'The Lord hath done great things for us whereof we are glad.'

J. E. Q.

LEICESTER, *Friar Lane*.—On Tuesday, Feb. 12th, a social tea-meeting was held in the upper school-room, at which about 150 persons attended; the profits, exceeding 30s., being devoted to the Tract Society which exists in connection with the church. At 7 o'clock the friends re-assembled, further to indulge in fraternal christian fellowship. Rev. S. Wigg presided, and addresses were delivered by the chairman, Mr. Wright, (senior deacon) and Dawson Burns. It was a very harmonious and happy meeting.

D.

MARKET HARBOUROUGH.—On Sunday, January 27th, the annual sermons in behalf of the Foreign Mission were preached by the Rev. Amos Sutton; and on Monday evening a public Missionary meeting was held; addresses were delivered by the Rev. A. Sutton, Rev. H. Tollar, Mr. Bennett, and others. The friends manifested anxiety to extend their efforts in the good cause: several collecting cards and boxes were issued, meetings were well attended; and we have pleasing evidence that Mr. Sutton's visit has been blessed amongst us to the good of souls. Collections and subscriptions £8 12s 9d.

F. S. S.

OPENINGS.

EAST LEXHAM, *near Castleacre, Norfolk*.—The General Baptists of Castleacre have long cast an anxious eye over this dark, benighted village, which is situated about two miles from the former village. An opening having presented itself of conveying to its inhabitants the glorious gospel of the blessed God, a room has been obtained, which was opened for public worship Dec. 6th, when an appropriate sermon was preached on the occasion by our minister, Mr. Stutter, from Acts iii. 19,—'Times of refreshing shall come from the presence of the Lord;' and on the following Lord's-day another excellent sermon was preached by Mr. Dawson of Swaffham, from Jer. viii. 20, 'The harvest is past, the summer is ended, and we are not saved.' One of our friends who resides there, assists in conducting prayer-meetings, which are well attended. 'Who hath despised the day of small things?'

T. B.

BRADFORD.—The secession from the General Baptist church Bradford, have engaged a preaching room in Long Croft Place. They held a lively tea-meeting on Shrove Tuesday, and obtained nearly £30 towards their expences. They have hopes soon to obtain a larger place for worship.

REMOVALS, &C.

REV. J. BATEY'S removal to *Eyre-street, chapel, Sheffield*.—This place of worship, which has been destitute of a minister for thirteen months, has been favoured with the services of the Rev. John Batey, who commenced his labours amongst them last Lord's-day, by preaching two very appropriate sermons on the occasion. The congregation more than realized the expectations of the few friends that remain. They now hope that it is the beginning of good days amongst them. On Wednesday evening, a social tea-meeting was held to welcome the Rev. John Batey, late of Burnley, who has accepted the unanimous invitation of the church to become their pastor.

About 100 persons sat down to tea. A public meeting was afterwards held, when several very interesting addresses were delivered. The chair was occupied by Mr. Batey, who, in his introductory address, said the only thing that in any measure discouraged him was, the apparent indifference in the masses of the people of Sheffield to attend the preaching of God's word. The meeting was addressed by Mr. C. Atkinson, Mr. Bower, Mr. Lindley, the Rev. M. Docker, the Rev. C. Larom, and others. No reference was made to the circumstances which led to the division of the church last year. We are united and peaceable as a church, there is a wide field before us, and we trust the revival of this church will be the means of saving many souls from death.

C. A.

REV. R. STOCKS, we have been informed, has resigned his ministry at Broughton and Hose.

MISCELLANEOUS.

BURNLEY. Minister's Farewell.—The Rev. John Batey, of Ebenezer chapel, Burnley-lane, having accepted a unanimous invitation to become the pastor of the General Baptist church, in Eyre-street Sheffield, preached a most excellent valedictory sermon to an overflowing and deeply-affected congregation, on Sunday afternoon last. On the Monday following, a farewell tea-meeting was held, which was very numerous attended. At this meeting a tangible proof was given of the high estimate put upon the reverend gentleman's talent and labours, in the presentation of a purse, containing a liberal sum, subscribed by his friends. The ladies also manifested their high esteem for Mrs. Batey by presenting her with a handsome tea service. Mr. Thomas Booth, one of the elders, accompanied the presentation to Mr. Batey with an address highly complimentary to the talent of the reverend gentleman as a preacher, as well as to the activity, zeal, and industry with which he had discharged his pastoral duties. Mr. Jackson, an active member of the church, on presenting the tea service, spoke in high terms of the accomplishments and qualifications of Mrs. Batey. Addresses were delivered by John Greenwood, Esq., of Irwell Springs; Mr. John Dearden, Primitive Methodist; and Mr. Thomas Witham, an aged and venerable deacon of the church. On the platform were Joseph Barnes, Jun., Esq.; and Mr. S. Lord, of Irwell Springs. The Rev. Gentleman, in replying to the different addresses, was deeply affected, and the proceedings appeared to make a deep impression on the minds of all present.—*Preston Guardian*.

VOL. 12.—N. S.

MELBOURNE. Member's Tea-meeting.—The third anniversary of the commencement of Mr. Gill's ministerial labours at Melbourne took place on Dec. 25th, 1849. A large number of the members of the church assembled in the chapel, at half-past two, p. m. After attending to the cases of candidates for baptism, the pastor gave a statistical outline of the history of the cause since the last anniversary, grounding thereon suitable reflections, counsels, admonitions, and encouragement. The year had been characterized by unbroken harmony amongst the officers, and in the church at large, and by an encouraging measure of brotherly love and spiritual prosperity. During the three years of brother Gill's ministry amongst us, eighty-three had been baptized and added to the church, and several others were coming forward. At five o'clock the members sat down to tea in the school-rooms. Several distributed tickets among their poorer brethren, thus carrying out the injunction, —' Bear ye one another's burdens, and so fulfil the law of Christ.' The rich and the poor mingled their gratulations in the privileges of a common feast; and none were kept away on account of their poverty unless unintentionally overlooked. The public meeting in the evening was very numerous attended. The pastor took the chair; and appropriate addresses were delivered by Rev. J. Stutterd of Castle Acre, and four of our assistant preachers, each speaker being limited to ten minutes. The addresses were interspersed by suitable pieces of sacred music, excellently sung by the choir of the chapel. The large audience was serious and attentive, and the whole service entertaining and impressive.

TEA MEETING AT HUGGLESCOTE.—On Monday afternoon, Dec. 3rd., 1849, a very interesting tea-meeting was held at Hugglescote, to congratulate brother H. Smith on a resident ministerial coadjutor being obtained, and to welcome brother T. Yates to his new and extensive sphere of labour. Very appropriate addresses were delivered by brethren Abell, (Independent) Cotton, Staples, Biggs, Yates, senior, and the two ministers themselves. The Barton choir was present, and several excellent pieces were performed under the direction of Mr. H. Dennis. Brother Newbold was chairman of the meeting.

SHEFFIELD, Eyre-street.—The church at Sheffield desire to return their grateful acknowledgements to the ministers and students who have so kindly and efficiently served them during the thirteen months they were without a settled pastor.

In behalf of the church,

C. ATKINSON.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack—Dec. 3rd, 1849.

MY DEAR BROTHER,—You have heard that the Lord has gladdened our hearts by recently giving us several additions to our number, and will, I am sure, be thankful and encouraged to know that since the departure of the last mail other pleasing additions have been made.

The first Lord's day in November was a season of great interest and much hallowed emotion amongst us. Four friends, two officers of the regiment stationed here, an Oriya woman, and a youth from the school, rescued from sacrifice, were baptized in the name of the Lord. Two sermons were delivered on the occasion: one by Mr. Bailey, in Oriya, from Acts ii. 37, 38, and the other by myself, in English, from John xiv. 15, the text from which your worthy father preached at my own baptism just twenty-three years before. It was interesting and deeply impressive to see the polished and educated Europeans standing on the water's brink ready to confess their Lord, by the side of an Oriya female and a victim rescued from the murderous axe; and tears of holy joy flowed more copious during the service than is usual on these occasions. Mr. Lacey administered the solemn ordinance. May they all be numbered at last with the church of the first-born ones enrolled in heaven. Let me add that though I have been a preacher somewhat more than eighteen years, I have never, till within the last month or two, had to preach on *three* baptismal occasions within *five weeks*. I must also tell you that two have been baptized at Choga during the past month, and that a young man, the son of our native brother Bamadabe, was baptized at Cuttack yesterday by Mr. Brooks. I preached in the morning, before the baptism, administered the Lord's supper in the afternoon, speaking at the table in Oriya from, 'How camest thou in hither, not having on a wedding garment?' and in English on the sympathy of our great High Priest, from Heb. iv. 15, and preached in English in the evening. The Lord give much precious fruit from the services in due season.

'The Master of all
For our service doth call,
And deigns to approve,
With smiles of acceptance, our labour of love.'

Although there are some things in the church which humble and pain us, yet, for such tokens as we have recently had of the presence of the life-giving Spirit, it would be wrong not to sing 'Praise God from whom all blessings flow.'

I have been to Choga during the month, and at the Sabbath morning prayer-meeting I was much pleased with the simplicity and obvious sincerity which marked the prayer of one of our poor friends who is deeply indebted to christianity. His name is Treepooraree. The prayer, so far as I can recollect, was as follows 'O Lord! blessed, blessed, blessed be thy name. Only by thy great mercy have we been preserved alive during the past week; and now to thy throne on the day of rest we come, and with our hands joined and our knees bended we give thanks and make supplication. How many days we passed without thee! We were then in a state of destruction and there was no one to help us: But O, Father! blessed be thy name, we heard the infallible Word—the good tidings; and now in the name of thy Son we come to thee. O Lord, as many days as we are in this world, so many days may we live in thy fear. O Lord! thou didst not send us together, but as individuals into the world; and not together, but as individuals wilt thou take us out of it. O Lord! while in this wicked world we remain may we follow Christ. Seeing the footsteps of Christ, in his way may we walk. May the bond of Christ's love bind us all; and after death may we enter into everlasting bliss. Bless all the brethren and sisters. Bless all the churches, with all pastors, and teachers, and preachers; fill them all with the Holy Ghost. As many as are now met together to worship and serve thee, he with them. Let the bond of the love of Christ bind them altogether. Hear these our little unworthy supplications in the holy name of Jesus Christ the Lord.'

I must not omit to tell you that my beloved wife has gone to Calcutta for medical advice; but though this step appeared to each of us desirable and necessary, yet, I trust, there is no special reasons for anxiety or alarm on her behalf. My prayer is, if it be the Master's will, that the end for which she has for a season left her home, her husband, and her work may be speedily and completely answered. Mrs. Bailey has kindly engaged to stay and render what assistance she can till Mrs. Buckley's return; and she and Miss Collins will, I have no doubt, work together very harmoniously and efficiently. In haste,
Your affectionate brother,
J. BUCKLEY.

LETTER FROM REV. W. JARROM.

Ningpo, Sep. 22nd, 1849.

MY DEAR BROTHER,—Our hot season may be now fairly said, I think, to have

passed away. We may have an occasional hot day, though we shall not have many; any more continued hot weather we need not expect. Interested as I know you are in our welfare, and knowing as you do some of the inconveniences to missionaries attending the hot season of the year in such a latitude as this, you will be desirous of learning how we have been affected by it. The weather, during the season that has just closed, has not been so hot as it sometimes is—and this has been a considerable relief. It has, however, been unusually wet, and unusually unhealthy; and the much greater sickness that has prevailed during these few last months than during any similar time of the year since I have been at Ningpo, is to be attributed to the more heavy and frequent and protracted rains. The extraordinary quantity of rain fallen has been a very frequent observation among the foreigners resident here; and truly it has been very great. Out of the last 160 days, 56 have been rainy; and if the whole of the year be taken into consideration, reckoning from January the first, to this day, September 22nd, more than one third of these 265 days have been rainy days, thorough rainy days; at times too it has been unprecedentedly damp—so damp as to render it impossible to keep ones books, clothes, &c., from mould, when even the most active and diligent preventive means have been employed. Our hot season is always preceded by a rainy time, lasting from four to five weeks: this is usually in our June, when it is getting very warm; and at this period the damp and mould, and unhealthy exhalations, are such as no one who has not travelled beyond the British isles can possibly conceive. This is a feature of climate peculiar to these latitudes, and is therefore no new thing; it is a regular annual occurrence, commencing when the sun and rain first extend their influence on this earth, and which, it is likely will only terminate with the world itself. We therefore yearly expect it, and look for it. This year, however, this feature has been marked far more than ordinarily; you will not therefore be surprised to learn that there has been much more sickness than during the few past years. The maladies that have for the most part prevailed, are, *diarrhoea* and *ague*, the ordinary tertian *ague*. These perhaps may be represented as the diseases of Ningpo; there are, of course, others; indeed there is little difference in this respect from Europe, but these probably most prevail, certainly they do at some seasons of the year. As these have in most cases a common cause, *miasma*, and as the plain of Ningpo is low and damp, rice being the principal production of the soil, these disorders, during an unusually

rainy and moist time, would of course naturally arise. Of missionaries I am not aware that a single one has been wholly exempt, while some have suffered from one or other, or both of these complaints. Among the Chinese but few families have escaped. But these have not been the only forms of sickness prevalent: fever, a kind of typhus, has likewise entered the abodes of some. One or two of our American brethren were, not long since, very dangerously ill of it, so that their lives were almost despaired of: they are however now recovered, or are rapidly recovering. Of our mission, I think I have been most frequently invalidated this year; though Mr. Hudson and Joseph have not escaped; we are at the present time, however, very well, and are looking forward to a winter of activity, industry, and prosperity.

The past week has been unusually eventful in our little foreign community. On Monday, we were invited to witness the solemnization of a marriage. You will naturally like to know who the parties were, and though you do not know them, nor are ever likely to do so. I will give you their names. The gentleman is an American missionary at Foochoonfoo, named Johnson; the lady was Miss Selmer, a Swede, who came to this place two years since, as assistant in the large and flourishing school of Chinese girls, mainly supported by the liberality of Miss Aldersey, and wholly under her direction. The bride and bridegroom are now at Shanghai, and are soon expecting to proceed to Foochoon, the future place of their abode and labours. They are neither of them particularly young: the gentleman having been out in the Chinese mission from ten to fifteen years, and having already been twice married. I believe they have the best wishes of all who know them—and leave this part of China with the sincerest prayers for their future happiness and usefulness. On Wednesday, the day but one after, we all again assembled to unite in a solemn funeral service, occasioned by the death of a child not two years old, of Mr. and Mrs. May, of the American Presbyterian mission. Death finds us out here as well as in other places. Not many deaths occur among us, however, and this is owing to our being so few probably in proportion to our number. Several marines have died this summer on board the 'Arab,' a British brig of war: she has since gone to Chusa, where I am informed the crew are recovering, though some three or four men have died during their time there. We, out here, of all people should hold ourselves in preparation for death, for our sicknesses are oftentimes very frequent and continued, and may at any time occur and be very severe and alarming. It is well for us to 'die daily,' that by the daily realization of so solemn an event, we

may be rendered serious and watchful and prayerful. We had a solemn service on Thursday, the day after the funeral, occasioned by the returning to his native land, of Mr. and Mrs. Loomis of the American Presbyterian mission, in consequence of failure of health. They were among the first of that mission to come to Ningpo, and by their consistent and active course as christians and missionaries, as well as by the amiable qualities with which they were adorned, they secured the esteem of all who knew them. Their removal is a considerable loss to the mission, and to the interests of true religion at Ningpo. But it seemed necessary; they had both, particularly Mr. Loomis, been long unwell; and latterly he had suffered so much from bronchitis, as to render preaching difficult if not impossible. We joined with much painful interest in the fervent prayers of the brethren for divine guidance and blessing for them. They embarked on Friday the 20th instant, on board a fine full-rigged ship, belonging to Boston, U. S., America, though named the '*Great Britain*;' she was thus named because of her being originally a sailing packet, plying between Liverpool and Boston. Thus you see that even our very even, quiet course, is occasionally diversified; and the diversity is, as all diversity in the path of human life is, now pleasing, then painful: at one time gladdening and encouraging, at another time grievous and dispiriting. Though it must be acknowledged, I think, that we err, I mean good people in general err, in making too much both of their joys and of their sorrows; and that were their piety deeper, and the character and promises and intentions of God with respect to his people better understood, and allowed to exert their own legitimate uninterfered-with influence, they would not be so exalted with their joys—not so depressed with their sorrows. It is encouraging to remember that the character in which God is most frequently presented to us is that of a *father*, and his people are his children.

Yours affectionately,

W. JABBOM.

LETTER FROM MRS. STUBBINS.

Berhanpore, Dec. 1st., 1849.

MY DEAR BROTHER GOADBY.—A few days ago, your very long and interesting letter to brother Buckley was forwarded for our perusal. I assure you it was a rich mental feast to us all, and we thank you for it. But I must tell you what has led me to think of writing to you: first, you express a wish 'to hear from every Jack and Gill of us;' and secondly, my beloved husband, who is now with brother Wilkinson on a missionary

tour, has requested me to write and say, he hopes he may be able to write you a long letter by the next mail; he would gladly do so now but is unable to hold a pen without great pain, owing, we think, to the bite or sting of an insect, some two years ago.

A few days ago, Mrs. Wilkinson and myself received an invitation to visit the ranee of this district, or rather the rajah's mother, who resides at Berhanpore. After waiting nearly half an hour we were ushered into a plain looking room. In an adjoining apartment sat the rajah (king) and his mother, who rose to receive us. Two chairs were set for us near the threshold of the room they occupied, but sufficiently near to enable us to converse with ease and freedom. The ranee is a fine looking woman, apparently about forty-five: her countenance bespeaks much shrewdness and intelligence, and as is customary with her class, she is able to read and write, and is an excellent accountant. She was dressed in a splendid robe of silk and gold tissue, with a profusion of gold ornaments on her arms, ankles, and neck, with several rings in her ears and nose. Owing to the system of administering pernicious drugs to the male children of rajahs, her son is a most imbecile character, so that all power is in her own hands, which gives her quite an air of business. She had heard that we were acquainted with the collector, newly appointed to this district, and earnestly requested we would intercede on her behalf with his lady. The rajah is behind-hand in the payment of his kist, (revenue) and the magistrate is therefore obliged to manage his affairs for him. The rajah proposed several questions through his mother, it being opposed to national customs to address a lady. We had with us several little presents adapted to please the ranee, such as a box with a gay picture on the lid, and an artificial flower with a pair of gloves inside as specimens of English manufactures—also a New Testament and two volumes of tracts neatly bound, with a variety of coloured prints; amongst the latter were found a likeness of the Queen and Prince Albert, and an engraving of Daniel in the lion's den. The former led to a conversation on the royal family, and the vast improvement that had taken place in the English nation since the renunciation of idolatry. The latter was an easy introduction to the history of Daniel—his fearless obedience to the true God—resistance of the unrighteous mandate of the heathen king, and miraculous deliverance. Many questions were asked about our country, dress, manufactures, &c.; and lastly she said, 'Now tell us a little of what you come to teach the people.' Of course we gladly embraced the opportunity thus afforded to point out the folly of idolatry and the beauty and value of

the gospel. We had taken with us 'little Thomas Kirkman who had made his salam and pleased the ranees much; and when we arose to depart I heard her give orders to her servants to send for him a loaf of sugar and some sugar candy. We afterwards heard from the female who accompanied us that she was much pleased with the interview.

I hope some good has recently been doing in our small English congregation, also in the school; a number of the girls appear concerned about their best interests, and often request a private interview that they may talk about their souls. The other day a little Khund girl of about seven years old, named Googuvy, (a dove) said, 'I should like, if you please mama, to converse with you this evening.' She is a quick, intelligent, and sweet-tempered child; but I was scarcely prepared to find she had such an accurate knowledge of the plan of salvation and the Scriptures generally. She observed, 'I feel very sorry about my sins, for I know I am a great sinner, but I have heard from the Bible that Jesus died for me on the cross, and that he now lives in heaven and is interceding for me.' In simple language she spoke of her desire to love and serve the Saviour—of the day of judgment and the sorrow and confusion all would feel who neglect their souls. A class of seven of the elder Khund girls may be regarded as hopeful inquirers; their deportment is meek and consistent, and their improvement in knowledge exceeds our highest expectations. Many of them are patterners to girls who have been in the school for years. We are much pleased with our new collector and his amiable family. They all visited our schools during a temporary sojourn at Berhampore, and expressed themselves as being much pleased with what they saw and heard of our pupils. They have given us a satisfactory proof of their kind interest by aiding our school funds, &c.

Since Mr. S. wrote you, in fact last ordinance day, a weaver's wife was added to the church. The one preceding it, three girls from our asylum were baptized. The latter are young in years, but we trust are the genuine disciples of the Saviour. Two of them were very little girls in our school when we left it with Mrs. Buckley to return to our native land, so that she can truly rejoice with us now they are gathered into the fold of Christ, especially as she has often mourned over their indifference to the things that belonged to their peace.

When we last heard from Cuttack all the missionaries were gone or going out on missionary tours. Mrs. Buckley is now in Calcutta for medical advice; from this and the change we hope great things on behalf of our dear friend. Miss Collins is now well;

and Mrs. Bailey is assisting her in the schools during Mrs. Buckley's absence. Dear Mrs. Wilkinson and her little son are well, and the former unites with me in most affectionate christian love to Mrs. Gosday, your children, and the Loughboro' friends. Yours affectionately, in the bonds of Christ,
ELIZABETH STUBBINS.

KHUND CHILDREN.

F. W. Baptist Missionary Society.

The following letter contains interesting matter relating to the Khund children in the care of our (the F. W. Baptist) mission.

Balasore, Aug. 4, 1849.

MY DEAR SISTER HUTCHINS,—I see you are disposed to overrate the value of my letters. I really wish they were more interesting, and if I could ever command time for reflection, they might be so, but, 'such as I have, give I unto thee,' disconnected, hasty thoughts. Could I succeed in increasing missionary interest in one heart, I should rejoice to bestow much labour and time to accomplish it. Alas! alas! why is it that the god of this world still maintains his sway in the hearts of so many professed Christians? Why is it that the church is still so deeply stained with the foul sin of ingratitude to its Redeemer, and want of love to dying men? Is it not because the god of this world has blinded the mind and hardened the heart, so that present earthly things are only seen, while eternal realities, the priceless value of the soul, the speedy but changeless decision of its eternal destiny, are all hid from the mental vision? Let us labour and pray for that day when the church shall arise and put on her beautiful garments. * * *

We are getting on about the same as usual, only my school is more and more interesting, and I feel more and more delight in my work. How I wish you could just step into the Khund girls' compound with me and see how happy and industrious they appear, but as this is impossible allow me to describe a little what you would see were you here. We walk through our garden, which just now is full of corn in the ear, and at the further end, come to a door in a mud wall, which surrounds the house. We enter the door, and find ourselves in an enclosure of one fourth of an acre of smooth ground covered with grass. On the right hand, as we enter, is a small artificial pond for the girls to bathe in, and on the left a small house, open, containing a large wooden machine, with which they beat the rice from the husk. This is slow, bard work, and of the kind that would be preformed by men in America. We go to the house, a common mud building with thatched roof, and sit down upon the verandah in the midst

of many *salams* [salutations] from the girls, who at once seat themselves around us. The girls seem very happy, and we do not wonder, for all is pleasant around them. Playing in the grass and around the plants, are several fine English rabbits, and twenty or thirty doves are cooing on the wood piled in the verandah. These and the rabbits were given me by an English lady living near us, and I have given them in charge to the girls, who are highly delighted. We sit only a minute when Lydia, one of the girls from Jellalore, asks us to go and see her vegetable garden, which we find to be mostly on the roof of the house and to consist of a kind of squash, the vine of which climbs very high. We will now go into the house, which has three rooms, one a store room, one to sleep in, and the other the cook room. The floors are of mud, but hard and smooth, being washed thoroughly every week. In the cook room are three small fire places. They are simply a hole made in the ground about six inches deep, and of the same width: the mud is raised a little round the top, so that the pots can be set on, and the fire is put beneath. All the cooking is done in pots which are made of mud and burnt, without legs or handles. Their food is very simple and cooked in a very simple way. The only furniture we see are some baskets in which they keep their clothes, a few books and the reed mats on which they sleep. On the whole, we cannot help thinking that the girls are very happy, and have reason to be so, and we go out of the compound, contrasting their condition with that of their poor country women, and also with the horrid fate that once awaited them.

They are now learning to spin and twist.—They have a couple of new spinning wheels, for which I gave a shilling, the usual price. They have already knit several pairs of stockings, besides their usual house-work and studies. They have learned to sing quite a number of Orea hymns, and it is a very pleasant sound to hear them all singing together in a still evening.—When they came to us the last of April, they knew not that there is a God or that they had souls to save or lose; now they possess a good degree of religious knowledge, and we hope and pray that they may become true Christians.—Some of them I think are unusually interesting. The youngest, whom I have named Sally, is an affectionate little thing, with a sweet voice for singing. I require them all to get a few verses from the Testament to say in Sabbath school, which the Orea girls teach them.'

Sister Bacheier again writes:

'Oct. 2, 1849. * * * My dear Khund girls are now around me. Oh how deeply I love them. It is my custom of a Wednesday afternoon to instruct them in some simple religious truth. The last subject was the existence of but *one God*, and His

omnipotence. I told them that when they went with me on the road they saw, under this tree, and that tree, and the other tree, mud elephants and stones, before which the people fell down and prayed, and the women stood up and blew horns, but as soon as they turned their backs the gods were no longer with them. When they went to their homes, their gods were not there, and when they were sick and died, their gods were not near to comfort them. Then I told them of the true and living God—that he was every where; that if they had the wings of birds and could fly high in the air, God would be there—that if they were to sink to the bottom of the sea, God would be there, &c., and then told them *God was with us then*—that he was looking into their hearts and saw all their wickedness—that when they went to their house he would go with them—that he was with them always, by night and day, &c. They listened with great attention, and the tears rolled down their cheeks. I do hope some of them are under the Spirit's influence.

How consoling is the hope of the Christian, the hope of a blessed world 'where parted friends again shall meet,' where tears shall be wiped from every eye, where sin shall no more pollute and distress the soul, and toil and pain weigh down the body. When I can feel that this hope is mine, I am happy, and if my heart deceives me not I often feel thus. It has been good for me to be without christian privileges: it has compelled me to seek in God all my comfort and consolation, and in him I have found a rich fulness, which has a thousand times more than compensated for that which I have lost behind.

Your affectionate sister,

SARAH P. BACHELER.

FREE-WILL BAPTIST FOREIGN MISSION.

EXTRACTS FROM THE REPORT FOR 1849.

(Continued from page 104.)

BRO. PHILLIPS having pointed out to Durga the trials likely to befall him on being known as a *Christian*, he raised his hands—then pointed to his feet and side, and said, 'I have fine fortresses to flee to for safety—the wounds of my Lord.'—He wished to be baptized at once, and readily referred to the case of the Eunuch, and the five thousand baptized on the day of Pentecost, to justify his request. He had no fear but that his sins were pardoned, 'but how could he be a disciple of Christ till he had fully obeyed all his commands?' When asked if he expected to obtain salvation by being baptized, he replied, 'Yes and no. Yes, because he should be saved in obeying Christ, and Christ had

commanded him to be baptized. *No*, because, should he be baptized, when he did not believe in Christ, it would avail him nothing.

After remaining nearly a month at Jellalore, Durga, his wife and the widow who was with them were baptized. As soon as Durga resolved to become a christian, he set his slave free, and that of his own accord, for bro. Phillips did not know the woman was a slave till he accidentally heard of her liberation! On bro. Phillips inquiring of Durga why he liberated his slave, he replied: 'I at once saw from the word of God, that it was not right to hold my fellow being in bondage, for as I am, so is she. The God who made me, made her also. *She has a soul as well as I.* I will no longer treat her as a slave, but as a sister.'

This woman being one of Durga's nation and colour, made her servitude much more like that among the Jews than American slavery; but a converted heathen, comparatively ignorant of the claims of the gospel, could see *at once* from the Bible that it is wrong to hold a slave! How does this interesting case rebuke the blindness and selfishness of the professed christians and D Ds. of this republic! How strange it is that a heathen just converted, should have more light on the sin of slavery, and be more liberal and humane than ministers and church members, some of them residing in the free States of this union, who argue with shameful front 'that the principle of slavery should not be denounced, but only its abuses.' May the Lord hasten the time when christian apologists for slavery shall become as enlightened as this son of Hindustan! It is often said of some religious slaveholders, that, being nurtured in the midst of slavery, they must almost necessarily think there is little if any sin in the system itself; but if a converted heathen has at once light enough on this subject to leave him 'without excuse,' it is no great compliment to the Southern christians to say that their religion makes them more ignorant in this respect than he is.

Shortly after his baptism, Durga and his family, resumed their journey to Lacknaw, which is their home. It is situated in Northern India, about 700 miles from Jellalore. They, however, returned after a month's absence, accompanied by a man and his wife named Lackman, who were their neighbours, and who had set out on a pilgrimage to Juggernaut. They informed Durga that his mother, who had heard of his conversion, did not wish him to return at present. Lackman was quite enraged on meeting Durga; but the interview resulted in his giving up his visit to Juggernaut and going with Durga to Jellalore, where he and his wife were soon baptized and united with

the church. Durga had often read the Scriptures, copies of which he had obtained at fairs and places of pilgrimage in Northern India, where they had been distributed by missionaries. The reading of these was no doubt one of the principal causes of his conversion, which, with numerous other similar cases, shows that the distribution of tracts and the Scriptures is silently, but effectually, doing much to prepare the way of the Lord throughout that heathen land.

Balalore.—There is abundant evidence that the gospel has had a decided influence on the minds of many to whom it was preached the past year at this station, and in its vicinity, destroying their confidence in idolatry and its degrading rites, and increasing their disregard for their own religious system generally. But the sacrifices which christianity requires are too great and too numerous to be hastily made by those who are not impressed with the importance of the religion of the Bible as much as they are with the fallacy of their own religion. A great change for the better or worse, according as it shall be improved, is taking place among the people. Education and intercourse with Europeans are doing much; but gospel truth, preached and diffused through the medium of the press, is doing much more to effect this change. It however remains to be seen whether a demoralizing infidelity—worse than heathenism—is to take the place of idolatry, or whether christianity shall prevail. One of the greatest obstacles to the success of the gospel is found in the apathy of the people. Its disheartening influences meet the missionary at every step. The rewards of a virtuous life and the awful consequences of a sinful course, may be set forth in glowing colours; but the soul-chilling reply is almost always heard, 'Be the consequences what they may, we cannot forsake our sins.' The story of a Saviour's suffering and death for sinners, awakens no sympathy in the Hindoo heart, and compunction for sin is seldom if ever manifest.

Sorrow for sin, for its own sake, and aside from its consequences, seems entirely wanting in heathen minds. They own that all are sinners, consequently that they sin individually; but heart-felt sorrow for having broken the just laws of a holy God is seldom felt.

As first impressions are not easily effaced, it is probable the success of a mission depends in some measure upon the character of its first converts; and when the lives of such converts create an impression unfavourable to Christianity, the injury can be removed only by years of labour and anxiety. It is feared that much harm has been done in this way in Balalore. Several of the first converts fell into sin, two of whom had for some years been engaged as preachers.

This, of course, had an unhappy effect on the minds of the heathen, and has, it is thought, up to the present time, been a great hinderance to the success of missionary efforts. Still it is believed that God, who sees not as man sees, will cause these discouragements to answer some wise and good purpose.†

The Church now numbers eight persons in regular standing. There are also six members of other churches now in Balasore, who took with them no letters of dismission from their respective churches, making fourteen communicants. One has been dismissed and two received by letter. A good degree of christian ution prevailed in the church: and though there was mourning on account of the weakness of some of the members, the zeal and stability of others have caused rejoicing and encouragement.

Nominal Christian Community. A small christian village has gradually grown up near the mission compound, where nine families now reside. Of the heads of these families, two are preachers, two are doctors, one is employed as a teacher, two as servants, and two as farmers. Some are excluded members, some have never openly professed religion, and some are members of the church; but those that are not, attend on the means of grace, and some of them are in a hopeful way. Including the boarding school sixty-five persons belong to the community.

The Sabbath Religious Services have been attended as usual.

The Bazar Preaching has also been continued, the number of hearers usually varying from fifty to two hundred. The attention to the word has been good. In this respect a decided change has been going on a few years past, and the opposition formerly made to the truth has mostly ceased, consequently the congregations are now generally quiet, and those who wish to hear are seldom molested. Many of the hearers are from the country, and come into town on business. They often take tracts or portions of Scripture to their homes, by which they learn still more of the gospel than they can obtain from an occasional discourse in town. The missionary and native preachers have often been surprised to find people far away in the country well acquainted with the principles of christianity. On inquiry the preachers have learned that these people had heard them in the bazar, where they at the same time received books from which they gained what knowledge they had of the way of life.

Thus an influence is exerted over a large extent of the country, and the word is sent

into places which the preachers can seldom visit. Many of the people of the town are favourably disposed, and read christian books and talk freely with their neighbours on the religion of the Bible; but for reasons already given, they do not follow their convictions of duty.

Labours Abroad. Two missionary excursions, occupying about two months, were made during the cold season. One object of the missionaries in these tours was to visit all with whom they had become acquainted as inquirers. Of these some remained as they were left the year before, some were less anxious about their souls, but none were ready to profess christiauity. Though all treated the messengers of God with kindness and hospitality, they were pained at the thought that, though several appeared almost persuaded to be christians, they would probably delay too long and die without hope. At a village where there was an unusual religious interest last year, a promising young man, son of a wealthy merchant, was deeply impressed and seemed about ready to leave all for Christ; but some of his heathen friends induced him to delay. This year it was found that he had lost his serious impressions, and had been on a pilgrimage to Juggernaut. In his intercourse with the byra-gees with whom he had associated himself, he had become a ganja eater. Those who had formerly opposed his becoming a christian, now besought the native preacher to strive to persuade him to give up the use of ganja, lest he should become a confirmed sot! At this place the influence of last year's excitement had not entirely disappeared, and several were still favourably disposed. A brahmin had joined the missionaries during the year from that neighbourhood, and all were anxious to learn whether the change had been favourable. He was formerly very passionate, and seldom spoke but in terms of reproach or profanity; but he returned as mild as a lamb—a living argument, which none of his old neighbours could gainsay or resist, in favour of the renewing and happy influences of christianity.

The Theological Class has been continued. As the labours of the native preachers during the hot and rainy seasons are confined mostly to Balasore and the markets near-by, they are enabled daily to spend three or four hours in study. There are usually two daily recitations; one in the critical study of the Scriptures, and the other on some subject connected with theology. There is also a weekly exercise in the preparation of sermons, when each student reads a sketch previously prepared, each being criticised, its faults pointed out, and improvements are suggested. The result of the plan is highly gratifying, and it has thus far been greatly blest.

† Sister Bachelor had three attacks of fever during the year, and brother Bachelor was not very well part of the time; but their later letters contain nothing discouraging in this respect.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 136.]

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[NEW SERIES.]

HUMAN LIFE CONTEMPLATED.

‘WHAT is your life?’ is a question with great propriety proposed to every reasonable creature, and one which, if made the subject of our thoughts, is adapted to suggest a variety of considerations not unworthy of our regard. In itself, our life is a very mysterious thing. It is incomprehensible. It is the gift of God, the result of his creative energy; we are conscious of its possession, but we cannot comprehend it.

We know that we exist. We see our bodies curiously framed, and endowed with a variety of senses, faculties, and powers; we are conscious of an inward intelligent spirit, that dwells in this body, sees through its eyes, speaks with its tongue, and receives and communicates feelings and thoughts and emotions through its various organs, but the connection between the mind and the body in us, in which our life consists, is a mystery we cannot solve. We are acquainted with certain conditions which are essential to the preservation of our life, and are taught by

experience the necessity of complying with them;—we must obtain a perpetual supply of sustenance to compensate for the loss continually experienced, as the supply of fuel for the purpose of preventing the extinction of a fire; we must provide for the protection of our persons from the inclemency of the seasons; and for the resuscitation of our exhausted energies, by intervals of repose;—but though we know all these things, and regularly attend to them, we are still involved in mystery as to life itself. There are, indeed, certain essential functions of life which are performed by us involuntarily and unconsciously. The circulation of the vital fluid continues whether we sleep or wake. The action of the organs of respiration, though somewhat under our control, is involuntary, and proceeds with regularity during our unconscious as well as our wakeful hours. These facts, as well as the bounteous care of providence in supplying our returning wants, lead us to look up to God,

and recognize our dependance on him, who 'opens his hand and supplies the wants of every living thing,' who 'holds our souls in life,' 'in whom we live and move and have our being.' The very mystery of our life connects us with *Him* who is 'wonderful in working,' whose glory it is to 'conceal a thing.' 'All our springs' are in Him.

Our earthly life, mysterious as it is, is the commencement of an endless existence. We here begin to be, but that being thus begun, is destined to endure for ever. The present life will terminate, our present mode of being will come to an end; 'the earthly house of our tabernacle' will be dissolved, and return again to the earth from whence it came, but the spirit and all its faculties, its consciousness, its capacity for enjoyment or for suffering, will continue for ever. Guided by the light of revelation we follow its noiseless flight, at the breaking up of its house of clay, into a world of spirits, where joy or woe, bliss or sorrow shall never end. And when God our maker shall see fit to remove us hence, whether we are prepared or not, willing or unwilling, no art nor power that we can employ can prevent our exit. 'There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.' As life itself is a mystery, death is an event we cannot avoid.

There was a marked difference between the first man and his descendants. He awoke at once to consciousness and physical and mental maturity and perfection, direct from the hands of his Creator. Life, with him, therefore, begun in its meridian strength. But it is not so with his race. First, we see the weakly infant, needing every help and care. It passes on and enters a higher stage, and its faculties and powers begin to display themselves, and call for culture and guidance. The child

at length is clothed with the bloom and vigour of youth, and proceeds onwards to manhood and maturity. But the man is never stationary. He is in a constant process of change. Having attained the zenith, the culminating point of his earthly being, he begins to descend, and gradually his activity and vigour leave him, his faculties become impaired, and he totters on the margin of the tomb. In contemplating the life of man, it is curious to observe how imperceptibly and how certainly this process of change and transition is carried on. Like the sun, there is the rising, the meridian, and the setting; or to take an humbler comparison,—like the grass of the field, they spring up, and bloom, and wither and die.

To every period of life there are appropriate duties. In childhood and youth, submission to those who are our guardians and guides is essential, and attention to the cultivation and development of our bodily and mental faculties and powers, are duties of great importance. In manhood we are required to attend to the active duties of life. In old age, to be the counsellors and guides of those less experienced than ourselves. Every stage of life, too, has its mercies and enjoyments. God has so mercifully adjusted the arrangements of his providence, that life in no stage is without its appropriate and legitimate enjoyment and mercy. The tender care and ever watchful solicitude of parents, and the conscious and buoyant pleasure in existence which characterize our early state; the possession of various sources of enjoyment and privilege which mark maturity; and the respect which our children and others pay to us in old age, are all indications of the goodness of our great Creator, and tend to give a brightness to our present life. It would indicate great insensibility not to notice these mercies, which are 'new every morning,' in any, even the briefest survey of our present life.

There are, also, incident to our present state of being various labours and cares. It was a law that God imposed upon man, 'in the sweat of thy brow shalt thou eat bread, till thou return unto the ground.' This was declared when man became a fallen, creature. What he would have been, and what would have been his external condition, and how he would have been sustained, if he had not lapsed into transgression, we cannot tell. It is not our present purpose to enquire at all into this question. We must contemplate man as he is, and human life as it is; and this is the law of God, that his life shall be a period of toil and care and that this state be necessary for our sustenance and wellbeing. The law to which we now advert, is general in its application. As to the masses in all lands this is self-evident. They toil in the field, in the mine, in the loom, the factory, or at the forge. All are engaged. Labour is their daily employment. If we direct our thoughts to other portions of society we still find this law in operation. Those who employ the labour of others, have themselves to toil. They are required to employ their minds, their thoughts and intelligence. The master as surely finds himself under the influence of this law as the servant. Those who do not labour with their hands, find that by the more difficult exercise of the mind, the pen, the tongue, they are under the force of this rule. The nobles of the earth, and those on whom the wealth of nations has been bestowed, have their cares, and their duties too. Even the crown is a burden to the head that wears it, and the functions of government, and the authorities of states are not exercised without labour.

The law of labour is not without its uses and benefits. If there had been no need of toil to man as a depraved being, what amount of evil might he not have perpetrated? to

what lengths of crime might he not have gone? The law dooming man to labour for his bread, was certainly a means of preventing greater evils. Better be toiling for his bread, than living in active transgression. This law too promotes good. Mankind by its influence became dependant on each other. Masters and servants; the rich and the poor. One nation supplies another with its peculiar products and fruits, and receives those of other climes in return. The natural result of this law, if left to its free and unfettered operation, is to unite all nations together in the bond of mutual dependence, and thus to promote the common good. This law indeed cannot be violated with impunity. If the rich and the great neglect their affairs they become poor. If the labourer will not toil he must starve. And if any man, from the ease or affluence of his condition, attempts to live without labour either of body or mind, he suffers. His very existence becomes a burden. His mind is enfeebled by indolence; his body is impaired by the absence of exertion. A nation of sluggards cannot exist. A cheerful and enlightened submission to this law is for the good of all. But it may be abused. It is lamentable to see any man forgetful of the true ends and purposes of labour and of life, who spends his days, and all his energies only to lay up treasure for himself. He gives his soul to gold, and says of fine gold, 'thou art my confidence.' Such a one degrades himself, offends God, and plunges himself into perdition. 'A covetous man is an idolater.' What a poor life is his?

There are many sorrows as well as joys which are connected with our present life. If we think of life as only a scene of sorrow we commit an error. There are many enjoyments, and these may be multiplied if our course be properly and wisely directed. But there are difficulties and

sorrows as well as joys. There are days of adversity as well as days of prosperity. 'God hath set the one over against the other,' so that our present life is a chequered scene. How much, for instance, of our present enjoyment arises from our intercourse with others? Our relatives and friends, are to us sources of great enjoyment. We love them as our own souls. But we are deprived of them. Who has not felt the loneliness and desolation connected with bereavements? Like David weeping over Jonathan they exclaim,—'I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me.' Or like Jacob over his children,—'Joseph is not, and Simeon is not; and will ye take Benjamin away? all these things are against me.' The sorrows of bereavement are heavy.

'Tis the survivor dies.'

The possession of health is a great blessing. There are many sources of enjoyment connected with the use and possession of our various powers. But there are also days of sickness, when pain and wearisomeness is our lot. There are pleasures arising from our earthly state, when our condition is prosperous, and our prospects are pleasing; but there are also seasons of adversity, when our prospects are gloomy, and we are robbed of our store. Indeed, human life exhibits a singular alternation of good and evil, of elevation and depression; and it is well for us not to raise any of our expectations too high when days of prosperity come, nor to be depressed too low in days of sorrow. These things teach us that 'this is not our rest,' and lead us to feel our need of something higher, and better, and more substantial and enduring than this world affords.

If we contemplate our life apart from our immortality, we should be ready to say with the Psalmist, 'wherefore hast thou made all men

in vain?' Indeed it would seem a reflection on the Great Supreme to suppose he had created man for no greater purposes than those which are accomplished in the present life. Is it possible for a reasonable being to suppose that God invested man with his noble powers of intelligence, and of soul, only that he might live a few years in a chequered state, and toil and suffer, and then become extinct? that he would thus awaken desires which could never be gratified, and give a glimpse of his own glorious nature and then extinguish our light for ever? It cannot be. The desire for immortality is a proof of an immortal nature. The tendency of the highest minds toward the boundless, the infinite, and the eternal is a proof of the ultimate design of him who has so fashioned our souls as to render these aspirations possible. What then is our present life? It is a state of preparation for another and a better life. It is a time of toil, a period of probation, during which we are called to seek for that preparation for the future which shall render our ultimate condition one of perfect and eternal joy. How full of proof of this is holy scripture. There we are told of man's shameful apostacy, of the merciful provision God has made for his recovery and salvation by Christ Jesus, of the promise of the holy Spirit to assist those that seek him, of the way in which we may become possessed of the blessings of grace, of the rules by which we should walk and please God: there are given all precepts for our guidance, revelations for instruction, promises for our support; there are communicated disclosures of a future state—a solemn and irreversible judgment, and a state of 'glory, honour, immortality and life' to them, 'who by patient continuance in well doing, seek them;' and of 'tribulation and anguish on every soul that doeth evil.' All these things shew that our present life is

intimately related to that which is to come. It is our seedtime—our season of preparation, of probation. What then is our highest duty in relation to ourselves? Is it not to 'seek first the kingdom of God and his righteousness,' and to live in the daily and active pursuit of every virtue and grace, and in the performance of every duty? This will render life itself more happy and disarm death of its terrors. Destitute of this, life will be without the best consolation and death without hope. If this life is intended to be the introduction to a brighter and better and holier state of being, then the more works of mercy and zeal and love and faith, that are engaged in and performed during its continuance, the better is our preparation for that state, and the happier we shall be, both here and hereafter.

It is impossible for one to have been either a diligent reader of the holy Scriptures, or a watchful observer of mankind, without having been impressed too, with a conviction of the brevity and uncertainty of life. If we contemplate the average days of mankind, what do we see but that which painfully assures us that 'life is short.' The days of the great majority of our race are far short of the threescore years and ten mentioned by Moses. How few in comparison with the first of our kind! How uncertain they are, and how trifling the occasion which often cuts our thread assunder! The language of scripture is remarkable,—'All flesh is grass, and the goodliness thereof is

as the flower of the field.' 'Behold thou hast made my days as a handbreadth; and mine age is as nothing before thee.' 'My days are swifter than a weaver's shuttle.' 'We spend our years as a tale that is told.' 'For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away.' Such are some of the forms in which the Holy Spirit represents human life! What are more adapted to shew its brevity or its uncertainty? A changing and fleeting vapour—a summer cloud; an idle tale, a weaver's shuttle; a faded flower, an inch or two of time. All these representations are intended to urge on us an immediate attention to the great duties and end of life. Let no delay be indulged—let no time be lost. 'Seek the Lord while he may be found, call upon him while he is near.' 'Now is the accepted time; to-day is the day of salvation.' 'Work while it is called to-day, for the night cometh when no man can work.' 'Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'

Every correct and sober view of human life, while it is adapted to lead us to adore him 'in whom we live and move and have our being,' has a tendency to stimulate us in the performance of every duty, to sustain us under trial, and to prepare us for that blessed world, where they shall not 'die any more, but be equal to the angels.'

J. G.

LETTERS ON THE CHRISTIAN MINISTRY.—No. 2.

MY DEAR BROTHER,—My former communication was intended to point out the nature and importance of ministerial efficiency;* in this I shall

* See the last No. of the Repository, pp. 111.

refer to the means of securing it. From this time you will be recognized as the pastor of a christian church, having now been solemnly set apart to that important office. I shall, therefore occupy this sheet, chiefly

with plain suggestions and directions, bearing on your ministerial and pastoral avocations. A minister who would be efficient, should give careful attention to the *study*, the *pulpit*, and the *people*.

1st. *Sermons must be prepared before being delivered; and careful preparation, as a rule, is essential to permanent acceptability and success.* The christian minister requires time, not only to arrange and record his thoughts, but also to collect his matter by careful reading, meditation, and prayer. Never cherish the silly ambition of being able to say to your people, that you can preach without previous preparation. Paul's directions to Timothy were:—'Give attendance to reading.....Neglect not the gift that is in thee.....Meditate upon these things; give thyself wholly unto them that thy profiting may appear unto all.' The education of a minister should be continued through his whole life, or he will not keep pace with the times. An academic training is highly valuable and important; but however excellent and complete, it does not supersede the necessity of careful study in subsequent years. It is rather designed to expand and strengthen the mind's capacities, to prepare it to receive knowledge, and to furnish it with the best methods of collecting and communicating it. Have a suitable place, then, in which to conduct your studies—special hours devoted to the work, and such regulations as shall prevent your being interrupted and annoyed. Cherish an attachment to your study, but do not sink into the condition of a mere bookworm. Be not so anxious to have a large, as to have a well-selected library. There is no necessary connection between a huge collection of books on divinity and an efficient ministry, nor between a learned library and a highly educated man. If your taste and opportunities suggest it, some attention may be given to science, philosophy,

general literature, and to the prominent questions of the day; but your chief attention should be devoted to theology. Let your choice in books be regulated by a special regard to your position as a theologian, and your calling as a minister; your general reading be accompanied with prayer for the influence of the Spirit, and the results of it laid at the foot of the cross, and consecrated to the work of saving souls.

2nd. There is an important connection between the study and the pulpit, and our labour in the former should have a special reference to our engagements in the latter. Preaching is, or should be, the great business of a christian minister. All ministers do not attain to the same degree of excellence in preaching; but none can be properly designated efficient who is essentially defective in that exercise. Let your *matter* in the pulpit be studiously adapted to the capacities and exigencies of your hearers; diversified, so as to meet their varied wants, tending to lead them onward in the paths of usefulness, and upwards in the way of holiness. Judiciously blend the doctrinal with the preceptive parts of christianity—exalt our divine Redeemer as the sun in the moral firmament, shewing that all the grand truths of our heavenly religion point to him, emanate from, or centre in him. Let Christ and him crucified be the all-pervading theme of your pulpit exercises. Apart from that theme, there is no real eloquence nor excellence in professedly christian preaching. If that were to be cast into the shade, you might inscribe 'Ichabod' on your pulpit door. 'Him that honoureth me I will honour, but he that despiseth me shall be lightly esteemed.'

Our *manner* in the pulpit should be animated—our enunciation clear and distinct, and our voice natural. Preach the gospel as one who believes and feels it, illustrating in your manner

the declaration of the beloved disciple;—‘that which we have seen and known, and our hands have handled of the word of life declare we unto you.’ Give to the hearers live coals from the altar, ‘thoughts that breathe and words that burn.’ It is a serious mistake to suppose, that eloquence consists in the delivery of long and mystified sentences, or introducing a large number of uncommon and difficult words. The most powerful orators, and the most popular and useful ministers have been men whose orations were remarkable for their elegant simplicity. Bombastic oratory, in a christian pulpit, will excite the pity and disgust of a well-regulated mind; but if earnest and elegant simplicity be the leading characteristic of your style, it will disarm criticism, and secure an eulogium from men of finished education and of highly gifted minds.

Robert Hall once said, after listening to a sermon which exhibited the latter peculiarity:—‘I would not be surprised if a hundred persons were converted to night!’ A more honourable panegyrick never came from the lips of that distinguished man. ‘When will preachers learn,’ enquires the author of ‘An Earnest Ministry,’ ‘that preaching is but *talking* in a louder tone and with a little more earnestness in manner.’ We should be careful, moreover, not to mistake graceful action and mere vociferation, for true pulpit elocution and animation. ‘The teacher of elocution can do little to form an earnest and energetic speaker, where there is no living source of animation in the soul. It is not a pompous, swelling style of speaking that constitutes the excellence of an orator; not “the start and stare theatric;” not modulations of the voice that sound as if the speaker were regulating tones and cadences by the fugal motions of a teacher standing before him; but the impassioned vivacity of one who feels intensely his subject, and speaks

under the influence of strong emotion, as one determined to make others feel.’ Genuine pulpit animation includes much of sacred unction, and deep tender compassion for the souls of men.

It has sometimes been argued, that matter is more important than manner, that the truth of God is its own witness and carries with it its own evidence, and that it ought to make its own way without the aids of human oratory. Now we are not here discussing the question as to whether the matter or the manner is *more* important; but those who lay much stress on the argument referred to, do not, in our view, sufficiently consider the characteristics of the human mind, the influence of human sympathy, and the grand secrets of ministerial acceptability and success. The rule of an ancient teacher of eloquence has a legitimate and important bearing on the position of an ambassador of Christ:—‘Weep yourself, if you expect me to weep.’ The philippics of Demosthenes against the despotic designs of Philip, contained much important truth; and it would have been an easy task for him to have shewn in the calmest manner, that the liberties of Greece were jeopardized; but we cannot for a moment suppose, that he would have carried before him the Athenian population as by the power of a mighty torrent, had he not availed himself of the aids of impressive oratory. It was the fire of patriotic ardour beaming in his eye, and the thunder of impassioned eloquence poured from his lips, which impregnated with an electric influence the truths he enunciated, and enabled him to win, for the cause which lay near his heart, the sympathies and efforts of the multitudes addressed. The sacred scriptures furnish examples of impressive delivery as striking as any that can be found elsewhere. The character of Paul’s animation may be inferred from one short sentence which

he addressed to the Ephesian elders :—‘ Remember that by the space of three years I ceased not to warn every one night and day *with tears.*’ And what must have been the characteristics of that sacred eloquence, that compassionate zeal, that holy fervour which made Felix tremble in the presence of a prisoner, and induced Festus to exclaim :—‘ Thou art beside thyself : much learning doth make thee mad.’

My reason for dwelling so long on the foregoing topic, is the conviction, that the encouraging success of many ministers is attributable, under God, more to their *manner* in the pulpit than to any other cause; and that the want of success in the case of many others is to be accounted for chiefly from their objectionable manner of delivery. Orthodoxy in sentiment, deep piety of heart, large acquisitions in literature and science, and a burning zeal for the honour of Christ and the salvation of souls, are all important; but no degree of learning, or of excellence in other things can fully atone for a radical defect in the delivery.

3rd. Some attention to the *people* is indispensable, in order to ensure efficiency in the ministry. It would be difficult to furnish specific directions in reference to pastoral superintendence that might in all cases be strictly followed. The active minister will lay down general rules for his own guidance, but in the details must be guided, to some extent, by circumstances. In his intercourse with the people he should be friendly with all, but not unduly familiar with any. Extremes, on the one hand and on the other, should be carefully avoided. He may have his personal and confidential friends, but should be careful in selecting them, and circumspect in his intercourse with them. Let your own breast, my dear brother, unless there is a special reason for its being otherwise, be the conservator of your own character and honour.

Man is changeable. The warmest friendships, in this imperfect state, are liable to interruptions. He who is your apologist to-day, may be your opponent to-morrow. Make no observations concerning an absent friend that you would not feel at liberty to make in his presence; nor any disclosures in the presence of warm-hearted friends, that may, by possibility, be used against you at a future time. Many ministers have unnecessarily, in the presence of indulgent friends, laid the foundation of their future degradation and overthrow. Exercise prudence in little things. In select society, set a watch before your mouth,—rein in all your passions,—give careful attention to your personal and social habits, and strictly observe the rules of christian decorum and propriety. ‘ Dead flies cause the apothecary’s ointment to emit an unsavory smell,’ and so with little irregularities and discrepancies in the demeanour of a minister of Christ.

We should visit our people systematically, without the appearance of partiality, and regulate our calls by a prudent regard to our own opportunities, and to the wants of the flock; not calling upon our friends for the purpose of engaging in mere chit-chat on the common topics of the day, but as meek and devoted undershepherds, to seek the spiritual well-being of the people. For the former we shall have but little time, if we diligently fulfil our holy calling; and if we had, such visits would often weaken our ministerial influence, and obstruct our pulpit usefulness. We should carefully avoid repeating in one place statements we may have heard in another. Many families in your congregations, dear brother, will undoubtedly honour you with their unwavering confidence. Let your breast be an impregnable depository in which the affairs of your friends, whether of a personal, domestic, or relative character, shall be preserved inviolate. A strict regard to this rule will preserve

you from many of those whirlpools into which injudicious ministers have been precipitated.

Let the young in your congregations, families, and Sabbath-schools receive a liberal share of your kind attention. They are the hope of the church. From their ranks a large proportion of your spiritual harvest must be gathered. Study attentively the art of winning them to Christ. Let their warm sympathies be enlisted, and their affections entwined around you, then your position will be impregnable, and your success certain.

And now, dear brother, 'I commend you to God and to the word of his grace,' hoping you will receive these plain hints in the spirit in which they have been dictated. May you be 'a good minister of Jesus Christ!' May He sustain you in every conflict, direct you in every engagement, and render you happy and successful in your work. May you be 'faithful unto death,' and may many be 'your joy and rejoicing in the day of the Lord.'

Yours, &c.,

T. GILL.

Melbourne, Derbyshire.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.—No. X.

THE RELATIVES OF CHRIST.—MATT. 46—50.

DODDRIDGE, in his *Family Expositor*, on the 50th verse,—'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother,' after rendering it 'brother, or sister, or mother' adds in a note, 'for to be sure our Lord could not speak of the same person as his brother, and sister, and mother:' but the propriety of this comment may be questioned without denying the general excellence of his notes. Does it not rather denote, that the love which our Lord bore to those who were truly his disciples, was equal to the love felt to a mother, and brother, and sister united? A common mode of speaking in this country may, perhaps, be thought to render this interpretation highly probable. It is often said, when a person wishes to express his regard for you, or depeudance upon you, or when any favour is solicited, 'your honour is my father and mother,' and this is often said when the party addressed is much younger than the person speaking. I have known some of our sisters in the mission thus addressed by Hindoo women old

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enough to be their grandmothers. I think, therefore, the mode of speaking adopted by our Lord on this occasion was an eastern idiom.

What intensity of affection do these words express to those who are united to Christ! and how great the privilege of being a relative of Christ. To share in his love—to enjoy his approving smile—to be numbered at the final day with those who 'belong to Christ.' How great the honour! 'And this honour have all his saints.' The Rev. J. Stevenson, a pious and excellent clergyman, in a devotional and experimental exposition of the 22nd Psalm, entitled, 'Christ on the cross,' observes on the 22nd verse, 'I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.' 'How amiable does the Lord appear to the christian's apprehension, when he thus speaks! He is still the same kind friend that he was before our sins pierced him. He uses the same gracious term as formerly. He has not forgotten us. His spiritual resurrection being accomplished, the first name he utters is, 'my brethren.'

After his literal resurrection he did the same. When Mary met him near the sepulchre, he said, 'go to my brethren, and say unto them; I ascend unto my Father, and your Father; and to my God, and your God.'—John xx. 17.

Gracious Saviour, how full of love thou art! What condescension is in thy nature! What tenderness is in thy words! Thou dost unite us so with God, that our timid hearts are comforted, our consciences are quieted. What we could not venture to hope, thou teachest us to believe. We know thy Sonship, and we doubt our own; yet in one breath thou callest God thy Father, and ours also, as if thou wouldst prove beyond all doubt, that in thee he is ours, and that through thee we are his. It is so of a truth. We behold God in thee, and are glad; God beholds our nature in thee, and is satisfied. Glorious Reconciler, in thy single person the Godhead and the manhood are for ever united! Thou hast condescended to take our form, and we will aspire to be conformed to thine image, that thou mayest be 'the firstborn among many brethren.'—Rom. viii. 29. Blessed art thou, infinitely more blessed in giving the name of brethren, than in receiving that of brother! We hesitate to call thee so, because it seems to do thee a dishonour. Yet thou art not ashamed to call us brethren, as if to do so were thy glory. Heb. ii. 11. Well mayest thou ask, 'Who are my brethren?' for whosoever shall do the will of thy Father

which is in heaven, the same only is thy brother. Matt. xii. 48—50. O help us then to live as ought the 'brethren of the Holy One.' Let this be a name of power within us. Let it kindle in us all brotherly affections and kindred desires. Let it influence us to live worthy of thy name. May we, who have already laid enough of sin on thy devoted head, henceforth cast it from us and from thee! Like the brethren of Joseph, may we live on the fulness, and rejoice in the brotherhood of Him whom we stripped and sold! This will delight thy heart. Thou shalt see of the travail of thy soul, and shalt be satisfied. Thou wilt glorify thy Father. Thou wilt magnify his name with thanksgivings. In the midst of the congregation wilt thou praise him. Teach us to learn, and help us to sing thy song. Send the spirit of love and harmony into our hearts that we may catch the strains of the angelic choirs;

'Where jointly all the harpers round,
In mind unite, with solemn sound,
And strokes upon the highest string,
Make all the heavenly arches ring.
Ring loud with hallelujahs high,
To him that sent his Son to die;
And to the worthy Lamb of God,
That loved and wash'd them in his blood.

The same spirit that animates the redeemed before the throne, must inspire the redeemed before the footstool. To both the same beautiful and everlasting song belongs; and to both there is but one and the same Leader, even Jesus, the firstborn among many brethren.—Rom. viii. 29.

ON THE CHRISTIAN SABBATH.

To the Editor of the G. B. Repository.

DEAR SIR,—If you approve of the following sentiments on an important subject, I shall be obliged by their insertion in the pages of our denominational periodical

SELECTOR.

BY the sabbath is understood a *day of rest*, a holy day set apart by God for sacred purposes. The *seventh* day of the week was originally set apart by our Creator, as the holy day of rest; but since the days of the

Apostles, christians have observed the *first* day of the week as the christian Sabbath. Such a course, we think, can be fully justified by arguments deduced from God's word.

Some, indeed, maintain that the Jewish sabbath ought to be classed with those types and shadows, which were done away by Christ, and, consequently, that the command, '*Remember the Sabbath day, to keep it holy,*' is not binding upon christians. But it is evident that there is an important difference between the ceremonial law and the Decalogue. Doubtless the ceremonial law can have no place in the New Testament economy; in the very nature of things it must be abolished by Christ; and all the things belonging to that law must of necessity fade away before him who is the substance of them. Christ having become the Great High Priest, the real sacrifice for sin and the only intercessor between God and man, of necessity has set aside all the types and ceremonies of the ancient economy. Even if revelation had not decided this point, the inference must have been, that all the shadows would pass away, by the coming of Him who is the substance and end of them. This however, cannot be said in reference to the Decalogue, as a whole, nor in respect to the fourth command, in particular. A sabbath is as necessary under the christian dispensation as it was under the Levitical economy. The ceremonial law was done away by Christ, because it would be perfectly useless under the new dispensation; but the sabbath is as much needed now, as of old; therefore there can be no propriety in classing the sabbath with the shadows of the old law. There were indeed rites and ceremonies to be observed by the Israelites on the sabbath which were shadows of things to come; but the law of the sabbath, as originally instituted remains binding.

These preliminary observations be-

ing made, I will now notice the command in the Decalogue. Some, indeed, maintain that the law of Sinai was given exclusively for the Israelites, and is not binding upon christians; but while it cannot be denied, that there are some expressions in the Decalogue which are peculiar to that people, it can be proved that the fundamental principles of that law are applicable to all to whom the word of God may come. The perpetual and universal obligation of the law is fully established by the New Testament writers. Paul exhorts children to be obedient to their parents, reminding them that this is the first commandment with promise. Again he says: 'He that loveth another hath fulfilled the law;' and by the law he evidently means the Decalogue; for he adds: 'Thou shalt not kill; thou shalt not steal, thou shalt not bear false witness,' &c., Rom. xiii. 9; which prohibitions form a conspicuous part of the Ten Commandments. Thus it is evident that this law is binding upon christians. But the law which contains these prohibitions says also: 'Remember the sabbath day to keep it holy.' This commandment forms an important part of the law. It was promulgated at the same time as the other precepts, and with equal solemnity. It was also engraven on the same tables of stone, with the other nine precepts; and therefore forms a part of that law which God said should be written on the heart. We have, then, no authority to separate this precept from the rest, but must conclude that it remains as binding as the other precepts of the law. To set aside this precept, then, without the express authority of our Great Lawgiver, would be to subvert the whole law, and so to sap the foundation of moral obligation.

But it may be contended by some, that if the fourth command be binding upon us christians, then we are bound to observe the *seventh* day as the sabbath. In answer to this,

however, let it be observed, that there is nothing in the precept itself, as given by God to Moses, which necessarily and for ever binds to the observance of the seventh day, and prevents a change from the *seventh* to the *first* day of the week. God said: 'Remember the *sabbath* day to keep it holy;' and the historian adds: 'Wherefore the Lord blessed the sabbath day and hallowed it.' This command and this sanctifying of the day is applicable to any day of the week God might choose to set apart as holy. Assuming, then, for the sake of argument, that Christ directed the apostles to observe the *first* day of the week as the christian sabbath, the original command remains the same in reference to it, and the blessing is as clearly connected with the *first* as with the *seventh* day. To the Israelites God indeed said: 'The *seventh* day is the sabbath.' And the reason is assigned: 'For in six days the Lord made heaven and earth,' &c. And the same reason is given for sanctifying the *seventh* day in its original institution. But the fixing upon the *seventh* day as the day of rest, did not necessarily imply that the day would never be changed. If reasons more cogent than those which were derived from the creation of the world, should ever arise in reference to another day, then the presumption would be in favour of such a day taking the place of the *seventh* day; and it might reasonably be inferred that the Divine Being would fix upon such a day, and bless it. Now it can be shown, that the reasons for observing the *first* day as the christian sabbath, are even more forcible than those assigned of old for the observing of the *seventh*; the legitimate inference then is, that the first day of the week must now take the place of the seventh. On the seventh day God rested from all his work, and therefore blessed it, and set it apart as a holy day; but on the *first* day of the week Christ the Lord of the new

creation, entered into his rest, after having laid the foundation of the new and spiritual world. Hence it may reasonably be inferred, that the *first* day of the week would be the christian sabbath. There was an appropriateness of *old* to observe the seventh day, for therein the true worshippers were reminded of God's greatest work; but there would be an inappropriateness *now*, as the greater work of redemption performed by Christ especially claims our attention. As Christ, then, on the *first* day entered into his state of rest, it is more reasonable that *this day* should be observed by christians than the *seventh*. Thus, irrespective of New Testament examples, it might reasonably be inferred that the day would be changed, while the command should remain in its full force.

Two great principles are laid down in the fourth command; the first is, that God has set apart one day in seven as a holy day. The second is, that the day set apart shall be the one on which he rested from his great work. Now these two great principles belong to the christian sabbath. Thus the fundamental principles of the law with regard to the sabbath are carried out under the new dispensation. No change takes place in the principles themselves: the change in the *day* is one which the altered circumstances necessarily require. Hence the application of the fourth command of the Decalogue to the *first* day of the week.

Probably some may say, that it appears strange our information is not more explicit on such an important subject. Let it be remembered, that the old dispensation was not suddenly broken up to make room for the new; it was removed gradually; as the new gathered strength, the old declined and faded away. The apostles themselves were slow in relinquishing their Jewish customs; they therefore did not *violently* disturb the order of things. There were rites

and ceremonies belonging to the sabbath, in its application to the Jews, which, probably, the apostles did not think right to oppose in their converts; they were allowed to die away gradually; and hence the *seventh* day sabbath was observed by them as well as the first, and probably continued to be observed, until the complete rupture of the Jewish economy, in the destruction of Jerusalem. Therefore, the establishment of the first day of the week, in the room of the seventh day, as the sabbath, was no doubt a gradual work: it was necessarily *gradual*, because of the *gradual* transition from the old to the new dispensation. This may account for the paucity of instances on record, respecting the observance of the *first* day as the christian sabbath.

The New Testament does not, however, leave us to inference alone. A few particulars are recorded, sufficient to indicate that the *first* day of the week was then about to take the place of the *seventh*. In the days of Christ, the Jewish synagogues were open for the reading of the law and the prophets; and Christ was accustomed to enter into one or other of these places of worship every sabbath. This was in obedience to the law which said: 'Keep my sabbaths, and reverence my sanctuary.' Imitating such an example, the first christians (only changing the day) met together for worship. 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,' Acts xx. 7. The expression, '*When the disciples came together*,' is satisfactory evidence that they were accustomed to assemble on the first day of the week. In 1 Cor. xvi. 2, he says, 'Upon the *first* day of the week let every one of you lay by him in store.' &c. This passage is thus paraphrased by Doddridge:—'When you hold your christian assemblies on the first day of the week, let every one of you

lay something by, in proportion to the degree in which, by the Divine blessing, he hath been prospered in his affairs; and let him bring it with him to the place where you meet for public worship; then treasuring it up in the common stock.' These two passages plainly show that the first christians assembled together on the first day of the week for religious worship, even as the Jews in the days of our Lord met in their synagogues to read the law and the prophets: this is clear evidence that the first day of the week was recognized as the christian sabbath in the days of the apostles. In Rev. i. 10, John says: 'I was in the Spirit on the Lord's day.' Now no other day could so appropriately be called the Lord's day as the day on which he rose; therefore we conclude that the first day was then designated the Lord's day, and was held sacred as the christian sabbath.

As confirmatory of the preceding remarks, a few quotations may now be made from uninspired authors; for though their writings are not the foundation on which our faith must rest, nor the rule by which our actions are to be regulated, yet they show us what were the views and what was the practice of those who succeeded the apostles in reference to this subject. Ignatius says, that by the Lord's day John intended the first day. Barnabas, who flourished about the middle of the first century, says: 'We celebrate the first day with gladness.' Ignatius advises every lover of Christ to celebrate the Lord's day, and calls it the 'Queen of days.' Origen says, that the Lord's day is commemorative of the Saviour's passion, and the resurrection is celebrated one day in seven. Other writers say, that the Lord's day was a memorial of the beginning of the new creation. Justin Martyr, who flourished about the middle of the second century, says, that on this day, which heathens call "Sun-

day," all who live in cities and villages meet together in the same place, where the writings of the apostles and prophets are read; and we all assemble, it being the day when Jesus Christ our Saviour arose from the dead. In the third century, when persecution raged so much against the church, it is well known that christians distinguished themselves, by observing devoutly the Lord's day; and which all men consider a badge of christianity.' Thus it is evident that the early christians kept the first day of the week as a holy day; and ever since the period in which they lived, this day has been kept as the Sabbath, and God has remarkably blessed it, in the conversion of sinners and the edification of his church; hence, we come to the conclusion that the *first* day of the week has taken the place of the *seventh*, by the special appointment of Christ; and that the command to keep holy this day is binding upon us, and will be binding upon all to whom the word of God shall come, until the end of time,—when all time shall be swallowed up in one eternal Sabbath!

Having, then, shown the authority and reasons for keeping holy the first day of the week, we shall do well to keep in view the end of such an insti-

tution as the christian Sabbath. This is commemorative of laying the foundation of a new creation,—a world of holiness and happiness by the Redeemer, — the restoration of fallen man by the Saviour's death and resurrection, and by the consequent outpouring of the Holy Spirit. The important duties, then, belonging to the christian sabbath are those which tend to impress and influence us with these essential facts and truths of our holy religion. Reading God's word, hearing it illustrated and enforced, meditation and prayer, and singing to the praise of God and the Lamb, are exercises peculiarly adapted to this day,—and thus alone can we keep it holy to the Lord. Hence needless labour, which occupies the time of this day—pampering of the body, which unfits for the holy exercises of this day,—conversation about worldly matters, which draws us away from the holy ends of this day,—and needless visiting of friends, which divert the attention from the holy exercises of the day,—are all sinful, and are breaches of that law which says: 'Remember the Sabbath day to keep it holy;'—and he who thus breaks it is a transgressor—even as the man who breaks any other precept of the law.

ENVY.

'Envy, conscious of its own impotence, folds its arms and sits cursing in a corner.'

ENVY is an ill-natured vice. It is a compound of meanness and malice. It wishes the force of goodness to be restrained, and the measure of happiness abated. It laments over prosperity; it sickens at the sight of health. Had envy the government of creation, ours would be a miserable world. The shining sun would lose its splendour; the air be infected with potent pestilence; seas would be un-navigable and the fruits of the earth

blasted; sweet peace be banished and all pleasure expire. Discord and despair would be the only blessings of life. Could the envious man prevail, every noble energy would be crushed, every good invention nipped in the bud, nothing extraordinary in industry, science, or bravery would be endured. Whatever was shining would soon be eclipsed, beauty would be deformed and manly courage turned to cowardice. To excel in art or

nature would be a crime, and none would be safe but the ill and the useless.——Emulation is a nobler passion, it is enterprising and just, it keeps a man within the rules of honour, and makes the contest for improvement fair and generous; the advantage is gained by improvement, not by injury. The man strives to excel, but then it is by raising himself, not by depressing another; but envy often wants spirit as well as good nature. It is a cold poison which benumbs and stupifies. When envy conquers, it is mostly by treachery, calumny, and detraction. Dark deeds love darkness. The envious hate a noble temper, though it be shown upon themselves. They will fly in the face of a good action, and outrage where they ought to reward. Many a brave man has been ruined by being overcharged with merit. Saul envied David and sought to kill him with a javelin because he behaved himself bravely and wisely. Disappointed in his first measure of malice, he smooths his villany by giving David his daughter to wife that she might be a snare unto him. Envy has oftentimes been overmatched; now by the slow movements of seeming apathy, in this instance by the

adroit female quickness of invention and action. Envy is a foolish and detestable vice. It keeps no holiday, it knows no Sabbath, no, not one in a century. Like Ezekiel's wheels it is full of eyes, within and without. What living thing within keeps all in perpetual motion? Strictly considered, envy is an indelible mark of inferiority. It supposes some excellency in another which is wanting in itself. This is a cruel mortification. The envious are mostly proud. Envy gives no gratification. There is power for ambition; pleasure for luxury; pelf for the covetous; but envy is a bone without marrow or meat; like the cur in the manger, it cannot eat the hay neither will it let the oxen. A mind at ease is not the portion of the envious. Common blessings by them are viewed as common calamities. Like water poured on a smooth stone, it only wets the surface. The man's mind is a hot bed which steams forth a nuisance—and he who is troubled at his neighbour's happiness, has already in possession the elements of a fiend clad in humanity. If a man's doom is known by his disposition it requires no sage to divine the lot in which he will stand at the end of days.' D Q.

DR. MERLE D'AUBIGNE'S CONFLICT WITH RATIONALISM

THIS eminent man has recently given to the world the following statement of his final establishment in the gospel.

After his conversion to God, and after he had begun to preach Christ with fulness of faith, he was so assailed and perplexed, in coming into Germany, by the sophisms of rationalism, that he was plunged into unutterable distress, and passed whole nights without sleeping, crying to God from the bottom of his heart, or endeavouring by argu-

ments and syllogisms without end to repel the attack and the adversary. In his perplexity he visited Kleuker, a venerable divine at Kiel, who for forty years had been defending christianity against the attacks of infidel theologians and philosophers. Before this admirable man D'Aubigne laid his doubts and difficulties for solution. Instead of solving them Kleuker replied, 'Were I to succeed in ridding you of these others would soon rise up. There is a shorter,

deeper, and more complete way of annihilating them. Let Christ be really to you the son of God—the Saviour—the Author of eternal life. Only be firmly settled in this grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will dispel all darkness.' This advice, followed as it was by a study, with a pious fellow-traveller at an inn at Kiel, of the apostle's expression, 'Now unto him that is able to do exceeding abundantly above all that we ask or think,' relieved him from all his difficulties. After reading together this passage, they prayed over it.—'When I arose from my knees in that room at Kiel,' says this illustrious man, 'I felt as if my wings were renewed as the wings of eagles.—From that time forward I comprehended that my own syllogisms and arguments were of no avail; that Christ was able to do all by his power that worketh in

me, and the habitual attitude of my soul was to be at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do any thing to get away from the enemy that oppresses me. Do all thyself. I know that thou wilt do it; thou wilt even do exceeding abundantly above all that I ask,' I was not disappointed: all my doubts were soon dispelled, and not only was I delivered from that inward anguish, which in the end would have destroyed me had not God been faithful, but the Lord extended unto me peace like a river. If I relate these things, it is not as my own history alone, but that of many pious young men, who in Germany and elsewhere have been assailed by the raging waves of rationalism. Many, alas, have made shipwreck of their faith, and some have even violently put an end to their lives.'

THE BIBLE'S COMPLAINT.

Am I the Book of God? then why,
O man, so seldom is thine eye
Upon my pages cast?
In me behold the only guide
To which thy steps thou canst confide,
And yet be safe at last.

Am I the record God has given
Of Him who left the court of heaven,
Thy pardon to procure?
And canst thou taste one moment's bliss
Apart from such a hope as this?
Or feel one hour secure?

Am I the Spirit's voice, that tells
Of all his grace and love who dwells
Between the Cherubim?
And wilt thou slight my warnings still?
And strive thy cup of guilt to fill,
Till it shall reach the brim?

O turn, at length, from danger's path?
And kiss the Son, lest in his wrath
The Father rise and swear,
That since, in mercy oft addressed,
Thou still hast scorned his promised rest,
Thou shalt not enter there!

Know, that in yonder realms above,
Where fondest sympathy and love
For erring mortals reign,
Ten thousand glorious spirits burn
To celebrate thy first return,
In loud ecstatic strain.

And hark! from that abyss of woe,
Where tears of grief and anguish flow,
Amidst devouring fire,
What sounds of hopeless wail proclaim
The terrors of Jehovah's name,
The fierceness of his ire?

O sinner! hear that doleful cry;
And learn from sin and self to fly,
Ere Justice lifts her rod;
List while thou may'st to mercy's call,
For 'tis a fearful thing to fall
Into the hands of God!

Now, now is the accepted day;
And, show-like, it fleets away
On wings of awful speed?
Take up the cross, and thou art strong,
Come life, come death!—Reject it long,
And thou art lost indeed!

LITERARY AND SCIENTIFIC SELECTIONS.

MY VISIT TO A PROFESSOR
OF PHILOSOPHY.

Translated from the French, for the Christian Alliance.

BY W. D. WADE.

WHEN he had opened my letter, and read it twice, he said to me in the most polite manner, as he settled himself in his easy arm chair,

'Very well my friend, so you wish to learn philosophy?'

'Simply so much,' said I, 'as will enable me to bring up and educate my children properly.'

'What is that you say? Why that is pedagogy, not philosophy, and is none of my business. However, let me hear what you would desire that they should learn?'

This question took me aback, and I answered unadvisedly,

'For instance, I should like to know whether it would not be well for me to teach them to become better Catholics than I myself am—to attend mass more frequently, &c. Or whether it would be preferable to bring them up in the Protestant faith?'

'This, my dear sir, is a question of religion, and a matter in which I cannot interfere,' replied the philosopher.

'I am anxious to know,' I continued, without being discouraged, 'what views my son should take with regard to the rights and duties of a citizen—and in fact to know what form of government is in reality the best?'

'But my good friend, you are on questions of policy now! Do not let us refer to such matters at all. In religion or politics, every one uses his own discretion. Let us, I beseech you, leave to God the things which belong to God, to Cæsar, the things that are Cæsar's. Religion is an affair of faith, and not of reason. Policy is a variable thing which changes not according to principles but passions. On these two subjects you cannot count upon me, as for any thing else I am your man. Philosophy comprehends every thing, explains all things. It is the science of principles and first causes, the science of sciences, an universal science, the science of life.'

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Whilst he thus eulogized the philosophy which understands and explains every thing except that which I desired to know, I had sought and found another question, and I continued—

'I should like to be able to give my children some good principles by which they might distinguish that which is true from the false.'

'Very good, I understand,—method, system, logic?'

'To be good and virtuous with a knowledge of the cause.'

'Exactly! Morality!'

'To know what the soul is, and if there be a God and another life!'

'Just so, now we have it. Metaphysics, Ontology. Let us, however begin if you please with Psychology. In the first place tell me frankly on what fundamental principle do you rest?'

'A principle?' I replied, quite confused, 'Alas, I have none,—I doubt.'

'You doubt!' he exclaimed, 'you doubt! Of what then do you complain, my friend?'

As he said this, he sprang out of his chair and I thought he was going to embrace me. I was very much perplexed and astonished.

'You doubt,' he continued, 'then you are in the best state of mind to become a philosopher! Doubt is the commencement of, the key to, wisdom. *You doubt*—you know not how much happiness you therefore possess! Who now-a-days are they who do not doubt? Believe me, only those who either deceive themselves or wish to deceive others. Doubting you may become their master in all things. Armed with your doubts, you at once lay hold of the false or weak side of their opinions, (and what opinions have not one or many of them?) You attack them, you press them hard, you follow them up without even allowing them breathing-time, you overcome them,—you force them to acknowledge their defeat and cry out for quarter! Is your adversary a Pantheist? Tell him that he denies the liberty of man. To the mystic you may reply, that he abdicates his own individuality (*his me*) and becomes absorbed in the infinite. The materialist

may be informed. He has no soul—well, we cannot speak to mere bodies! Doubt! oh sir! preserve most carefully this supreme good. Let those *not* doubt who like. How many there are who believe that they doubt and yet do not perfectly doubt themselves!

'But,' said I timidly, 'I should not like to doubt always.'

The philosopher looked at me keenly and suspiciously, as though he in some way distrusted me, and then continued,

'My friend you travel too fast. Life is short. Let us, if you please, proceed with the slowness of wisdom, and examine in the first place the nature and quality of your doubts. Say then—is your doubt serious and pre-meditated, is it a scientific doubt? In other words, do you doubt methodically? More than this, do you doubt every thing?'

'Oh,' said I, raising up my head, 'there are some things about which I entertain no doubt at all.'

'Will you have the goodness to inform me,' asked the philosopher, looking sternly at me, 'what those things may be of which you have no doubt?'

'Really it appears to me that there are very many things which it would be impossible to doubt about.'

'If so, pray cite some examples.'

'For instance, I do not doubt that which I see.'

'What! you believe in that which you behold! You have faith in the evidence of your senses! Oh, what an error my friend! Yet I suspected as much. Your doubts, alas, are but vague, irreflective, imperfect—sentimental doubts, doubts of a bad quality which cannot be of any service. You must be referred to something better. I will demonstrate to you that your senses are in no wise entitled to the smallest degree of confidence. This is the alphabet of philosophy. Yes, I say, your senses deceive you. That which you see, you see wrongly. That which is square, appears round to you; that which is large, appears to be but small. The regular seems to be irregular. That which you touch, in reality does not exist at all. You are surrounded by appearances and phenomena. Substances and causes alike escape us. Our bodies are not us. There is nothing true, if even any thing is true, but that which is invisible. We are enveloped in illusion, and it is not easy to

prove that life itself is not a dream.'

The philosopher continued for some time to speak in this manner. At each word he suggested fresh doubts. I felt myself by degrees descending into a bottomless abyss, which he seemed to take pleasure in causing my heart, as it were, to become. I became dreadfully alarmed, and doubtless my countenance expressed the agony of my feelings, for at last he appeared to pity my situation.

'My friend,' said he, 'allow me to deal sincerely with you. They did wrong in directing you to me. I supposed you were initiated in the elements of science. Philosophy requires primary study, both long and difficult; your heart and your mind both suffer,—it would cost too much laceration for you to attain a knowledge of it. Still, if you are determined to persist, I will readily offer myself to you, to counsel and to guide you; but you need not expect for a long time, that I can inspire you with that courage, that hope, that confidence which, notwithstanding the firmest conviction of my reason, is not at all times, even at my own command.'

As he was thus expressing himself, he was walking backwards and forwards across the room, sometimes stopping abruptly, and I remarked that occasionally he threw hurried and furtive glances towards a picture which was half hidden in the shade.

This picture represented a young woman, pale, serious, and beautiful. In the obscurity, her black tresses were almost confounded with the drapery, so that from where I was placed I could only discern the pale grave countenance, and sweet penetrating eyes.

It appeared to me that the thoughts of the philosopher were insensibly attracted and influenced by this image of a person who might have been dear to him. After some minutes silence, which I dared not interrupt, he said, as though communing with himself, and with a sad distracted air, 'Life, how great a misery! what a dismal problem! What a miserable machine is man; so powerless, so fragile! And yet indeed my conscience, on this point agreed with universal consciousness, knows that truth does exist, that it exists pure, brilliant, infinite. Yet at how great a distance is this soul's luminary, and

when will it be permitted to us to attain it? Shall we soar above, or sink below, or shall we only turn ourselves, to within ourselves? What is this state (in the immense scale) in which we are tossed about so far removed from this glorious sun—an obscure crowd of beings, imperceptible points in the midst of utter darkness,—shadows encompassed by the obscurity of night? Who amongst us sees himself, and knows himself, sees and knows others? On every side we are hemmed in by impenetrable barriers to our vision,—impeded in our sight by fluctuating, though complete veils, to limit our view! Do I know what I shall think, or what I may be in one hour? Can I even tell whether I shall be in existence in the course of a few minutes or seconds? I look at you,—is it therefore to be said that I see you, that I know you, that I comprehend you? It is not you that I behold—thick clouds of darkness, in the form of that body of yours, hide you from my sight. What are you thinking about? I do not know—I cannot know! Should you speak, to reply, to inform me, I should be no wiser, for speech is as deceptive and defective as sight!

‘You may live for years with a friend, a companion, and never pass a single day, a single hour, without seeing each other—without walking together with equal step, with locked hands, with entangled looks of love—you may love with the whole concentrated passion of your soul—and yet the moment may come, yes, it assuredly will come, when a word will separate you for ever. One single word, and the veil is removed! You are no longer beloved,—perhaps you may never have been loved. Your solitary felicity, your only happiness has vanished—you are alone, weak, trembling—hanging by a slender thread over a dreadful gulf! Misery, misery, incertitude, impotence! What can the consolations and the proofs of science do against this fearful evil, more terrible even than death? In vain are the most beautiful ideas woven into shape and engraven on our minds with purity and regularity, to efface by intelligence our doubts—believe me there are doubts a thousand fold deeper, doubts which are irradicable, invincible—they are the doubts of the heart!’

The philosopher stopped here, his

eyes were bent sorrowfully upon the ground, and he pressed his hand to his forehead as if to drive away a dream. As for me I could with difficulty respire, I was agitated, and affected by his grief and emotion. Presently, he looked up and said to me, ‘Come again some time to see me. You are a good soul, and an honest fellow. I feel greatly interested in you. Take this book and study it well. It may be useful to you, and will serve as the basis for our conversation at the next interview.’

As soon as I got into the street, I exclaimed, ‘I breathe freely once again, what a comfort! So I have now seen a philosopher! Perhaps, however, there may be others who may take different views, yet if so, which of them should be chosen and believed? This one wished to teach me to doubt still more, even than I already do. I told him confidentially that I was sick, and he answered, ‘you are not sick enough; I will manage to make you more so.’

I certainly do believe that it was his real intention by and by to effect my cure, but in the mean time I might die. Besides, I thought how can he cure me, who himself is so very had, who suffers and groans so terribly?

I was completely discouraged and had no longer any desire to consult another. What had I learned? I felt more distressed than before this visit, and was almost ashamed to return home. Where was the hope that I had expected to bring back with me? What had I got to give for food to the hungry young souls, my children? Perhaps, I thought, I may not be able to repress my tears at the first of their artless eager questions?

Nevertheless, I thought, that I had already been long enough absent from my family. ‘I will hurry home,’ said I to myself, ‘after dinner, I can take them to the *Jardin-des-Plantes*. Paul is better acquainted with natural history than I am, so I will overwhelm him with questions, which, whilst he is answering, I need not fear that he will make embarrassing inquiries of me.’

On reaching home I had the pleasure of being received with transports of joy, instead of the grief I dreaded to experience.

The foregoing strange picture of scepticism, and its attendant horrors and

misery, may serve as a beacon to guard against such terrible quick-sands; and at the same time call forth feelings of sincere gratitude on the part of those who enjoy the consoling *certainties* of true religion—who have the Holy Bible for their guide, their counsellor, and their foundation for joyful hopes of a glorious resurrection, and blessed immortality.

HUSBANDS AND WIVES.*

HAVING been in the conjugal state for more than a quarter of a century, we took up the book referred to at the foot of the page, not to commence the study of that part of domestic duty, but to see how far we had realized the theory therein propounded. Certain it is, that man's main earthly happiness depends on a well-regulated home. However storms may beat without, let him but have the solace of a peaceful fireside, and under all circumstances, he will generally manage to be buoyant and happy.

Now this great essential good, a happy home, depends not only on the wife being tidy, active, managing, and affectionate, but equally on the husband being industrious, sober, domesticated and kind. And in reference to both, that they should sanctify wedded love by mutual prayer, and smooth the conjugal path of life, by gentleness, forbearance, and sympathy. Supposing a good stratum of hearty love be laid at the foundation of the married state, there are many apparently little things, on which the real happiness of both husband and wife depend. Now this book purposes to whisper these matters, to a newly-united pair, and we do think most young persons should well peruse it, and if needs be, just refresh their memories with its counsels, even every year.

Mrs. Balfour, who has edited this newly-published edition has greatly added to its worth by throwing over its pages, her pleasing style and adding a concluding chapter which is

* "*A Whisper to a Newly-married Pair.*" Edited by MRS. BALFOUR. Houlston and Co.

worth all the book costs. From this chapter we have selected the following extract—In reference to domestic happiness, she truly says,

'The great secret is to learn to bear with each other's failings: not to be blind to them, that is either an impossibility or a folly; we must see and feel them; if we do neither they are not evils to us, and there is obviously no need of forbearance: but to throw the mantle of affection round them concealing them from all other eyes; to determine not to let them chill the affections; to resolve to cultivate good-tempered forbearance because it is the only way of mitigating the present evil, always with a view to ultimate amendment.

Surely it is not the perfection but the imperfection of human character that makes the strongest claim on love.

All the world must approve, even enemies must admire the good and the estimable in human nature.

If husband and wife estimate only that in each which all must be constrained to value, what do they more than others?

It is infirmities of character, imperfections of nature, that call for the pitying sympathy, the tender compassion, that make each the comforter—the monitor of the other. Forbearance helps each to attain command over themselves.

Few are the creatures so utterly evil as to abuse a generous confidence, a calm forbearance.

Married persons should be pre-eminently friends, and fidelity is the great privilege of friendship.

The forbearance here contended for is not a weak and wicked indulgence of each other's faults, but such a calm, tender observance of them as excludes all harshness and anger, and takes the best and gentlest methods of pointing them out in the full confidence of affection.

If people are to be help-mates, this must arise by being in each other's full confidence both as to the strength and weakness of the character; to have such a method of promoting the good and checking the evil of the heart as shall least wound the self-esteem of the husband, and the love of approbation of the wife. 'Speaking the truth in love,' should be the motto of every married pair.

Oh, what a world would ours be if the apostle's injunction were carried out! The truth, pure, perfect; but often most hard, most painful. Spoken in love,—the good of the object, the motive of the speech: the tenderness as unmistakeable as the truth, where is the heart that could resist it? Not thine, O thoughtful husband, feeling thy manhood the more ennobled in that thou hast a wise, as well as sweet companion, who honours thee too much to doubt thy ability to hear the truth, who loves thee too well to utter it painfully, Who can resist the might of gentleness? Not thou, O wife, rightly feeling that withholding a wholesome truth because it may be unpalatable, is treating thee not as a rational being, but as a spoiled child—a pet, a plaything; not a friend, not even a companion; the sweet drops of love in the draught shall neutralize the bitter; it is a tonic to strengthen thee for the future.

In all cases there must be the truth and the love; the two must go together; separate they create only confusion. Their union was indeed made in heaven, and is the truest emblem of the heavenly.

One of the strongest prudential arguments in favour of good-temper is because of this necessity of each being monitor to each. How much has manner to do with every sentiment! How many a phrase of charity may be so harshly uttered as to convey only bitterness; how many a pungent rebuke so gaily and affectionately spoken as to strike home to the conviction without wounding the heart! Our dispositions, our intentions, who can know them? Our manners, all can judge of them.

Cheerfulness of countenance, gaiety of manner, who shall tell their worth?

Happy are those of whom it may be said in the language of one of the most spiritual of our female poets:—

'In her utmost lightness there is truth—
and often she speaks lightly,
And has a grace in being gay which
mourners even approve.
For the root of some grave earnest thought
is understruck so rightly,
As to justify the foliage, and waving
flowers above.'

Another prudential argument on the government of the temper and generous forbearance, is, that it insures respectful

consideration and deference. A violent man, a petulant woman, may selfishly and foolishly yield to the promptings of an evil will, the ebullition of an unbridled spirit; but such manifestation is sure ultimately to recoil on themselves. The peace they have violated they must woo back by bitter or mean compliances, humiliating apologies, petty excuses, all alike repugnant to a really noble nature, but the well-merited, though inadequate punishment of despotism or caprice.

A common mistake prevails in reference to certain exhibitions of character.

Some people suppose that great mildness in man or woman is an evidence of tameness, not to say weakness; while a hasty, exuberant, impetuous spirit is by some theorists thought to be an evidence of strength.

Power, whether of mind, or matter, is calm, and often silent. The light that throws its robe of beauty over all is quiet; the shallow stream that a child can wade goes brawling on its way, while the river rolls its vast volume calmly along.

A quiet nature that can reflect where others rebuke, is the strong nature, and by the very force of its innate power must rule, because it has no impetuosity to atone for, no rashness to deplore. It inspires confidence by its self-control, enforces esteem by its discretion, wins or retains affection by its gentleness.

If a married pair both possessed such a well-poised, equable temper, few and far between would be misunderstanding and dispute.

If they differed, as they might, they would agree to differ.

Each would render a reason which would be respected, if not adopted by the other, (I speak not of important matters, where authority decides, but of daily trifles;) peace to such a pair would be paramount. 'Are not our interests one, our loves one, our joys one, our sorrows one? Shall a trifle break this unity?' Reason, to say nothing of affection, answers a decided 'No,' to such a query.

But it is hoping too much, in this strangely assorted world of ours, to suppose that two mild tempers should meet.

The law of contrast, of which mention has been made, forbids; the violent and the gentle, the self controlled and the capricious, are often mated: with these the duty of forbearance requires that the

strong should bear the burden of the weak.

Hear silently, O gentle wife! thy husband's gusty words. Opposition would but prolong and increase the storm. Let it pass: a time will come when his heart will tell him, though his lips say it not, that it was ungenerous thus to have spoken, not so much because he was in the wrong, as because thou wert so gentle; thy mild brow will rise to his recollection, and rebuke him far more than words. Each fit of passion shall grow weaker under thy voiceless censure, till he become in some measure like the gentle being he loves. Yes, 'bear and forbear' while the tempest rages, but take an opportunity, in justice to thyself and him, at some calm, holy time, when his heart is open to right influences, to expostulate, to admonish. Let him not think thee insensible: be not so misunderstood; let him know the wrong was felt though not resented.

It requires tact and delicacy to do this, but it can be done to mutual advantage.

Be not severe to mark, or rigorous to condemn, O calm, thoughtful husband! the caprices of thy petulant wife. Prevent steadily and mildly the folly, if thou canst; if not, wait till haste is over, till you are alone, and then appeal to reason, if she have a brain; to love, if she have a heart; to interest, if she have neither. Assert thy power, but so mildly that she must respect, so justly that she must repent.

In time the petulance, the vanity shall cease, and she shall reflect thine image. The wise and the good tempered are not guiltless concerning their less favoured fellow-creatures.

Strong in their own superior calmness, they think it sufficient to parade their own excellence, forgetting that good-temper is a talent to be employed in cultivating the same grace in others. Much ill-temper subsists through the bad methods taken by the good-tempered to subdue it. Irritation, not healing is the consequence of injudicious interference. It is strange that people who are apt to be ruffled on every slight occasion do not perceive how completely their tranquility and happiness are at the mercy of trivial accidents. The comfort of such persons is the sport of circumstances, a look, a word, a mischance, matters which no foresight could prevent, and which may

happen continually, and must happen often to all, and their serenity is destroyed, and peace exiled. How miserable the pair whose domestic happiness can be thus disturbed; who, instead of having peace as an inward principle, look for it in external matters, and become the victims of every little disappointment, every perverse accident! They are the slaves of servants, the tool of guests, the impatient drudges in a house of bondage, who can be tormented and fretted by the meanest person and the most trivial chance, nay, whose ill humour actually provides the implements of torture to be used against them by others.

Yet, what, after all, O married pair! are human rules except based on divine precepts? What are earthly plans if they do not embody heavenly principles?

Yours should be 'the perfect love that casteth out fear;' the love that is 'without dissimulation;' the love that 'suffereth long and is kind;' the love that 'vaunteth not itself, is not puffed up;' the love that 'is not easily provoked, that thinketh no evil;' the love that 'bearth all things, endureth all things.' This is the love that shall irradiate earth and rekindle in heaven. This is 'the story without an end that angels throng to hear.'

Happy human pair who are the depository of this love. Ye have been taught of Him who renders all other teaching superfluous; for you, the word forbearance has a wide significance, an individual as well as relative application. It means to you, 'forgiving one another, even as God for Christ's sake hath forgiven you.' Ye need no human benediction as ye walk together in the calm light of your tranquil joy; yet those who take note of you as hand in hand ye go, relieve their full hearts by saying,—'God bless you!'

AN AMERICAN'S VIEWS OF ENGLAND AND THE ENGLISH.

BIRTH-PLACE OF ROBERT HALL.

ARNSBY, the birth-place of Robert Hall, and the scene of his father's long and successful ministry, is a little more

than eight miles south of Leicester. The village is small but beautifully situated. Many of the houses are thatched, the walls mantled with ivy, and surrounded by beautiful little flower gardens. A love for flowers seems to be a passion with the English. Even in the large manufacturing towns, in the dwellings of the labouring classes, you will find the windows filled with plants. The Baptist Chapel is a square brick building, looking very like a large country mansion. The parsonage is on one side of the church-yard, adjoining the remains of the old meeting-house where Robert Hall, of Arnsby, preached so many years. I found the pastor, the Rev. Joseph Davis, formerly of London, at home. Like all good bishops, Mr. D. is 'given to hospitality,' and my short visit was an exceedingly pleasant one. He was very kind in showing me every place in the vicinity of interest to the Baptist pilgrim; and his anecdotes and reminiscences lost none of their charms by being related on the very spot. The old study, where the 'Help to Zion's Travellers' was written, is used by brother Davis, and the walls are covered with a large and well selected collection of books. It was while walking in the passage near the door of this room, that Mr. Hall, senior, died. He is buried in the grave-yard behind the chapel: 'He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord.' The meeting house now used is quite spacious, but rather singularly arranged, having two galleries, one opposite to, the other on the right hand side of, the pulpit. Below the pulpit is the old communion table, which has been used more than a hundred years. As Mr. Hall increased in age, he likewise increased in bulk: the communion table and pastor's seat either were fixtures, or else the idea of moving them apart did not occur: at any rate, the space between them became too strait for the portly pastor; so the hand-saw was called in, and a large semi-circular piece was cut out of the table for his accommodation. This piece has been restored, the succeeding pastors being less corpulent men. The church at Arnsby still adhere to scriptural or close communion. Nearly all the churches in any way famous in the history of the denomination, hold the same views. The church at Kettering, Andrew Fuller's, is an

exception. I expected to visit Kettering while at Leicester, but was prevented.

REV. JOHN ANGELL JAMES.

I was quite surprised to find Birmingham so large a place. It contains over two hundred thousand inhabitants. As in the other large manufacturing towns, the 'dissenting body' are very numerous. My chief object in visiting this place was to hear and see the Rev. John Angell James; and I have been more than gratified. His chapel, an immense building, seating 2,100 people, is always full, and on Sunday evenings crowded. Mr. J. has been pastor of this church forty-four years. His ministry has been eminently successful. He appears to be about sixty years of age, and has a large round face, short grey hair, and very bright eyes. He is rather portly; his manner in the pulpit is animated, affectionate and earnest; it varies according to the subject, and is perfectly adapted to it. One of the discourses I heard him deliver was on Psalmody. It was not an essay, but a lecture, rich in instruction. He appeared as a teacher 'apt to teach,' and his manner corresponded. On Sunday evening, he preached from Romans x. 17. This was a textual discourse, full of soul-stirring eloquence; 'he spoke as one having authority.' He expostulated with, and solemnly warned the young against the allurements of those who had left the simplicity of the gospel, for a philosophy falsely so called,—men more dangerous, on account of great, though perverted talents, and fascinating eloquence. He alluded no doubt, among others, to George Dawson, who, next to Mr. James, is the most popular man in Birmingham, but for very different reasons.

REV. GEORGE DAWSON.

While at Leicester, I heard Mr. Dawson lecture and was very much pleased. Mr. D. is the son of a Baptist minister, and was educated at the Glasgow University. In 1844, after receiving his degree, he accepted the call of the Mount Zion Baptist church, in this town, where he remained about two years. His audiences, during this time, were very large. It was observed, however, that his preaching became less evangelical and more philosophical, in the ordinary acceptation of the word; that his topics and illustrations were un-

usual; that he seemed anxious to instruct the people, but had little or no regard for the impenitent; that, as Dr. Mason said, each of his discourses 'needed to be baptized in the name of the Lord Jesus' Christ to entitle it to the name of a Christian sermon. A division in the church was the consequence, a large portion of the congregation and part of the church adhering to Mr. Dawson. No change of sentiments as to christian doctrine was then charged against Mr. D.

The seceding body having united with many admirers of Mr Dawson, holding every kind of opinion, have organized a new congregation, and built a most elegant chapel, in which he preaches to large and admiring audiences. Perhaps some of your readers may be curious to see a part of their confession of faith; the following are the principal articles, viz.—

'The members of this congregation admit that there exists among them a considerable diversity of opinion upon several important doctrines in theology, but they do not regard that difference as a bar to christian union.

'They unite for the study of christian truth under the instruction of a teacher, whom they do not regard as the retained advocate of certain doctrines, and therefore, bound to publish and support them, but as one whose duty it is to aid them in their studies, by giving them the benefit of his earnest inquiry into the truth of God.

'They unite in the bonds of charity as students, with a feeling that each has much to learn, and perchance, much to unlearn; their bond is prospective rather than retrospective—a common spirit, end and aim, rather than a common belief and creed.

'They unite to do good to others, to obey the Lord's commandments, to feed the hungry, to clothe the naked, to instruct the ignorant.

'They hold that to each individual his theological belief is of high importance;

they seek, therefore, to promote belief in what to them appears the best mode; not by requiring it authoritatively, but by searching for evidence in the freest spirit of inquiry. On controverted points, they would examine both sides of the controversy, and then, having "proved all things, hold fast that which is good."

'They hold that, lacking the power to search the hearts of men, they must be content with the confession of the mouth, and the still stronger evidence afforded by Christ's rule, "by their fruits ye shall know them;" they therefore regard the Christian character, as displayed in life, as their rule by which to know the christian.'

All this is very good so far as it goes, but it is a step downwards for Mr. D. and some of his adherents. Whatever this body, calling themselves 'the Church of the Saviour,' may be, it is clear, according to the Scriptures, they are not a church of Christ; they have neglected the first principles; they are not separate from the world. As Unitarians and infidels are alike welcome, they cannot be called a body of believers. Mr. Dawson, however, is no Unitarian; far from it; that is to say, he believes in the divinity of Christ. He would pass very well for a Unitarian in his preaching, as he preaches about anything and everything but 'the redemption there is in Christ.' He seems to forget that men are in danger of an awful hell. Instead of arousing, he is amusing them. His sermons are like Ralph Waldo Emerson's lectures—less mystical—with a little of Carlyle's roughness and humour. His lectures are more like sermons. He is a great Democrat, a friend of temperance, and does much by his lectures and influence to improve the working classes. His apostacy—for it has no other name—is greatly deplored. May the Lord open his eyes to the truth, the simple truth as 'it is in Jesus.'

G. M. V.

FAMILY CIRCLE.

PARENTAL TRAINING.

Extracts from a discourse on Parental authority, by Rev. Michael Montague.

WE believe this neglect of parental authority to be a very alarming evil, and

this evil, we have reason to fear, instead of growing less, is increasing, and that

too, in a greater ratio than the increase of population. We cannot believe that there is as much authority exercised by parents now, in proportion to the population, as there was, say twenty-five or thirty years since. So much has been said in these days about the beauties of moral suasion; such a tirade of all kinds of unlovely epithets has been thrown out against everything like coercion, either in families or schools, that many parents and schoolmasters do not dare allow any sort of rod to come within a very respectful distance of their houses or schools. This age has grown so wondrously wise, that the maxims of the wisest man who has ever lived, are considered altogether too old-fashioned and obsolete. He recommends the use of the rod very strongly in some cases, but many fathers and mothers of the nineteenth century have found out that Solomon was a weak-minded, silly old man, that did not know what he was writing about, and that he ought to have been ashamed of himself, to have allowed his pen to write, 'Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him. Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes.'

Ah, say they, 'Solomon was too bad. He ought to have been ashamed. However, he may have been ignorant; if he had lived in these enlightened days, he would have known better.'

The fact is, in Solomon's day, and in some later days also, it was considered that the parents were at the head of the household; but now, in many families, it is just the reverse. The children take the place of the parents, and father and mother have to be very obedient to the 'little dears,' or the whole house is in a terrible uproar.

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No Eastern despot ever ruled over his trembling abject slaves, with half as much rigour as some little fellows, who can scarcely speak plain, rule over their parents. They know how to do this thing in the most approved style, in the most interesting and accomplished manner, and they are well worthy the study of all those who wish to find out, *how*

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they may succeed in putting down and keeping down their fellow men. They are regular Napoleon Bonapartes on a reduced scale; complete miniature specimens of such amiable creatures as Jehngis Khan or Tamerlane; diminutive samples of oppressors and tyrants; in fact, diamond editions of all sorts of rulers who rule with *iron rods*. * *

* But even in cases where children are not allowed to go to such extremes, there is often a great laxness of parental authority. The parents *sometimes* enforce obedience, but *generally* allow their children to disobey, unless it suits them just as well to obey.

If the enquiry is made, how is this known? we answer; by the fruits. Alas, there is too much evidence of its truth. * * * * Any man that observes the conduct of children in the streets, in the schools, in the stores, on the play-grounds, in the meeting-house, or at their homes, can tell for almost a certainty, whether these children are accustomed to obey or disobey their parents. Do you not suppose a schoolmaster, who knows what he is about, can tell whether his pupils are, or are not trained to obedience at home? If he be intelligent and experienced, after a few weeks' trial in any school, he can go through the list of scholars, and write against the name of every little boy and girl, obedient at home, or disobedient at home; and then, if any one should take that list and go to their homes, and observe their conduct, he would be surprised to see how near the truth the schoolmaster had come.

Now, let no one infer from any of the remarks we have made, that we are in favour of the indiscriminate use of the rod; as if a rod were a sovereign panacea for all the sins of childhood. Far from it. We believe parents may err by correcting their children too much, as well as by not correcting them enough. The idea that we advance is a very simple one. It is, that parents should require obedience of their children. If a father or mother can always have their little ones obey without any coercion, so much the better—they have reason to rejoice; but if not, if they have a violent headstrong boy, who will not obey without a little taste of the rod, they are in duty bound to apply it, and as Solomon says, 'spare not for his crying.' It is a very mistaken kindness, nay, it is much

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worse than that, it is absolutely cruel in such a case, not to enforce obedience, even if that obedience requires something much harder than the honeyed words of moral suasion.

We believe in moral suasion as much as one, whose brain is not turned to regard it as a hobby, and we believe in using it—using it thoroughly—using it with kindness, with zeal, and in every way it can be used; but when it fails, we believe in some other suasion also. We must confess, we are old-fashioned enough to agree with Solomon. * * *

* * * * * How many reasons there are, beloved brethren and friends, why parents should always require obedience of their children. We cannot dwell upon them in the present discourse, for time will not allow. We must make them the theme of another sermon; still, I cannot close my remarks without adverting to some of them. Parents should see that their children obey, because God has commanded them so to do; and it is a sin to allow them to disobey, because the children's happiness is involved in it. Look where you will, facts testify that those who are disobedient to parents are among the unhappy and wicked. Many a criminal has confessed, that his first step in his downward course was refusing to honour his parents, by rendering them obedience.

The happiness of all the members of the household is involved in it. What comfort, what peace, is there by that fireside where fitful subjection is not known? Who would dwell in such a house? Because they cannot bring up their children as they ought without such obedience. They cannot train them up in the way that they should go, so that when they are old they may not depart from it. Because there is more hope of their obeying their Heavenly Father, becoming christians, if they are early taught to obey their father and mother. The child left to have his own way, to be ugly and stubborn in the days of his youth, will be much more likely to grow up in rebellion against God than that child whose will is subdued by being taught that he must yield to his parents.

But these things, as before said, we cannot dwell upon. We must leave them for a future time; and in conclusion, dear brethren and friends, let me say, may we all prove like the father of

the faithful in bringing up our families in the fear and admonition of the Lord. He was called the friend of God. May we also be called His friends, and may God say of each of us, as he did of Abraham, 'I know him, that he will command his children and his household after him.' J.

A DEAD MOTHER SPEAKING.

During the winter of '42 a pastor in a Philadelphia church, was lecturing one evening, upon the parable of the unclean spirit going out of a man, seeking rest but finding none, &c. This led him to speak of gospel enlightened sinners, and among them, of those who have enjoyed the counsels and prayers of pious mothers. Up sprung a man, and almost ran out of the house; after service, that man was found walking the pavement, to and fro in front of the church, in the greatest mental agony. He was asked how he felt? 'O my mother; my mother,' said he, 'when the preacher spoke of my mother, how my sins all came up before me. She taught me, and prayed for me, and died and went to Heaven. But, I, alas, how I have lived!' Being invited to go into the church, he refused, saying, 'I am too great a sinner to go where christians are.' A prayer meeting was appointed at his house, and subsequently, he and his wife, were made joyful in the Lord, and yielded a cheerful obedience, in the ordinance of christian baptism. He afterwards gave to his pastor, a written account of his early history, the substance of which is the following: In early life, he was carefully educated in the christian faith, and shared largely in his pious mother's prayers. But, she dying, he was left to the influences of a wicked world. He left the sabbath school, became profane, intemperate and reckless. He was one of a company of mechanics, who went South, as manufacturers of locomotives. At the place where they were located, there was no church; but, a missionary occasionally visited them. He, too, was one of a gang, who took that missionary, tarred and feathered, gagged him, and set him afloat upon the river in an open canoe. What became of that missionary he did not know. After all this he returned to Phila-

delphia, providentially stepped into the church on that evening, and hearing of his mother, received an impression, which he never lost till the lion was made a lamb.

The dead Mother speaketh. Who can fail to see the value and importance

of maternal influence, and who can fail to be *encouraged*, to hope for the return of a prodigal son. Mothers sow the seed, water it with prayer, and though you may die before it vegetates, it will spring up. K.

THE SABBATH SCHOOL.

A WORD OF COUNSEL AND ENCOURAGEMENT TO SABBATH-SCHOOL TEACHERS.

CHRISTIAN FRIENDS AND FELLOW-LABOURERS,—A sacred trust has been committed to us by the great and good Shepherd,—momentous and responsible,—the charge of souls—to feed his lambs—and to direct them to his fold. The first implanting of serious impressions on the youthful mind is intrusted to our care. Awfully important is this thought, and should ever lead us to seek for light and wisdom from above. The great responsibility of our work demands faithful, zealous, and persevering action. Say—shall we behold the toiling husbandman preparing the ground, and sowing the seed, and not receive a lesson calculated to inspire our minds and stimulate us onwards in the work? or observe the florist, tenderly waiting the growth of the seedlings, sheltering the plants from ungenial winds and blight, and not be impressed with the importance of early training the youthful mind in wisdom's paths of peace? Watch yonder shepherd on the mountain brow, tending his flock, gathering the lambs together at eventide, gently leading them to the fold, and thus protecting them from surrounding dangers and evils. Surely here we find a monitor urging us to go forward in our great work with increased fervour and delight. The work of the husbandman, the florist, and the shepherd, is only for *time*: ours for eternity; theirs for *earth*: ours for *heaven*. True, 'tis

'A glorious aim! sublime attempt to win
Immortal beings from the paths of sin;
To feed the soul, the intellectual part,
And pour ethereal gladness in the heart;
To lead to scenes where fadeless pleasures
bloom,
And fit the spirit to survive the tomb.'

Truly, then, we all agree that this work indeed is a sacred trust; and feeling our own inability, naturally, we might say with one of old, 'Who is sufficient for these things?' But never let us forget our sufficiency is of God. The work is great, but our God is greater; the enemy is strong, but our God is stronger; the battle is mighty, but our God is almighty. And he that has sent us forth to the work will give us at all times, if we earnestly seek, the promised grace—the promised strength, and bestow the promised blessing. Be not discouraged, then, faithful teacher, but 'arise therefore and be doing, and the Lord be with thee.'

It may be said by many, that although they feel this work to be increasingly important, yet contending evils and difficulties are so many and various, that oftentimes they are cast down and wearied in spirit; would feign resign their charge. Oh! remember you must run the race if you would prove the victor; fight, if you would win. Oh! pray, but never faint.

'Onward! teacher, onward go,
Serve thy master here below;
Bear the cross, despise the shame,
Headless of reproach or blame.

'If the Saviour died for thee,
O, how joyful should'st thou be,
Thus to live and work for one,
Who will raise thee to his throne.'

Perhaps some may say that their efforts prove ineffectual for the want of good management in the school, and the enactment of strict rules. Admit the fact, that reform in the school is needful; but see to it, that wherever

there is a neglect of duty, you fulfil yours to the youthful minds committed to your care. Your duties, if neglected, will be productive of such fearful evils that the best ordered school could not remedy. Oh! then be in earnest—be punctual, and conscientiously in God's strength engage in this momentous work. It may be that you have but lately enlisted, and being young in the cause you imagine the fault lies in all, and in many things but yourself. Oh! this work requires the teacher to be watchful within, and to see how matters stand between him and his judge.

And be not content with a short service in this work to win young souls. The evidence of many faithful labourers in this cause will testify that the longer engaged in, the richer the experience; in which testimonial the writer can join, having been permitted by Almighty God to be thus engaged above fifteen years, and can affirm that an increased knowledge of the work tends to produce delight and overcomes every difficulty. If it is needful for the physician to be rich in experience ere he is competent to battle with diseases to which poor mortals are liable, how then to be desired is christian experience, to train that which is immortal. Oh! with what rich stores of scriptural knowledge and heavenly truths should the Sabbath-school teacher come forth to speak of heaven and shew the blessed way.

One may say, the children of my class are so young that they appear not to understand. I feel I could be more useful in a higher class. Oh! think again, and remember it was such little ones as these that our adorable Saviour, in the days of his flesh, 'took in his arms, and blessed,' and says now to you, 'Suffer them to come unto me.' It was one such little child that he set in the midst of his disciples, saying, 'Except ye be converted and become as little children ye shall not enter the kingdom of heaven.' Truly they are young and call for extreme watchfulness on your part; but keep constantly in view the value of these young immortals; that to redeem these souls the Saviour shed his precious blood—and every irksome duty shall vanish. Search well the

sacred page. Seek of your Saviour that counsel and knowledge that shall enable you from time to time to be prepared with divine truth, softened, simplified, and suited to their infant minds. Thus will your efforts prove truly profitable, and yield you a full and rich reward.

Another feels depressed in spirit at beholding the indifference manifested, mourns over irregular attendance and frivolity of conduct. Yes, fellow-teacher, these are evils calculated to cause sorrow of heart, but do they not call for more strenuous efforts? Have we devised fresh plans? or are we pursuing a monotonous manner which will tend to produce a wearying effect upon the youthful mind? Have we sought out the cause of the evil? Have we done all we can in the matter? Are we free from charge in this case? Have we watched and warned with diligence against sinful companions? Have we visited the homes of the children, and thus endeavoured to get the co-operation of their parents? Oh! 'there is a mighty stream of evils arising from home influences,' with which if we were acquainted, perhaps by kindly expostulation, good might be effected. And who so welcome to the parent as the person to whom is intrusted the religious training of his offspring? The teacher, surely, will be a welcome visitor, and from the affectionate interest displayed, calculated to be more useful than any other person. The parent will be sensible of the kindness; and by the blessing of God, may be savingly benefited by the religious instruction imparted. Say, then, should the teacher and the parents be strangers? Nay! they should be co-workers. Again, do we come prepared with the sacred lesson on God's hallowed day? Do we pray for wisdom? Do we go forth from the closet to our classes? Do we live in the atmosphere of prayer? Fervent, humble, and prevailing prayer will bring down from heaven all the blessings that we need. Praying teachers will be diligent in preparation, and punctual in attendance;—praying teachers will be affectionate and kind;—praying teachers will be earnest and persevering;—praying teachers will be successful.

Do we go forth in the full exercise of faith? or are we of doubtful mind? Forget not that many mighty works were not done by our blessed Saviour, in his own country, because of the unbelief of the inhabitants.

Lastly, is our dependance wholly and solely upon God? Whilst we are diligent and earnest, are we looking with the eye of faith to him who alone can give the increase. Then let the responsibility of our work arouse us to renewed activity; time is hastening, and our lives are ever on the wing. We know not how soon we may be called to give an account of our stewardship. Oh! then let us seek earnestly for divine teaching—let us go forth to the work in God's strength—fulfil its sacred duties in his spirit. When engaged in this glorious calling, let us endeavour to view it in the light of eternity. In this light how shall we view our respective charges?—as immortal beings destined to live in everlasting happiness or woe when this world shall have passed away! In this light how shall we view ourselves?—as dying creatures surrounded by uncertainty. How important, then, when the privilege is ours to be encircled by our precious charge, that we warn them to flee from death, and entreat them to newness of life, with all fervency of spirit, not knowing that another opportunity may be ours.

Be not cast down, faithful teacher, because no hopeful evidences spring up to cheer thee; forget not your Master's precious promise: 'My word shall not return unto me void, but shall accomplish that which I please.' Yes, and *when* he pleases. The seed you sow, is not like the seed cast into the ground, which, if it appear not at the time expected, perisheth. No: living, incorruptible seed, and shall spring up and bear fruit, when you, perhaps, shall have ceased from your labours, and your name be forgotten from the earth.

It is observed by a pious writer, 'that the devoted grandmother, Lois, and her daughter Eunice, whilst they were teaching the child Timothy to read, and to treasure up in his memory "the oracles of God," little thought what a harvest in future life would

spring up from the seed sown.'

Finally, fellow-teacher, let nothing hinder thee in *this* work for souls; in thy Master's strength go on; reproach may be thine, but fear not; realize to thyself that day for which all other days were made, when the 'small and the great' shall stand before thy Master, and when all shall be judged according to their works; and then, faithful, humble, Sabbath-school teacher, (though scorned by many when thou didst dwell on earth,) thinkest thou that amid that vast assembly thou shalt be forgotten? Oh, no! if to death thou hast proved faithful, the good Shepherd will, before all wondering hosts, adorn thy brow with an unfading crown. Then thou shalt have thy Master's smile—thy master's blessing, and thy Master's welcome, of, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'

St. John's Wood Grove.

J. G.

ADVICE TO THE YOUNG.

RESOLVE to form your lives upon some certain principles, and to regulate your actions by fixed rules. Man was made to be governed by reason, and not by mere accident or caprice. It is important, therefore, that you begin early to consider and inquire, what is the proper course of human conduct, and to form some plan for your future lives. The want of such consideration is manifest in the conduct of multitudes. They are governed by the impulse of the moment, reckless of the consequences. They have no fixed, steady aim, and have adopted no certain principles of action. Living thus at random, it would be a miracle, if they went uniformly right. In order to your pursuing a right path, you must know what it is; and to acquire this knowledge, you must divest yourself of thoughtless giddiness, you must take time for serious reflection. It will not answer to adopt without reflection the opinions of those about you; for they may have some sinister design in regard to you; or they may themselves be misled by error or prejudice.' Persons already involved in dissipation or entangled in error, na-

turally desire to keep themselves in countenance, by the number of followers whom they can seduce into their paths of vice. As reasonable creatures therefore, judge for yourselves what course it is right and

fitting that you should pursue. Exercise your own reason independently and impartially, and give not yourselves up to be governed by mere caprice and fashion, or by the opinions of others.

THE CONDITION OF OUR SUFFERING POOR.—CHAPTER II.

BY DR. BURNS.

VARIOUS are the melancholy causes which make masses of our fellow-men poor and which keep them so. Many have no certain means of earning a livelihood—many are only very occasionally employed, and many more are connected with callings in which there is so overlarge a supply of hands, that on an average, they are never more than half employed. The consequence of these things is, that men are led to adopt all sorts of expedients to get bread to eat; and they are often brought into temptation to adopt dishonest courses; and thus their moral deterioration is rapid and fearful. But all causes put together do not tend to produce so much misery among the poor as *ignorance* and *drinking*. Ignorance, (by which I mean gross illiteracy, inability to read, &c.) leads men to adopt vicious and brutal means of excitement and recreation. Home can have no attraction for such persons, therefore low gambling, cock and dog fighting, with similar modes of wasting time, are adopted, in which not only is the mind brutalized, but whose direct tendency is, to unfit for honest industry and diligent labour. Bad company is selected, vicious habits formed, and they are the ready victims for crime; and from this class our jails and penal settlements are extensively supplied. But in immediate connection with this is the almost universal habit of *drinking*. It is fearful to contemplate the great proportion of the hard earnings of the poor which are more than wasted on intoxicating drinks. In many instances this amounts to one fourth of the family's miserable income; in some cases to one-half, and in others even to three-fourths. In the case of a wretched woman, now in Newgate, for attempting to drown

herself and children in the Paddington canal, she stated that she was driven to despair by the drunkenness of her husband and by the sufferings of herself and starving children. He earned twenty-eight shillings per week, and seldom allowed her more than seven shillings per week to keep the house and provide all, including rent and fire and food, for several persons! In many parts of the metropolis there are fixed and systematical systems for depriving the hard-working man of a great part of his earning, to be spent in drink. From the letters in the '*Morning Chronicle*' we give the following illustrations on this point; the statements refer to that hard-working class of men on the Thames, ballast-heavers.

'To be certain as to the earnings of the men, to see their state, and to hear from a large number of them their own opinions of the hardships they suffered and the sums they earned, I met two bodies of the ballast-heavers, assembled without pre-arrangement. At one station fifty were present, at the other thirty. The men had notwithstanding their privations generally a hardy look. There is nothing squalid in their appearance, as in that of men who have to support life on similar earnings with indoor employment. Their manners were quiet, and far from coarse. At the first meeting fifty were present. Upon an average the common men earned 10s. a-week the year through, taking home 5s. I inquired, 'Are you all compelled to spend a great part of all that you earn in drink with the publican?' The answer was, and simultaneously, 'All of us—all—all.' Of the remainder of their earnings, after the drink deductions, the men were all satisfied they spent so much that

many only took 2s 6d a-week home to their wives and families on an average.....On being asked, 'Are you compelled to spend half your earnings in drink?' there was a general cry of 'More than that, Sir; more than that.' I asked if men were forced to become drunkards under this system! there was a general cry of 'We are—and blackguards too.' The men all said that to get away from the publican would be 'a new life to them—all to their benefit—no force to waste money in drink and the only thing that would do them good.' Many threw away the drink they had to take from the publican, it was so bad; they drank Thames water rather. They were all satisfied that they earned 10s. a-week the year through, spending of that sum what they *must* spend and what they were induced to spend, from 5s. to 7s. 6d. a-week. 'Another thing,' they said, 'if you get a job, the publican will advance 1s. now-and-then may be, but they hate to give money; there's trust for as much grog as we like.' All hailed with delight any possible chance of being freed from the publican. One man said he was compelled oft enough to pawn something of his own or wife's to go and spend something at the public-house, or he would have no chance of a job. ... Many said 'We shall be discharged if they hear we have told you the truth.' In answer to my questions they said—'The winter time is the best season; the trade is very slack in summer. Many agricultural labourers work among the heavers in winter when they cannot be employed on the land. Earnings in winter are pretty well double what they are in summer. Of this body all said they were sober men before they came to ballast-heaving, and would like to be able to be sober men again. (A general assent.) Three of the men had taken the pledge before becoming ballast-heavers, and were obliged to break it to get work. They have to drink five pots of beer, they declared, where, if they were free men they would drink one. When asked if the present system made them drunkards they answered with one voice, 'All; every ballast-heaver in it.' Twenty were married men. All their wives and

children suffered, (this was affirmed generally with a loud murmur,) and often had nothing to eat or drink, while their husbands had but the drink. It was computed, (with general concurrence,) that 150 ballast-heavers paid foremen for lodgings, not half of them ever seeing the bed they paid for. The following is a precise statement of the sums to which each ballast-heaver present was entitled, followed by the amount that he carried home last week after payment of his compulsory drinkings, and of what he might be induced to drink at the house of his employer while waiting to be paid:—

Earned		Took home		Earned		Took home	
£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.
0	12 0	...	0 7 0	0	12 0	...	0 4 0
0	7 0	...	0 3 6	0	15 0	...	0 9 0
0	15 0	...	0 9 0	0	15 0	...	0 8 6
0	12 0	...	0 6 0	0	12 0	...	0 3 6
0	13 0	...	0 4 0	0	9 0	...	0 5 0
0	11 0	...	0 5 0	1	0 0	...	0 4 6
0	16 0	...	0 6 0	1	0 0	...	0 10 0
0	15 0	...	0 5 0	0	10 0	...	0 3 0
0	5 0	...	0 2 6	0	10 0	...	0 5 0
0	8 0	...	0 5 0	0	12 0	...	0 2 6
0	9 6	...	0 5 0	0	8 0	...	0 3 6
1	0 0	...	0 10 0	0	14 0	...	0 9 0
0	12 6	...	0 3 6	—	—	—	—
1	0 0	..	0 9 0	16	13 0	7	0 0

This statement shows, out of 11s. 1½d. earnings, a receipt of less than 5s. a-week.

According to the returns of the Trinity House, there were 615,619 tons of ballast put on board 11,234 ships in the year 1848. The ballast-heavers are paid at the rate of 6d. per ton for shovelling the ballast out of the Trinity Company's lighters into the holds of the vessels. Hence, the total earnings of the ballast-heavers in that year were 15,390l. 9s. 6d. And calculating two-thirds (the men say they always get rid of half and often three-fourths of their earnings in drink) of this sum to have been spent in liquor, it follows that as much as 10,260l. 6s. 4d. went to the publican, and 5,130l. 3s. 2d. to the labouring men. According to this estimate of their gross earnings, if we calculate the body of the ballast-heavers as numbering 350 men, the average wages of each person would be about 14s. 6d. per week. From all I can learn this appears to be about the truth—the earnings of the men

being about 15s. a-week, and their real income about 5s.'

Now what can be the physical, mental, and moral condition of these men? and what the state of their wives and children? Here, then, is a most deadly evil, which is grinding down to the most abject degree of misery and suffering one large and laborious class of our suffering poor.

At a meeting convened of the wives of ballast-heavers and coal whippers, the following affecting statements were made, which tend to show the fearful events to which such a monstrous state of things must of necessity tend. 'One woman said,—'He often comes home and ill-uses me, but he doesn't ill-use the children. He beats me with his fists; he strikes me in the face—he has kicked me. When he was a sober man, he was a kind, good husband; and when he's sober now—poor man!—he's a kind, good husband still. If he was a sober man again, with his work, I'd be happy and comfortable to what I am now. Almost all his money goes in drink.' 'We can't get shoes to our feet,' said the second woman. 'When my husband is sober, and begins to think, (continued the first) he wishes he could get rid of such a system of drinking—he really does wish it, for he loves his family, but when he goes out to work he forgets all that. It's just the drink that does it. I would like him to have a fair allowance at his work—he requires it; but beyond that it's all waste and sin; but he's forced to waste it and to run into sin, and so we all have to suffer. We are often without fire. Much in the pawn-shop, do you say, Sir? Indeed I haven't much out.' 'We,' interposed another older woman, 'haven't a stitch but what's in pawn, except what wouldn't be taken. We have 50s. worth in pawn altogether—all for meat and fire.' 'I can't, I daren't (the younger woman said,) expect anything better

while the present system of work continues.' The elder woman made a similar statement. After his score is paid, her husband has brought her 4s, 3s, 2s, 1s, and nothing—coming home drunk, with nothing at all. Both women stated that the drink made their husbands sick and ill, and for sickness there was no provision whatever. They could have taken me to numbers of women situated and used as they were. Their rooms are four bare walls, with a few pieces of furniture and bedding, such as no one would give a penny for. The young woman was perfectly modest in manner, speech, and look, and spoke of what her husband was, and still might be, with much feeling. She came to me with a half-clad and half-famished child in her arms.'

We often talk of the oppression and sufferings of coloured slaves, but where, in any country, can there be greater wretchedness, or a field of more important labour for the moralist, philanthropist, or christian? Is it not obvious that this galling yoke must be broken, or it is in vain to attempt to confer on these classes the blessings of mental and moral enjoyments? Is it any marvel that gross ignorance and most awful evidences of deepest depravity should abound, and that such persons are lost to all the means employed to lead men to that divine knowledge which pertains to everlasting life? No wonder that there are such immense multitudes, even in the capital of the British empire, who never hear the glorious tidings of the blessed gospel. How important that the condition of the poor should be prayerfully and compassionately contemplated, with a view to their present comfort and well-being, as well as their future eternal salvation.

We design to return to this subject once more, and perhaps after that again.

DRUNKENNESS IN THE NAVY.—The number of punishments for drunkenness in the navy during the three years 1846, 1847 and 1848, was no less than 1449—equal to about, 34,000 lashes. The total number of punishments for all other offences was 1514. What a blessing it would be to the

service—what an achievement for humanity, if any remedial measures could be found for such bitter and revolting cause and effect! Could not the Admiralty afford a larger allowance of bread, beef, and pork to the seamen, and less rum?—*United Service Gazette.*

REVIEW.

BRIGHTNESS AND BEAUTY; or, the Religion of Christ affectionately commended to the Young. By the REV. EDWARD MANNERING. *Tract Society.* 18mo. pp. 140.

THIS is a useful book, written in an attractive style. There is little system about it, but its nine chapters on first words and earnest desires, principles and persons, law and motion, restraint and impulse, hope and gladness, service and recompence, appeals and encouragements, and young christians, are full of useful and instructive matter. It is a suitable present to the young.

CHARACTERS, SCENES AND INCIDENTS of the Reformation. Part II. *Monthly Series. Tract Society.*

THE SENSES AND THE MIND. *Monthly Series. Tract Society.*

The first of these numbers begins at the time of Luther and brings down the narrative

unto the close of the sixteenth century. Those who have read the former part will gladly avail themselves of this. Lefevre, Calvin, Farel, Zwingle, Beza, Tyndale, Knox, &c., names of high import here pass before us.

The other number is on a profoundly interesting subject, and is treated with philosophical propriety. Perhaps the best idea we can give of its varied and important contents, will be derived from the heading of its several chapters. These are, 1. The General relationship of man to the world around him, and his adaptation to the planet he tenants. 2. His knowledge of the qualities of matter obtained through the medium of the senses. 3. The senses, as the inlets to knowledge—sight and hearing. 4. Observations on the agency of the senses, relative to the union between mind and matter; and on the occasional imperfection of the bodily organs of the senses, with the results depending thereupon.

CORRESPONDENCE.

THE WORK OF THE HOLY SPIRIT.

To the Editor of the General Baptist Repository.

DEAR SIR,—In the last number of the Repository is a 'Conversation on the Work of the Holy Spirit.' I am sorry to say I cannot satisfy myself respecting the doctrine intended to be taught in it; and therefore beg, through the Repository, to ask the respected writer for more explicit information. It may be all very plain to other readers, as doubtless it is to the mind of the writer; but I hope he will bear with my dullness, and kindly explain his meaning still more plainly.

The former part of the piece seems to import that 'the ordinary operations of the Spirit are evidently by and with the truth.' Now I thought I understood this to import, as in common language, that the word of truth is used by the Spirit; who, as a distinct agent, operates on the minds of men by the truth as an instrument. But in this I fear I am mistaken, as a subsequent reply seems to import, that 'there is no power or influence in addition to that which the truth contains.' From this the writer seems to teach, that the Holy Spirit having inspired the word of truth, has left it, through the ministry of the word, and other means, to make its way in the world, without accompanying it with any influence whatever,—that the Spirit is in the word of truth, and exercises, in ordinary circumstances, no agency or influence together with the word. I should be glad to be informed whether the Spirit is distinct from the word, and really operates on the mind by the

truth as his instrument; or, whether, having inspired the word, he exercises no real influence whatever, beside what is in the word.

A REAL INQUIRER.

BAZAAR AT DERBY, SACHEVEREL STREET.

DEAR SIR,—Will you kindly allow us, through the medium of the Repository, to request those friends who are preparing articles for our approaching Whitsuntide Bazaar, to forward their contributions, not later, if possible, than the first week in May; or should this not be convenient, to send us word what favours we may expect from them, in order that we may be able to make suitable arrangements.

For the information of those who may not have the January No. of the Repository at hand, we may add, that it is requested that contributions should be forwarded to Mr. Bennett, St. Peter Street.

Yours very respectfully,
On behalf of the Bazaar Committee,
S. STEVENSON,
M. BENNETT.

Derby, March 15th, 1850.

DESTITUTE CHURCHES.

MAY I call the attention of our Connexion to the fact, that we have between thirty and forty churches without pastors. True, many of them are small, but they are acknowledged as separate, independent societies. Y.

OBITUARY.

Mr. WILLIAM CHAPMAN was the senior deacon of the G. B. church Wendover. He died Dec. 27th, 1849, in the sixty-third year of his age. It appears his parents were very poor, and at an early age he was left to provide for his own temporal wants. Still he was enabled to provide 'things honest in the sight of all men,' and to bring up a rather numerous family in comparative comfort. He lived to see most of his children join the church of Christ, and one become a minister of the gospel. The grace of God called him while young: the occasion was a funeral sermon, preached for a young man who had been killed by the kick of a horse. While hearing the sermon (having the care of horses himself) the thought came with great force to his mind, it might have been me, and if it had where would my soul now have been? And he could come to no other conclusion than that he must have been in hell. This conviction filled his soul with alarm, and made him very unhappy. When the Sabbath was past, the conviction continued, and his alarm daily increased, until his case became the most distressing; by day and by night he was in the most tormenting fear. He earnestly sought the forgiveness of his sins; but of this, for a very considerable time, he received no assurance. At length, while engaged in prayer, he realized a sense of pardon, and his joy was so extatic that referring to it in after years he said he should never forget either the place where he was, or the indescribable feelings of which he was the subject; he rejoiced with 'joy unspeakable and full of glory.' Removing to Wendover he attended the G. B. chapel, and sympathising with their doctrinal views, he offered himself as a candidate for church fellowship. He was baptized and received into communion at Chesham, by the late Mr. Sexton, May 14th, 1815. Having been a member a few years, his consistent deportment, general prudence, and christian temper, pointed him out to the church as a suitable person to sustain the honourable office of deacon; they accordingly gave him a call to act for a time in this capacity, and having done so to their satisfaction, they presented him with a unanimous request to be set apart to the office. To this request he acceded, and was publicly set apart on the ordination of the church's first pastor, Sep. 29th, 1825. This office he sustained with satisfaction to the church and honour to himself to the close of his life. When he united with the church the number of members was only six; when he died that number was upwards of a hundred, and not one of these was in when he joined. He

often reviewed the past and spoke of the great goodness of God to his people, and he never did so but with adoring gratitude.

As a christian he was an 'example of believers, in conversation, in charity, in spirit, in faith, in purity.' He was very firm to his religious principles. As a dissenter, in the earlier part of his life, he was the subject of considerable annoyance and secret persecution. Often when going to chapel has he gone a distance out of his way to avoid sneers and insults; still he continued firm to his sanctuary and his principles to the end. Amongst dissenters he was in faith a G. Baptist; he most cordially sympathized with the distinctive doctrines of our body. The depravity of man, universal redemption by Jesus Christ, the necessity of the Spirit's influence to regeneration, &c. These were doctrines he ever delighted to hear preached, and which he stood prepared to defend in any company; and if he heard of any opposite doctrines being preached in the body it gave him sincere grief.

He cherished strong attachment to the house of God. It was his constant habit to attend there, and often four times on the Sabbath; and it was a very rare occurrence indeed for his place to be empty. There were few to whom the services of the sanctuary yielded a richer enjoyment. Often while hearing the word has the big tear rolled down his cheek, while the heavenly expression of his countenance assured all of his rich happiness; and many times while reading the hymns has his heart been too full to admit of distinct utterance. He realized the truth of Scripture,—'Blessed are they that dwell in thy house; they will be still praising thee.'

He delighted in spiritual conversation. When in the company of christian friends he seemed as though he could not endure the time to be consumed upon mere worldly subjects, and at every suitable opportunity he would introduce religion, speaking of the grace of God, the care of providence, or the joys of heaven. Many have been the sweet seasons of spiritual enjoyment which the writer has thus passed with him, some of which he cannot easily or soon forget. And when thrown into the company of the ungodly it was almost a surprising thing if they escaped without admonition or reproof; many can refer to admonitions thus received from him; and in these 'he being dead yet speaketh.'

As a member of the church he took a lively interest in her welfare. This interest he displayed in different ways; in the fervency of his prayers for her, both in the family

and the social prayer meetings, of which many are witnesses; in his practice of speaking to members of the congregation at the close of public worship, in order to strengthen any good impressions which might have been made upon their minds; in his anxious efforts to restore any members of the church whom he felt to be in a declining state; and in the pecuniary support he rendered the cause. His means were not great, but according to those means 'his heart devised liberal things.' More than once has he been heard to say, he wished for no more of this world's good than food and raiment, only to give it to the cause of Jesus Christ; to that cause he could give and had given his last shilling. In these and other ways he demonstrated that he preferred Jerusalem above his chief joy.

As a deacon, he was a pattern to many who sustain the office. He had a generally correct knowledge of the real state of the church, and no one could question his willingness to serve her. Gentleness and great prudence marked his official course. He was a peace-maker. When he knew of any unhappy differences existing between members, he would stand between them and beseech them to be reconciled. He was universally loved for the affection of his heart, and admired for the sweetness of his manner. But with these he united great firmness. He faithfully rebuked irrespective of persons; and when any case of inconsistency came before the church, while all could perceive he felt the duty painful, he was immoveably to scriptural discipline, saying, 'We must have the church pure, or cannot expect the blessing of the Great Head.'

He was the faithful friend of his minister. He was accustomed to say, 'I hope I shall never do anything to grieve the hearts of Christ's ministers; I always receive what is done to my minister as done to myself; and I would at any time rather an individual injure me than injure my minister.' And his life confirmed his word. He cherished a tender concern for his pastor's happiness. Whatever he supposed might wound his feelings or discourage his heart, if known, he would seek to keep from him, and would almost be offended at another for telling; but he was the very first to let him know of anything encouraging or pleasing. The high esteem in which he was held by his brethren in office, united with his being their senior, gave him great influence; but the writer never knew him seek to carry any measure, whether at the officers' or church meeting, contrary to the mind of his pastor; he truly did obey the apostolic injunction, 'We beseech you brethren to know them which labour among you and are over you in the Lord and admonish you. And to

esteem them very highly in love for their work's sake.'

His death was comparatively sudden, being preceded by only a few week's affliction. After a Sabbath spent in his usual health and accustomed duties, he was taken violently ill in the night. He apprehended it was cholera, and thought himself to be near death; but his mind was calm and he was quite resigned. However relief was obtained, and he grew better. He paid two or three visits to the house of God, and his anxious friends cherished the hope he would recover. His medical attendant recommending a change of air, he removed near to London, chiefly that he might consult an able physician. He did so, but grew rapidly worse; and supposing his end was near, he was very anxious to return home to die. With some difficulty he was brought home, having been absent not a fortnight, but he did not survive a week. By the character of his disease he was rendered quite incapable of anything like conversation, being able to utter only a word or two at a time; this is felt to be matter of regret, because the words of the dying are usually the most impressive to the living. Had he not been able to utter a word expressive of his own safety his long proved character would have forbidden a doubt; but God graciously permitted him, at different times and in broken sentences, to attest his happiness. On one occasion, when told he had nothing to fear, he replied, 'O no, I am not afraid; I felt this morning I could lie down and die without a single fear!' Being visited by a young friend who had just lost her sister he said, 'So you have lost your sister; well, I should be thankful if it would please the Lord to take me, but I must wait his time.' As his end grew near his desire to depart strengthened. At several different times he said, 'I want to go to heaven.' On the Sabbath evening prior to his death the writer visited him. On coming to his bed he said, 'I cannot talk,' I answered, 'I perceive you cannot, but I hope you are happy.' He replied, 'Yes.' He desired me to pray with him. I did so. On my leaving the room he was very much affected, and seemed as though he could scarcely let go my hand. On my saying we shall soon meet where we shall part no more, he nodded assent. Being visited by the widow of his late pastor, he was understood to whisper to her, 'I shall soon see Mr. Talbot.' A very short time before he died he said to his wife, 'I am so ill,' she answering, 'I know you are, but I hope you are happy,' he replied, 'O yes.' Quickly after this, and apparently without the slightest pain, he expired.

'How bless'd the righteous when he dies;
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How bless'd the righteous when he dies.'

He was interred in the chapel yard, in presence of many spectators and a long train of mourners, who came unsolicited thus to express their love to the departed. His death was improved the following Sabbath evening to a densely crowded congregation, from 'The last enemy that shall be destroyed is death.' May both the reader and writer be 'followers of them who through faith and patience inherit the promises.'

Wendover.

A. S.

MARIA ALLEN was the youngest surviving daughter of Mr. William Allen, of Red Hill Lock, near Sawley, and a deacon of that branch of our church. She was born at the above-mentioned place, June 11th, 1826, and died there Nov. 11th, 1849. Being descended from pious parents, she was a child of many prayers, of early religious instruction, and tenderly-increasing solicitude. They endeavoured to train her up in the fear of the Lord, and taught her to depart from evil. Nor did they labour in vain. God was graciously pleased to add his effectual blessing to their united efforts; and we doubt not the sainted mother and her beloved daughter have fondly exchanged embraces

'Where worlds no more can sever
Parent and child for ever.'

From a free conversation which the writer had with her during her last short, but severe affliction, it appeared that at an extraordinary early period she was the subject of God's converting grace. She could not recollect the time when the blessed Spirit *did not* strive with her; and distinctly dated her conversion as far back as to the age of five. At an early period of life certainly, but by no means a solitary case.* Then she gave her heart to God; for

'A flower when offer'd in the bud
Is no vain sacrifice.'

and resolved, if spared to arrive at years of maturity, to join hands with his people. She feared to unite with the church sooner, lest, being so young, she might be betrayed into sin, and disgrace her profession: a motive, doubtless, to be respected, but a course which is scarcely to be justified under less adventitious circumstances. Her pious purpose thus deliberately formed, was as scrupulously kept. Accordingly she was baptized and admitted to fellowship with the people of God, on May 1, 1842, and continued faithful unto death. There are several traits in her character which are worthy of prominence.

Our friend deceased, was naturally of a vivacious, amiable, and affectionate spirit.

Her religion, therefore, was not a sombre, melancholy thing, whose aspect was repulsive; but cheerful, urbane, coruscating, and adapted to command admiration. She was of a generous disposition, and preferred sooner to suffer a wrong than to inflict one, and to forgive an injury than resent it. One who had ample opportunities of judging, having served in connection with the family for fifteen or twenty years, states that he never once saw her the sport and victim of the stormy winds of passion. So true is it that sanctifying grace, especially when early received,

'Lays the rough paths of peevish nature even,
And opens in the breast a little heaven.'

Hence, she is said to have borne, at the age of eleven, a severe, and somewhat protracted illness, with womanly fortitude and exemplary meekness. These budding graces of the Spirit were preserved in healthful exercise, and subsequently became ripened into maturity, as her dying experience testifies. Sanctified suffering serves to develop christian character.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.

Like the sun, the saint seems greatest at setting. Thus it was with our sister; her end was serene and glorious.

To an agreeable person, M. A. united a popular address and pleasing manners. She always greeted her christian friends with a smile of cheerful urbanity, and evinced a lively interest in their welfare. These natural qualities burnished by divine grace, constituted her a fit agent for many departments of christian effort; consequently she was engaged by the church as one of its collectors, Sabbath school teachers, and tract distributors, and always manifested a ready mind to every good work. So great indeed was her ardour in the service of the Lord, that, had the finger of Providence pointed in that direction, she would have gladly joined the mission band. She was a great reader, and an intelligent christian; fond of retirement, and hailed the hour for domestic worship with holy rapture. She loved the house of God, and was not detained from its worship by trifles; as her frequent wet journeys of a mile and a half, over newly-flooded fields, or on a rainy day, testify. She was a person of strong sense, a conscientious General Baptist, and could give an enlightened reason of her hope, and faith, and practice. She was a decided dissenter, and would earnestly contend for liberty of conscience, and for the maintainance of Christ's kingly character. She delighted to do good, and sought opportunities of usefulness, as the following incident attests, together with others that might be named. A short time ago three ungodly

* See Janeway's 'Token for Children.'

young men applied to her father, at a late hour on the Saturday evening, for admission through the lock, with a view, as she too truly suspected, of plying their boat on the approaching Sabbath. Late, however, as it was, she selected three appropriate religious tracts and presented to them, at the same time requesting their careful perusal. They promised—left, performed their word, were diverted from their wicked purpose, and vowed henceforth to keep holy the Sabbath day. 'Blessed are they that sow beside all waters.'

The following account of her last hour is, in substance, supplied by her bereaved parent. My dear Maria's last affliction was short, but very severe. During it, however, I had many opportunities of witnessing to the depth of her piety. The day she took to her bed, perceiving that the hand of God was heavy upon her, I was anxious to know the state of her mind; and accordingly began to converse with her on the subject. She meekly assured me that she was happy and resigned, trusting in Jesus, adding with solemn emphasis, 'If I had put off religion till now what would become of me? But I have no ties to earth: Christ is all in all to me. I am willing to depart if it be my Heavenly Father's will. 'There,' said she, meaning in heaven, 'I shall see my dear friends who have died in the Lord—my dear mother, and sister; and I know I shall be welcome.' When asked if she had any doubts and fears she said, 'Sometimes, but faith in Christ quickly quells them.' Often, while watching at her bedside unobserved, have I heard her pouring out her soul in humble, fervent prayer to God; and one of those prayers I hope never to forget. She first supplicated grace and patience to bear her sufferings; then prayed for her brothers and sisters; and last of all, for me also, concluding with the petition that the whole family might meet in heaven. Her meditations on divine things were most sweet. She expressed surprise that any should be opposed to the claims of religion, saying, 'it is an easy path, a plain path, and a pleasant one.' She was often heard to say, Yea, though I walk, &c.—Psa. xxiii. 4. Thus did she realize the sentiment of the poet,—

'There's nothing terrible in death;
'Tis but to cast our robes away,
And sleep at night without a breath
To break repose, till dawn of day.'

Now she would sing, 'None but Jesus for me!' Then, lifting up her eyes to heaven, she would exclaim, 'Those shining bands!' I read to her the hymn in our collection beginning 'My God, my portion, and my love, &c. (which was a great favourite), and she responded to every thought in it. 'Give me the wings of faith, &c.,' was another of her

selections in sacred poetry, of which she was remarkably fond; as also of sacred music. She requested me to read to her the 103 Psalm, which greatly comforted her, particularly verses from 10—14. When ended, she said, 'That was the first psalm I committed to memory when a child, and the first I set my children to get at the Sabbath school. Is it not a precious portion of divine truth?' But it is impossible to recollect all her sayings, they were so numerous. About three hours before her death, she sang with peculiar sweetness,

'There is a happy land,
Far, far, away;
Where saints in glory stand,
Bright, bright, as day,' &c.

She expired without a groan, a struggle, or even a sigh: life's pendulum gradually making shorter strokes till it finally stood still. Reader may you prepare to follow her.

Castle Donington.

R. N.

MRS. JANE FLINT died at Sheffield, Jan. 24th, 1850, aged sixty-nine. The deceased was left a widow in necessitous circumstances when comparatively very young. She resided for many years at Barton-in-the-Beans, and was an approved member of the G. B. church in that place. Her life was one of honourable toil and industry, which was rewarded by the blessing of providence in the family. Her two sons having commenced business in Sheffield, she removed thither nearly twenty years ago. She has resided in that place ever since, and became identified with our infant cause there at its commencement. For some years, her health has been gradually declining, until she went 'the way of all the earth.' One of her sons states, 'I have every reason to believe that her faith did not fail in the hour of death; that faith in Christ to which she had held so long. Her end was peace.' 'The memory of the just is blessed.'

MR. GEORGE BAILEY, son of Mr. Joshua Bailey, of Woodhouse Eaves, and brother of Rev. W. Bailey, one of our esteemed missionaries in Orissa, some short time since emigrated to America. He was affected somewhat by 'the ship fever' on his passage, and though he afterwards rallied, and seemed likely to succeed in his business after he had arrived in Wisconsin, he at length sickened and died. We have much pleasure in inserting the following letter from the Baptist minister who attended him during his last illness.—

'Waukeshaw, Wisconsin, Dec. 31, 1849.

'DEAR SIR, — The letter accompanying this will inform you of the death of your son George. I was called to see him a short time before he died, and conversed with him on the subject of salvation through Jesus

Christ; I also prayed with him. He informed me that he had been taught the way of righteousness, but had neglected to do his duty. On my second visit he expressed that he had obtained a hope in Christ. He said the great load that had pressed so heavily upon his mind had been rolled off, and he could see the preciousness of the Saviour. He appeared to be filled with peace and joy. On subsequent visits he always expressed the same peace in Christ, but regretted that he had not attended to the things of religion sooner, especially as he had not the privilege now of attending to the ordinance of baptism and the Lord's-supper. I called on him the day before he died, and he then said he was about to depart in the full hope of being accepted through the Saviour.

'The young man that came to this

country with him waited on him faithfully to the last, and administered to all his wants. He was followed to the grave by a goodly number of people, who performed the last offices of kindness to him, with due respect; and on the following Sabbath, (yesterday) a discourse was preached appropriate to the occasion, from 1 Chron. xxix. 15.

'I hope your son has been delivered from this world of sorrow, and introduced into the enjoyment of those who have been washed in the blood of the Lamb. May the God of all grace sanctify this affliction to your present and eternal good

I am, yours sincerely,

GEORGE SILVER,

Pastor of the Baptist church,
Wawkeshaw, Wisconsin, N. America.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Warton, on Tuesday, Jan. 22nd, 1850. Mr. Staples of Measham opened the morning service by reading and prayer, after which Mr. Chapman of Longford preached a sermon, on the nature and advantages of waiting on the Lord, founded on Isa. xl. 31.

Mr. Barnes presided at the Conference in the afternoon, which was opened with prayer by Mr. Lewitt of Coventry. Six churches only, reported, viz:—Austrey, Coventry, Longford 1st and 2nd, Nuneaton, and Wolvey. Seventeen had been baptized since the last Conference, and there were nine candidates waiting for baptism.

A case was presented from Nuneaton, concerning the intention of the church there purchasing either the chapel in which they now worship, or ground whereon to erect a new one. In reference to which the Conference came to the following resolution,—'That this Conference is happy to hear that the church at Nuneaton is progressing, and cordially recommends their case to the sympathies and assistance of the religious public of Nuneaton and its neighbourhood, and to the General Baptist Connexion at large.'

The church at Nuneaton tendered their thanks to the ministers of the district for the kind assistance they have afforded since the last Conference, and solicited a continuance of the same.

Mr. Derry of Barton preached in the evening, from Acts xvi. 28.—'Who went about doing good.'

The next Conference to be held at Nun-

eaton, on Wednesday, May 15. Mr. Staples of Measham to preach in the morning.

The attendance at this Conference was exceedingly good, and the reports more encouraging than usual.

ISAAC COLLYER, *Sec.*

ANNIVERSARIES.

STALY BRIDGE.—On Lord's day, March 10th, 1850, two appropriate sermons were preached in the General Baptist chapel, by the Rev. John Sutcliffe, minister of the place; after which the very handsome and liberal sum of £54. 2s. 6½d., was collected towards liquidating the debt remaining on the aforesaid place of worship. This sum is double the amount raised last year. May this encourage our christian friends to go on in the same spirit and in the same ratio, and the debt will vanish; always keeping this in view, that 'those who want help, must help themselves.'

CONINGSBY.—Our annual missionary services were held here on Sunday and Monday, March 10th, and 11th, when a pleasant season was enjoyed by the friends of the General Baptist Foreign Mission. On Sunday, brother Sutton preached two appropriate sermons, to good congregations. On Monday afternoon brother Simons of Pinchbeck preached an excellent Sermon. In the evening a public meeting was held, and the cause of missions was pleaded to a congregation which filled the chapel and vestry, by several friends from the Wesleyan and Primitive Methodist bodies, with brethren Sutton and Simons. Collections, &c., more than £10. G. J.

LONGFORD.—On Tuesday, March 19, our annual missionary meetings were held; brother Gill of Melbourne preached in the afternoon; and in connection with Revds. A. Sutton, S. Hillyard, (Independent) and J. Shaw, addressed the meeting in the evening. The subscriptions, collections, &c., amounted to £25 8s. 8d. C.

BAPTISMS.

STALY BRIDGE.—On Lord's-day, Feb. 3rd, we had a most interesting baptism of three persons, who made a public profession of their faith in Christ. Two of the candidates were a father and his eldest son, and the third was a brother of one of the ministers of our Connexion. May they all through divine grace hold fast the beginning of their confidence steadfast unto the end, be faithful unto death, and at last receive a crown of life. J. HYDE.

DUFFIELD.—On Lord's day Jan. 20th, 1850, the ordinance of believer's baptism was administered to two persons, after a most excellent discourse preached by our worthy friend, Mr. Johnson, of Belper, from Exodus xxiv. 7. In the afternoon the ordinance of the Lord's supper was administered at Milford, by the Rev. Mr. Stanion, of Wirksworth, when they received the right hand of fellowship. G. S.

MELBOURNE.—We are favoured with prosperity. The breeze is gentle; but refreshing and continuous. On Lord's day morning, March 10th, after discoursing on 'the christian's pilgrimage, and his reasons for rejoicing in it,' brother Gill 'went down into the water' and immersed six persons, four of whom were from our Ticknall branch. In the evening brother Wood preached a sermon to the young, from Eccl. xii. 1. Congregations large and attentive on both occasions.

RUSHALL.—Three persons were baptized on Lord's-day, Feb. 3rd, by Mr. White, in the river Avon. There was a good attendance. They were received into the church in the afternoon. H. C.

LONGFORD.—On the first Sabbath in October four persons were immersed and added to the church. We have sixteen candidates, twelve of whom we hope to baptize on Easter Sunday. C.

MISCELLANEOUS.

NOTTINGHAM, Broad-street.—The friends connected with this place of worship, having long felt desirous to improve the appearance of their chapel, and to make it more comfortable and attractive, determined to carry their wishes into effect as soon as the money could be obtained. At the an-

nual church meeting, held Jan. 16. it was stated that about £300 would be required to effect the proposed alterations; and twenty young friends immediately offered themselves as collectors, who set about their work in such an earnest spirit that it soon became evident that they would accomplish their object. It was also arranged to have a tea-meeting on Shrove Tuesday, to hear what success the collectors had met with, and to receive the money which had been obtained. On arriving at the school-room on the appointed day many of us were agreeably surprised to find it beautifully adorned with evergreens, artificial flowers, and mottoes, the effect of which was exceedingly pleasing. The attendance and good feeling exhibited was of the most gratifying description; and it was announced that upwards of £80 had been paid in on that occasion by the collectors, and that they had promise of about £130 more.

Another very important ground of encouragement arose from the fact that almost every member of the church and congregation resident in the town had contributed according to their means. From this circumstance we infer, that there exists amongst us a general love for the house of God, and a good feeling between the members individually. The happy effect of these things already appears in a better attendance upon public worship, and a greater degree of zeal for the prosperity of the cause, which is evidently making steady progress. We have been favoured with very acceptable supplies, whose services, by God's blessing, have greatly tended to secure these happy results. J. H.

THE RISE OF NEW GENERAL BAPTIST INTEREST AT SALFORD.

[We have much pleasure in the intelligence contained in the following communication of Mr. Hulme, and most cordially wish that success may attend the labours of our friend Mr. Garratt—Ed.]

Salford, March 8th, 1850.

This congregation has been gathered by the indefatigable labours of Mr. Garratt, a Town Missionary, who was formerly the General Baptist minister at Crich, Derbyshire. Five years ago he commenced labouring in connection with the Town Mission Institution. The district appointed him was the locality where I reside; and according to the rule of the mission, he began holding cottage meetings for exhortation and prayer. His zeal and untiring efforts soon arrested my notice, and occasionally I went to hear him. As his hearers increased, and good was done, I offered him the use of my house; but, as that soon became too small, the congregation engaged

a room at 4s. per month, fitting it up and bearing all expenses themselves, independent of the fund of the Town Mission. It will seat near 200, and we have it well filled on Sabbath evenings. Some twelve months since, Mr. G. lent me an old General Baptist Repository, and while reading of the baptisms, and the texts preached from on those occasions, a conviction that it was scriptural flashed across my mind. I mentioned it to Mr. G., and he referred me to the New Testament as being sufficient to settle all my scruples upon it; and as he was crippled by the Mission, he left me with but few words upon the subject. I now began to search for myself, and the more I did so, the more I became confirmed in my convictions. At the same time I referred to this subject in conversation with several others, both in Mr. G.'s congregation, and amongst the Wesleyan Association with whom I was then a member. The truth spread, and accordingly six of us were baptized in August last, at York-street chapel. We deemed it advisable not to unite with the Calvinistic church, but to wait until we could see some prospect of a chapel, and liberate Mr. Garratt from the

service of the mission. This was made a matter of special prayer, and the Lord has heard us. A property has been purchased for £400, in a most eligible situation, containing 750 yards of land, and buildings upon it—three cottages and a large house. This is made in trust for the use of the new G. B. connexion. Mr. Garratt has resigned his connection with the Town Mission, and his friends are now gathering round him, and are doing what they can to sustain him; but as we are in our infancy and our strength but small, we feel the pressure of our undertaking. If there are any warm hearts in the General Baptist churches, and with whom the Lord has intrusted this world's good, who would spare a little of it for this rising interest, it would deservedly be given; and I do assure them, will be most judiciously applied.

All communications in furtherance of the above object may be sent to Mr. Robert Hulme, 10 Durham-street, Broughton Road, Salford, Manchester.

P.S. We think of laying our first stone on Good Friday, D. V.

POETRY.

THE PAST.

The past! there's magic in the word,
By which the coldest hearts are stirr'd

With thrilling memories
Of happy childhood's golden hours,
When roaming free in woodland bowers,
We dreamt that life was strewn with flowers,
And bright with cloudless skies.

The past! it speaks of by-gone joys;
It echoes back a mother's voice,

Whose tones of purest love
Would often soothe the childish fear,
And hush the sob and dry the tear;
Or, when she saw some danger near,
Our heedlessness reprove.

The past! it brings before our mind
The gentle smile, the accent kind,
Of those we loved in youth:
Ere time had breathed his withering breath
Upon hope's gay and flowery wreath,
Or friendship been dissolved by death,
Or falsehood blighted truth.

The present tells us what we are;
The past but speaks of what we were,—
Of innocence and joy.

The present shows the careworn man,
Ever devising some new plan
Power or riches to obtain;

The past, the blooming boy.

Portsea.

FANNY.

A PRAYER TO GOD.

BY A SABBATH SCHOOL SCHOLAR.

O blessed Saviour! now draw near,
A humble sinner's prayer to hear;
The hardness of my heart remove,
And make me feel a Saviour's love.

I feel my heart is hard within,
And I am ever prone to sin;
I fall a victim every hour—
O save me from the tempter's power.

I would be thine, and thine alone,
Would meekly bow before thy throne:
But Satan comes, with tempting art,
And drives the Saviour from my heart.

Lord, thou canst heal me, if thou wilt,
For me thy precious blood was spilt;
O cleanse my heart from every sin,
And make me clean and pure within.

O make me humble and sincere,
And keep me from the tempter's snare;
Wisdom divine dear Lord impart,
Let truth and grace pervade my heart.

And when the cares of life are o'er,
Then may I land on Canaan's shore;
There will I join those rapturous lays,
And shout to my Redeemer praise.

MISSIONARY OBSERVER.

LETTER FROM MR. STUBBINS.

Berhampore, 26th Dec., 1849.

MY DEAR BROTHER GOADBY,— * * *

* * * * * This you are aware, is our cold season, and Wilkinson, myself, and the native brethren have been partially employed in our important and favourite work abroad among the heathen, and should have been out now, but were called home to attend to matters of business. That business relates to our work, and as we trust, is intimately connected with the spread and establishment of the gospel among us. We have long felt the necessity of having a farm on which to locate our christians and such as come out from the heathen, and have made several unsuccessful attempts to obtain land in the neighbourhood. Some time ago a piece of jungle-land was pointed out to us as being very eligible. We went over it, and were delighted with its quality and locality; accordingly we sent in a formal application to the collector, requesting to be informed of the terms on which it could be taken, &c. He kindly expressed his readiness to assist us in our object, and wrote to the zemindar, or raja, describing the land, and wishing to know the terms on which he would be willing that it should be rented. Of course the rajah soon found out that it was wanted for the christians, and thinking, among other things, that he should not receive his accustomed presents, to which, by the way, he has no legitimate right, he determined violently to oppose its being rented at all, on the plea, that if it were cultivated, the streams which run through it from the mountains in the immediate vicinity, would be dammed up, and their course changed to irrigate the land, and that this would inevitably ruin some eight or ten villages, whose only hope was in a supply of water from those sources, and thus for one or two hundred a year, an annual revenue of 15,000 or 20,000 must be sacrificed, &c. The people from those villages were to be brought in a body to declare that such would be the effect, and that without further ceremony they must throw up their villages and lands. They were to come weeping to the collector, and falling at his feet to beseech him not to abet a catastrophe by which they and their families would be ruined for ever, &c., &c. Such was the dish which we found was being cooked; and in addition to this, different parties were to swear that all the best part of the land we required was enâm, or land given in perpetuity by the raja, for religious purposes, and could not, therefore,

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be alienated, &c. When we found that matters stood thus, we sent for the raja's principal official, and told him that the raja, if he would let us have the land, and that at an easy rate, need not fear that he should not receive his accustomed presents—that he would certainly receive them, with our favour to boot—that he would be performing a good work in providing the Lord's people with the means of subsistence, and those people his own subjects; but that if he thought he should succeed in opposing the cause of the Lord of heaven and earth, he was much mistaken, for he that sits in the heaven would only laugh at his puny efforts, &c. We also promised to remunerate this official if he would only use his influence in smoothing the path for us. This bit of information pleased him mightily, and he went and told the raja what an advantage it would be to the district to have that land brought under cultivation, and that, too, by christians, who, as every one knew, were a quiet, peaceable, and punctual people. That now the land was of no service, and was the constant haunt of wild beasts, robbers, &c. That he, as the great king, would be praised for his liberality, and obtain from the sahibs both favour and presents.' This sounded melodiously on the raja's ear, and he at once agreed to our having the land, and sat down to frame a reply to the collector to that effect. While engaged in preparing this reply, the thought occurred to him that it might be well, to prove our sincerity, to request that we would allow our wives to have an interview with his mother. Here, then, the reply was dropt, and a message sent, with usual compliments, for the ladies to go to see his mother next morning. They, of course, were but too happy to obtain an interview. Accordingly, next morn, at the appointed time, they started off with sundry little presents, and met with a gracious reception, of which you will have heard before this reaches you. The raja's reply was ultimately finished and brought for our perusal. We were much gratified with it, and sent the raja 100 rupees for his signature, with a promise of something more when the business was completed.

On the 6th instant, when about thirty miles from home, we heard that the collector had sent to the police to take two of our people, and two of the raja's, to define the boundaries of the land. We knew unless we were there, things would not go on right; consequently, in the afternoon, we turned our faces homeward, and were thankful to be safely welcomed to the bosoms of our

families on the following morn at day-break. I immediately sent for the police, and we agreed to go to the land next morn. On the 8th we went—defined the boundaries, and made a rough estimate of the quantity of land, which is given as 1260 bharanams, or just 252 acres. The particulars were forwarded to the collector, and we have received his reply. The land is now fairly ours, for thirty rupees per annum, for the first ten years. After that the rent is to rise ten rupees a year till it reaches a maximum annual rent of 100 rupees. Never did we for a moment expect to get it on such, I may say, ridiculously easy terms. Surely the Lord has been for us. Some of our people, with almost all the boys in the school, have gone to it this afternoon, under the charge of brother Wilkinson. I go early in the morning, and then we make a beginning, which we shall do with fervent prayer for the blessing of the Highest. Of course the expense at first, of locating our people, will be very great in setting them up with implements, cattle, seed, &c., &c., and supporting them till they reap their first crop. And where is the money to come from? Why the silver and the gold are the Lord's, and the cause for which we seek it is his; we shall, therefore, look to him to supply all our need, and we shall do so with confidence. We shall be willing to do what we can ourselves, and we shall not be ashamed to beg, and if need be, to be what some might call *impudent* in begging, by telling the friends of Christ that they *must* give. No one unacquainted with missions can fully estimate the importance of our present undertaking. Our friends as tradespeople, cannot cope with the chicanery and duplicity of the heathen—they cannot lie and steal like them, nor resort to the thousand dirty tricks in which the heathen may be said to live and move and have their being—they have not that assistance in their business from their friends which the heathen have—neither can they to any extent find that sale for their goods among their neighbours which the heathen can, in short, they are deprived of almost every means by which their heathen neighbours manage to live. As servants they are exposed to every temptation from their fellow-servants, who are heathen, while too often their masters have no regard for religion, and do not allow them time to attend the means of grace, and in too many instances the false accusations brought against them by heathen servants, are listened to, and received as truth. If however, in spite of all difficulties they manage to retain a place they soon leave the locality, as Europeans in this country seldom remain long in the same place; and thus they become lost to us, and perhaps where they go there is no place of worship, or if there be, another language, of which they do not understand a word, is spoken, hence, then they are altogether iso-

lated, and it is matter of little wonder if they should fall and bring a reproach on christianity.

But I am sure I must have wearied your patience on this subject. I might tell you that when we had to return so soon from our tour, we felt it a trial, as we had laid out our plans to be out three weeks or a month longer, but we now see that the Lord did as he often does—lead us in much mercy by a way that we knew not. For no sooner had we attended to the business that brought us home, than it began to rain, and on the following day still more. But O! on the Monday, what a storm of wind and rain we had. Thousands and thousands of acres of rice were washed away, and what remained either uncut or in stack, was either destroyed or much injured. Beasts, sheep, goats, &c. perished almost without number. The afflicted, infirm, and travellers died, a host; near our house two men coming from Chicacole were found sitting on their carts dead. Several persons coming from a neighbouring market perished. Four vessels—two English and two native, lying at Gopalpore, were wrecked, and four or five lives lost in one of them. Houses and walls were washed down, and the up-turned roots of trees looked like signals of distress. What we could have done in such a storm I know not. Our tents would never have stood, and if they had we should have had no shelter for our horses and bullocks, but the Lord mercifully preserved us from it by bringing us home, and in doing so I see his mercy still further, as I should otherwise have been near 100 miles from home when Mis. Stubbins presented me with a fine little hoy, on the 19th inst. Let us always trust the Lord when we cannot directly see the purposes of his will.

You would be interested could you read in the last No. of the Calcutta Christian Observer, an address by the Rev. J. Mullens, at the monthly missionary prayer meeting, in Calcutta. You are aware that he saw and heard a good deal of our mission, when with that giant missionary, Lacroix, he visited the car festival at Pooree last June. His address is on the Orissa mission, and after speaking of the stations, number of christians, &c., he says, 'This is one index of the flourishing condition of the gospel cause in Orissa. viewed in connection with other signs; the conviction arises that the mission is one of the most prosperous in the whole of India.' This testimony from one who was to some extent an eye witness, and a missionary of another body, cannot but be gratifying to friends at home, and should exert its legitimate influence in preserving them from anything like despair, even where the missionaries have to present to them the dark side of things. After enlarging upon our manner of preaching among the heathen in the bazaars,

festivals, &c., he says, 'The Orissa mission may justly claim the title of the *great preaching mission of the Bengal presidency*.' This title, however, we do not claim, but we rejoice, and we trust our friends at home will rejoice in the fact, that as a body we are not a wit behind any other body in India in preaching Christ crucified—in carrying out the commission of our Lord, to preach the gospel to every creature. The address, which occupies twenty octavo pages, closes with this prayer, in which, I am sure, you, dear brother, with many other friends, will unite:—'May these happy results of a preached gospel be multiplied a hundredfold. May the churches gathered be greatly increased, and new villages with new churches arise amid the wilderness of heathenism! Satan has long ruled Orissa with iron sway, but the Saviour has begun to bring back his own. May the province soon be wholly included among the kingdoms of our God and of his Christ.' O how often do we utter a similar prayer as we behold the awful depths of degradation into which this people have sunk. Our friends at home know to some extent the ignorance and foul debasing superstition with which we have daily to contend, but they do not, they cannot know all. We earnestly invoke their most fervent prayers that we may be the honoured instruments in turning multitudes from darkness to light, and from the power of Satan to God. Farewell, dear brother; pray and plead for us, and may! the blessing of the Highest rest upon you, your family, and your flock. Such is the earnest prayer of your ever affectionate brother in Christ,

I. STUBBINS.

LETTER FROM MRS. WILKINSON.*

Berhampore, Nov. 30th, 1849.

MY DEAR SIR,—I have been favoured with your letter, addressed to brother Buckley, and intended for us all. We are thankful to consider such interesting epistles as common property among us, and shall feel the obligation greatly increased, whenever they are repeated.

At this season, which to us is cool and invigorating, though the thermometer is 78°, the brethren are all out in the country, living in tents, and preaching the everlasting gospel. Mr. Stubbins and Mr. Wilkinson left home last week to commence their cold season tour. You will, I am sure, be glad to know that

they have at last been successful in obtaining a large tract of land a few miles from Berhampore for a christian location: connected with the obtaining of this land, sister Stubbins and myself paid a visit to the royal palace at Berhampore, an account of which may be interesting. I assure you the visit was deeply so to us. Dear sister Stubbins and myself had often gone in company to the houses of poor Hindoos, to tell them the way of life, but now we had an invitation to call on the person who is dignified as queen of the people. The invitation came through our pundits, who stated that the rhanee, (queen) would be very glad to see the two *meme sahibs*, (ourselves) and that indeed she wished for an interview with us before she should sign the writing for the land. So we went about seven in the morning, not in palanquins, but in tongons, which are rather more open, and not so heavy. After waiting a short time in the portico, we were invited to the royal presence, and were much pleased to find the rhanee so pleasant and intelligent looking; she appeared about fifty years of age, and her son, who is called the raja, was seated by her side; he looked about thirty years old, but a perfect contrast to his mother; it is said he has become almost an idiot by the use of intoxicating drugs. He seemed not to have courage to speak to us, but whispered to his mother what he wished to communicate. The dress of a native female of distinction is very different from anything that we see in England; the rhanee wore on this occasion, a *sarree*, or long robe, which looked like gold and silk woven together, very brilliant; her feet and arms were uncovered, but she wore massive anklets apparently of gold, and her bracelets, which were gold studded with precious stones, looked very rich; but I must not omit the nose jewel,—from the centre of her nose hung a large gold ring, set with pearls, her hair was fastened up tightly with ornaments of gold and flowers from the garden. As usual, in visiting persons of rank in India, we took in our hands a *nuzzar*, or present, of books, pictures, an elegant little box, and reticule. After some compliments, expressive of the pleasure we felt in coming to see her, and some conversation about our country, customs, the religious state of the people now and formerly, our children in England, &c., the rhanee began the subject of the land, much to our satisfaction, and we had then an opportunity of telling her ourselves how anxious the missionaries were to hire the land—that if she would part with it to them, it would place us on terms of friendship such as had never existed between us before, &c. She then enquired if we were on friendly terms with the collector, (head official) and his lady. We told her we were. She then asked if we would make known to him that the lands which they held did not afford

* The letter of Mrs. Stubbins last month referred to the visit she and Mrs. Wilkinson paid to the Rhanee, but as additional particulars in reference to the same visit are given in Mrs. Wilkinson's letter, we have judged it best not to omit those passages, though there may appear to be a trifling repetition.—Ed.

them sufficient revenue for the support of their establishment. We promised her that we would make it known to the lady of the collector, who would tell her husband. We perceived the rhanee was pleased with our visit, and though she did not give us a decided answer about the land, we were full of hope, and were not disappointed, for about two or three hours after our return home, the desired document which she had signed, was sent. But the most important subject of our conversation I have yet to mention. While Mrs. Stubbins and I were seated before her, she said,—‘Now tell me in a few words what you teach the people. We then told her of the fallen state of all through sin, and of the redemption purchased by our Lord Jesus Christ, and of the happy state to be enjoyed hereafter by all those who believe in this salvation, and accept the terms, and that there was no other way by which we could be saved,—reminded her, that though in this world there were the high and low, rich and poor, king and subject—at death all would be on a level, and at the judgment all would be judged according to their works of faith and obedience, not according to their rank in this world. She received these important truths with a polite acquiescence; how far they reached her heart is not for us to say. We felt much love for her soul, and prayed the Lord to bless the words spoken. She seemed much interested while sister Stubbins explained one of the pictures, which was, Daniel in the lion’s den. She asked us many questions about our dress; the straw bonnets we wore attracted her attention, as did our wedding rings. She seemed interested in hearing about our Meriah boys and girls, their numbers, what they were taught, &c. Mrs. Stubbins took her little son Thomas, who, while we were waiting, appeared as much interested in watching the movements of a huge elephant, that is kept at the entrance gate, as he did in regarding the queen herself. When he was in her presence, she seemed much pleased with him. He was probably the first English child she had ever seen, or who had ever visited her. On our departure she sent a servant laden with sugar and sugar-candy for the children. The visit was altogether of a pleasing kind, and I hope it may not be long before we are favoured with a second interview. The conversation was in Oriya, which language the rhanee can both read and write. We trust the land, which consists of about three hundred acres, will be a blessing to the church at Berhampore, as it will afford a livelihood to those who by becoming christians lose their caste, and with it their means of subsistence. We recognize the goodness of the Lord in this success. May he abundantly bless the efforts his servants are now making to spread the light of life, and increase us with people as with a flock.

A messenger who took supplies to Mr. Wilkinson and Mr. Stubbins, has returned with good news of their health and labours. We have been favoured with almost uninterrupted health since our return to India. We retain a pleasing remembrance of the kindness and zeal manifested to us during our visit, and on our departure from England. The presents to the people, and for aiding in our labours have been appropriated accordingly, and thanks are due to many kind friends, among whom I recollect—Mrs. R. Wherry, Wisbech; Messrs. Ashton’s, Louth; J. Cockle, Esq., Cambridge; Mr. J. Lilley, Cambridge; Mr. Fryer, Worksworth; J. Riley, Esq., Leicester; Miss Kirby, Leicester; Mrs. Wallis, Leicester; Mrs. Bampton, Sutton; Misses Ibbottsons, Hebden Bridge; Misses Balms, Quorndon, and many others which I have not time to particularize, for I find this must be sent off. Very kind regards to Mrs. Goady and family.

Yours very truly,
CATHARINE WILKINSON.

EXTRACTS FROM MR. LACEY’S JOURNAL.

THIS was my third trip to Bhoobon. Brother Bailey accompanied me, in some sort to take charge of Khundittur. At Bhoobon, we made three visits to the town, and on each occasion obtained, in three separate stands, large and attentive audiences. The brahmins have always behaved well at Bhoobon, and the people not having these interested prompters to evil conduct, have always heard with good attention. They presented no exception on the present occasion. Several came to me who had heard the word and had received tracts last year, and the year before; and from a little questioning, they showed that they had paid some attention to what had been said and given to them. They were also disposed to be kind to us, and invited us to visit them again. I am sure that much christian light exists in this distant and wild place, and ere long God may have a people here as at Choga. Bhoobon is a large place, the largest in Dekanall, but the surrounding population is small. It is important as connected with Khundittur. We had a merciful deliverance while we were at the ghat, or landing-place at Bhoobon. The ghat is a mile and a half from the town, and is very lone. Dense jungles surround it, except a few acres of cleared pulse land; and the opposite side the river presents a still more wild and fearful aspect. Enormous alligators crowd the river, so large, that a tap of the tail freezes one of them, would be more than sufficient to upset a boat. The raja’s son shot the large one we saw last year, and he told us

it required four pair of buffalos to drag the monster out of the water to the raja's residence. But on the Friday night, about twelve o'clock, I had occasion to look out of our boat, and not more than eight yards, certainly, I saw a fine tiger on the upper part of the ghat, directing his eyes with great attention towards the place where our boatmen were sleeping on the ground opposite the native preacher's boat. The men had taken the precaution to place six fishing-baskets, each about six feet high, in a circle, and having placed their mats inside this circle to sleep upon; they had covered the whole with two round cast-nets, and here they were asleep, under a piece of our tent walls. This strange sight puzzled the monster; and he was reconnoitering it. He did not perceive me; and feeling some considerable apprehension that he would carry off some one of our people, I put a charge of powder in my gun, just to alarm the brute; and when I looked again, the beast had advanced three yards nearer the boatmen. He was evidently determined to carry one of them off, if possible. I awoke brother Bailey, and fired off my powder, and the whole of the people lifted up their voices, with the intent to frighten the tiger. This had the desired effect, and he retired to the top of the ghat, but there he stopped to look at us. Another charge of powder exploded, and another shout from the people had the further effect of causing the enemy to retreat; but it was slowly, and with a good grace; however, he did walk off, and that without a man, much to our satisfaction. This brute had been committing depredations among the people near Bhoobon only a few days since. The people placed fires on the ghat, and again retired to rest, but the morning showed that the beast had, either before he was seen, or while we were sleeping afterwards, been all about both our boats and the boatmen's enclosure, for we found fine large foot-prints every where. We left about 500 books and tracts in Bhoobon.

On the day we set out on our return, we paid a visit to the Dekanall raja's brother, who has a small estate, and lives just opposite Bhoobon. He received us courteously, and showed us his garden, and sent with us a present of ripe plantains, and sweet limes, and oranges. Our passage down the river cost us one day, Saturday; and we spent the Sabbath again with our Khundittur people. On our return to Cuttaek we visited the markets of Hurreepoor, Itapoor, Gowmooa, and Chompapoor, as well as Thangee markets; generally obtaining a good hearing. Many tracts were distributed.

We just got home so as to escape one of the most awful deluges of rain I ever witnessed, even in the rainy season. For three days and nights the heavens poured down the water, and the whole country was inundated.

Thousands of acres of corn now waiting the sickle, have been destroyed; and among the rest, our people have suffered considerably. Their corn has grown in the stacks,—their straw has been clean carried away and is lost; and some have had the ends of their houses washed down. Since the above, time has flitted on, and has brought us within four hours of the close of the year, and the commencement of another half century.

We are now encamped at a place called Singheree, where we have been for three days, and have visited Madur market, and Bagapoor market; also Khotera and Miahath; and the market at Horahari. Some of these were large. We have generally had good attention, and a large attendance. Brother Brooks has joined me for four days past, and speaks in every market we visit; and is helpful and useful. While he was speaking of the blessings imparted by the gospel the other day, he mentioned, among other things, a new nature, or a new heart. 'Oh!' said one of his hearers, 'this fellow promises a new heart! a new heart, verily! His religion then, is to make us very holy! Does it not destroy our caste and our holiness altogether? A new heart! a new heart!' The man very clearly comprehended what was said to him: hut, O, how strong the hatred of the people to holiness! Their religion they like best; because, while they have the outward semblance of holiness, they can fully practice sin in every shape.

To-morrow, (D.V.) we shall move on to Jundykool, whence we had some enquirers last year, and where our friend, Ram Chunder, was bitten by a rabid jackall. I burned the wound out with a red hot iron, and it did well. Several other people, who were bitten by the same creature, died, crying like jackalls.

I must now close. It is eleven o'clock. Another hour in meditation and prayer, in humiliation and praise, will close the year; and if spared, bring me into 1850. The cry of scores of jackalls all around my little tent is frightful. May you, dear brother, he spared another year to help on the good cause, and may it be a year of signal happiness and success. Ever affectionately yours in Jesus Christ,

C. LACEY.

Dec. 22, 1849.

LETTER FROM REV. W. BAILEY.

Jagi Poor, Jan. 1st, 1850,

MY DEAR BROTHER GOADBY,—After the arrival of the committee's resolution, I soon concluded that it was my duty to go to Khundittur; before which, however, I went to Piplee, to spend a few days with brother and sister Millar. (Mrs. Bailey was with

me.) We travelled during the night, and after reaching the first stage, which was about three, a. m., the pilgrims began to arouse themselves from their slumbers and prepare to recommence their journey to the far-famed city of Juggernaut. As I passed along in the dark, I felt it somewhat lonely, so I resolved to have some conversation with the pilgrims; I therefore accosted them by saying, 'Well, pilgrims, whither are you going?' 'O, we are going to Bhobaneswar, to obtain a sight of the great Singa rajah.' 'Well, and if you do obtain a sight, what then?' 'Our sins will be destroyed and we shall obtain abundance of religious merit, and at length, a resting-place in Vishnoo's heaven.' 'Do you know what Singa rajah is?' 'O, he is the great god of the universe—has power to bestow whatever he pleases on his devoted worshippers.' 'Now you know full well that this Singa rajah is nothing but stone, a shapeless thing; and this you have set up in yonder temple and call it a god. Act like men of reason and intelligence: can a stone hear, and see, and feel, &c.?' 'O, yes; he can do all that and much more.' 'How, then, comes it to pass, that it is written in your own Bhagabot, "Come what may, never receive the instruction of Singa rajah?" and another of your own poets says, "If pursued by a tiger, better be devoured by it than take refuge in a temple of Singa rajah."?' 'O, well, be it so, our fathers worshipped this god and we will worship him. Who is your Jesus Christ that we should believe on him? we wont believe on him.' I laboured hard to show them their folly, but to no purpose, so I left them.

As I drew near to Piplee, I met the native preachers, going to a festival; on their return from which, they told me that after the labours of the day, they had some difficulty in finding a place to put themselves for the night; they at length resolved to go into a heathen temple. After their evening meal, Denabundoo said, 'This temple, since its erection, even unto this day, has never had true worshippers, and true worship I am resolved, with your consent, that it shall have to night.' They at once agreed to the proposal: and in this heathen temple the scriptures were read and prayer offered, by one who had once bowed down to idols, for the extension of Messiah's kingdom. On Lord's-day, I preached to the little flock at Piplee, and enjoyed the evening much; and on the Tuesday following, we witnessed the first marriage at Piplee; nearly a hundred heathens came round and appeared much delighted with the service. About eight o'clock we went to dine with the newly-married pair, in true eastern style: we sat

on the ground, had a plantain leaf for our plate, and we ate with our fingers. This was the first christian wedding feast that has ever been celebrated in Piplee, it was therefore a night of rejoicing. Only a few years past at this station, all was darkness; but, thanks be to God, light has sprung up in darkness. On this very spot, where thousands on thousands of the bones of the pilgrims were thrown, a christian village has been erected—a school for heathen and christian children has been established, and a neat chapel is now being built. The services of the Sabbath are regularly conducted, and one consistent member has been added to the church; and there are two or three hopeful enquirers. And though the heathen temples are still thronged with deluded worshippers, and though the silence of night is frequently broken by the harsh sounds of drums, tomtoms, &c., yet the weary worn traveller to Pooree, may now hear by the way-side, from the little band of christians, the voice of prayer and the song of praise.

I am very thankful that Piplee has been established as a station, and think we have every just reason to expect that many souls will be converted to Jesus there. I have much more to tell you, but must draw to a close, or I shall weary your patience and the patience of your readers. The year 1849 is now numbered with the past, and this day we commence a new year. O! how rapidly time flies, and how soon will the night of death come upon us. If the day of our probation be like the swift sailing ship of the ocean, that soon reaches the port, or as the ephemeral vapour of the morning which appeareth for a little time and then vanisheth away, how important it is that we should fully obey the mandate of heaven:—'Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' Yours affectionately,

W. BAILEY.

P. S. I have just received the following painful intelligence from Mrs. Bailey:—'We received a sad and sorrowful note from brother Millar yesterday: they have lost their dear little Emily. She had had a cold for a few days, but they did not apprehend anything serious till Saturday, when brother M. started for Cuttack, for medical advice, but it died on the way, on Sunday morning, at nine o'clock. I am sure you will be, as I am, grieved for them. How uncertain are our nearest and dearest possessions here on earth; yet how do we set our hearts upon them. May we learn to fix our best affections on things substantial and above.'

LETTER FROM REV. W. JARROM.

Ningpo, Oct. 10th, 1849.

MY DEAR BROTHER,—Since I wrote my last letter to you, I have been into the country, to *Teen Tung*. You will remember that this is the name of a large Buddhist monastery, some twenty miles from this city. The meaning of the two characters, *Teen Tung*, is, 'heavenly boy;' and has reference to an old legend, to the effect, that anciently, many hundred years ago, an old Buddhist priest inhabited the hills where now stands this monastery, and that he was for a long time daily fed by a 'boy,' who descended from heaven, bringing with him rice and other provisions, and immediately ascending again; and that this was only done when the priest was alone. If he had guests, though it might make his exigencies greater, this visitor refused to appear. In process of time a temple was erected on the spot, to commemorate the wonderful event; which temple, in the lapse of ages, has become greatly enlarged, and has acquired no common celebrity. This temple, or monastery, was called '*Teen Tung Sze*;' or, 'the monastery of the 'heavenly boy;' from the fact of the youth being said to have descended from heaven. There are no temples, anywhere in China, probably, so celebrated, as the temples of this province; and it so happens that they are all within an easy distance of Ningpo, among the hills, excepting the temples on the island of Pooto, which is from fifty to sixty miles from this city. Having never paid any but a flying visit, and that but once, to *Teen Tung*, I determined to embrace an opportunity this autumn, of spending a few days under one of its many roofs. This monastery is really a little town; for while it contains halls, of all sizes, in which are fixed shrines for the gods, of various dimensions, from the immense colossal images of Budha, to small idols that one may carry away in his pocket, and refectories, and dormitories, &c., there are many separate buildings, answering the purposes both of a temple and a house, for the accommodation of priests of a higher order than the mass of the priests of Budha. The buildings are in fact houses, and some of them large ones, containing many rooms; while one or two are used for the shrines of their deities and for idolatrous worship. Each separate building, too, has a well-paved court-yard; and generally a supply, though limited, of various flowering trees and plants. Nor are they much amiss for a temporary residence in weather not cold. I occupied two rooms in a house of this kind, in one of the best situations the monastery affords. There were two priests occupying this house; and though they were empty rooms which I took, they would not have

been pleased had I not made them a small present of money for the privilege of spending a short time in the neighbourhood. Many foreigners visit *Teen Tung*—many from Shanghai—it is good ground for the lover of natural history, particularly for botany.

The country all about *Teen Tung*, is particularly hilly; and some of the hills are very high. While there are to be seen those which are a few hundred feet only in elevation, there are others which rise to the height of nearly two thousand feet above the level of the sea. From many of these hills the sea may be seen; indeed it is comparatively near, at the furthest point it not being more distant than ten miles. This is the sea which is studded with the Chusan Islands, and many of which appear to view. These mountains are richly wooded; the instances in which they are bare, are few: they are mostly luxuriantly wooded; and where not wooded, they are frequently cultivated by the hand of man, and made to contribute to the sustenance of the surrounding population. This, as you may suppose, greatly enriches the scenery of the neighbourhood, and gives it a charm, which no scenery in any other place that I have yet visited, can at all lay claim to; for nearly all the hills which gird this extensive plain are as bare as a slab, producing nothing more than a short, coarse, innutritious grass. Red sand-stone seems to be the material of which some of these hills are formed, though most consist of granite. Over many of them, among which are some of the highest, are well-paved causeways, amply wide for one person, let him have to take with him what he may. The population is scattered and not large: when I say scattered, I do not mean that there are many lone houses, for there are not, nor are there anywhere in China, that I have seen, but I mean the villages are, with one or two exceptions, small, and rather distant from one another. There is, however, a considerable amount of traffic, for as the Chinese do not use beasts of burden, and there is but one way of conveying goods, produce, &c., where boats are useless, namely, by men carrying such produce, &c., on their own shoulders; and there are many hundred coolies constantly employed in this manner. At one time I saw considerable numbers bringing down from the hills fire-wood, (trade in fire-wood all over China is an immense trade. Fires in this country are only used for cooking) which they were taking to a small village for sale, where it would be put into boats and sent to Ningpo and other places. I have counted as many as 300 men thus employed within the short distance of a mile or two. And when you consider that all goods bought at Ningpo by the people living

among these hills, whatever their nature, or weight, or number, or bulk, are carried from the canal by coolies, you will perceive at once that there is either a very small population, or if large, very poor, and but little business, or the number of porters, or coolies very great. The fact is, the population is small, consisting mainly of peasants and their families; for in such a situation, in a country like China, where places are almost inaccessible if there is not water communications, it is impossible there should be a flourishing population: at the same time the number of coolies is very great, noticeably so. These carriers tell me that they reckon thirty *le*, i. e., about eight english miles, a fair day's journey, in carrying a full load in this hilly district: a full load is about 130 lbs. This they divide into two equal parts, which they carry across the shoulder on a strong, light, elastic bamboo. They are very expert in shifting their load from shoulder to shoulder. Besides this bamboo, from the two ends of which are suspended their two loads, one being before, and the other behind them, they are furnished with a strong wooden staff, which is of immense service to them. In carrying over hill and dale loads so heavy they frequently rest many times in going up a hill that is a quarter of a mile or more in the ascent; were they to put down their load every time they rested, so that they had to stoop and raise it up again, the pleasure and advantage of resting would be considerably diminished; they therefore use this staff as a fulcrum to sustain the load, and to sustain it at just such a height as renders it quite easy for them to receive again their burden without having to bend their backs for it and raising themselves erect with so heavy a weight on their shoulders. I have said they divide their load into two equal parts, having one suspended before, the other behind; when they apply their fulcrum to relieve them of their weight for a short time, it is so placed that one load rests on the ground, and the whole weight of the other rests on the prop: but then it wants steadying, or it would fall down. They simply let it lean against a tree or a wall, and they sit down and take a wift of tobacco; or, if there be no tree or house convenient, they steady it themselves, for but a small effort is requisite for this. But I must add an observation respecting this prop: that this is not the only use it serves. If they are carrying their burden, say on the right shoulder, they place across their left shoulder this fulcrum, one end of which is made to lie under the bamboo from which hang their two loads, and thus it serves for a rest to their left hand, while by leaning their left hand thus upon it, it brings a little of the weight upon that shoulder, and so relieves, in some measure, the right. They receive,

ordinarily, from one to two *cash* per lb. when they go a distance that takes them from morning to [night: six chinese cash are about equal to our farthing.

(*To be continued.*)

PRESENTS FOR NATIVE CONVERTS IN ORISSA.

As inquiries have been repeatedly made as to what articles would be acceptable to our native christians, and especially our schools, I beg leave to say that in lieu of what has been already sent, so far as I am acquainted with the matter, myself and Mrs. Sutton would prefer the following articles as being most useful to our own school children and young persons who have left the asylum. I beg, however, not to be understood as interfering with requests and suggestions from any of our esteemed brethren or sisters in the field.

Light and strong small umbrellas. Such would be prized by all our young people as a shade from the sun.

Strong tooth combs for Hindoo females, not very long or large, and not with very fine or close set teeth.

Small looking glasses, either round, about four inches in diameter, or square, about the same proportionate size.

A few pairs of scissors for school girls.

A few razors and hones for the use of native preachers.

Small round worsted or coloured cotton skull caps, for children from six months to six years (without pokes); some for lads or young men, of similar shape. The gayer the colours the better they will be liked.

MISSIONARY ANNIVERSARY.

LOUTH.—On Lord's day, March 3rd, sermons were preached by Mr. Sutton; on the 4th a missionary meeting was held; and on the fifth a farewell tea meeting took place. The missionary has left behind him a savor of the knowledge of Christ, and the divine presence and blessing are earnestly supplicated to attend him. The collections, including some special donations, have exceeded, by several pounds, those of last year; and the tea-meeting has realized a profit of more than £10. It has also been agreed to commence, on behalf of the mission, a Ladies' Working Society. These facts are not mentioned in the way of boasting, for which we have no room, but to encourage others to devise and execute more liberal things, that the present dishonourable debt may be speedily removed, and that our missionary operations in India and China may be vigorously sustained.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 137.]

MAY, 1850.

[NEW SERIES.]

MEMOIR OF MR. H. B. HALFORD.

‘THE memory of the just is blessed,’ is the declaration of an inspired writer, and of the wisest of men. And to the servant of God, who yet traverses this desert world, the recollection of departed worth is peculiarly sweet and profitable.

With such feelings, mingled with emotions of fond affection, and mournful sorrow, the writer enters upon his not ungrateful task of recording a few particulars in the history of a deceased friend and brother.

Whilst a review of the experience of every child of God furnishes a theme for wonder and adoring praise to Him who leads his people by a way they know not, and in paths which they have not known; yet there are peculiarities in the experience of some of God’s servants which stand out in marked prominence, and furnish, to the spiritually enlightened and observant christian, a subject for the most profound awe and admiration of that Being ‘who doeth according to his will in the army of heaven, and among the inhabitants of

the earth,’ and ‘who giveth not account of his ways to any.’ There is no truth more clearly revealed than the sovereignty of God: and yet, blessed be his name, there is clearly revealed, if not always so apparent in the divine dispensations, the harmony of all the perfections of Deity, that all his works are done in truth. ‘He is the Rock, his work is perfect: for all his ways are judgment, a God of truth and without iniquity, just and right is he.’ And hence, ‘whilst clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.’ Such are the reflections awakened by the very sudden and mysterious removal from this world, of the highly-esteemed and deeply-lamented subject of this brief memoir.

Mr. Henry Binns Halford, late of Whittlesea, Cambridgeshire, was born Dec. 4th, 1811, in a small hamlet, near Bourne, Lincolnshire. He was the son of pious parents, and who yet survive to lament the premature removal of their beloved son. From

his earliest years he was habitually trained for the service of God, and in infancy, was brought by his parents regularly to the house of God, although the place of worship was a few miles distant. This practice, which cannot be too strongly recommended to all parents who desire to bring up their children 'in the nurture and admonition of the Lord,' was most beneficial to the future character and conduct of our departed friend, as well as to the whole of a numerous family, all of whom manifested, even in childhood, a strong attachment to the house of God; and eventually, under the influence of divine grace, became consistent members of that body of christians to which their parents belonged.

Although nothing perhaps of decided piety appeared in the early part of our friend's life, yet the writer, who was intimately associated with his boyhood, and was his school-fellow, can bear testimony to his quiet, amiable, and sober deportment; and can also bear the most decided testimony to the uniform consistency of his moral conduct. Never does he recollect an expression of an immoral tendency escaping his lips; and if there was one trait in the character of the departed which shone forth more conspicuously than the rest, even in his boyhood, it was his strict *conscientiousness*. It is not here recorded as *proof* of the possession of divine grace in the heart, as, perhaps, it arose more from the excellent principles instilled into his mind by parental precept and example. In this respect it may be safely affirmed, that the moral character of our beloved brother was transparent. The writer believes, that never was duplicity permitted to harbour in his bosom. Hence, his friendship was uniformly sincere; and his disapprobation of the character and society of those, in whom he discovered an opposite conduct, was most marked and decided.

It would be easy for the writer to enlarge and expatiate upon the many natural good qualities of his friend, as it would afford him mournful pleasure and satisfaction; but the chief object, in adverting to the subject at all, is to show how utterly insufficient are those natural excellencies, apart from the regenerating grace of God, to form a character so exalted as that of a *christian*. Grant that our beloved brother was as amiable as the young man who came to Christ, and it is believed he was, had there been nothing more, the reply of the Saviour to that interesting youth would have been the same, 'One thing thou lackest.' And hence, with all that outward regard to religious duties, and the exhibition of an unblemished character amongst his fellow-creatures, our departed friend was himself conscious of inward depravity and guilt, which displayed itself in deep conviction and sincere repentance, under a sermon preached by his revered grandfather, the late Mr. Binns, of Bourne, from Psalm ix. 17, 'The wicked shall be turned into hell, and all the nations that forget God.' From that time his views of the depravity of the heart, notwithstanding the outward restraints of education and example, already referred to, and the observance of religious duties, were entirely changed; he saw himself as amongst the wicked, whose awful doom is there so fearfully declared. This, through the influence of the Holy Spirit, led him to anxious concern to flee from the wrath to come, and eventually to embrace the Lord Jesus Christ as the only hope set before him. He was baptized and joined the people of God, July 21st, 1833, when about twenty-one years of age; and from that period to his death, as remarked by a sorrowing survivor, 'never, perhaps, has a more consistent professor borne the christian name.'

In furnishing the materials which follow, and which are designed to

give a passing glimpse of his now christian character and deportment, it is far from the intention, or wish, to represent our beloved brother as *perfect*: he had his failings and imperfections, and which it is believed, none saw and deplored more than himself; yet those which may be regarded as his natural and constitutional infirmities, were, under the sanctifying influence of the word and Spirit of God operating upon a well-disciplined mind, made subservient to the promotion of a more firm adherence to those principles of revealed truth which he had espoused. Hence, he was an uncompromising defender of all those doctrines which distinguish that section of the church of Christ to which he was most conscientiously attached. He possessed, in this respect, an independent mind, and would never take for granted any dogma not proved from the word of God. And whatever he embraced he most tenaciously held, indifferent whether it comported with the opinion of others, or, with that self-styled liberality, which in the present day occasionally yields, not only to the weaknesses, but even errors of our fellow-christians. I may here be allowed to mention a subject which has of late much occupied the attention of the Baptist body,—as to the expediency (for I believe the scripturalness of the practice is not generally defended) of what is termed *open communion*; and without the slightest desire to hurt the feelings of a brother, whether belonging to the baptist, or pædobaptist body, much less to introduce a polemical theme, the writer, cannot, in justice to the departed, omit noticing, whilst upon this trait of his character, how decided were his views upon the inexpediency, as well as unscripturalness of that practice. But, with the deceased, expediency had no place in the absence of scripture authority and precedent; still, with all that decision as regarded what he conceived to be the

will of God, he was thoroughly catholic in his christianity. He loved all whom he believed to be sincere disciples of Christ, and was ready to fraternize with and assist christians of other denominations, in any movement for the benefit of man and the glory of the Redeemer.

Passing over the greater part of the period of his union with the church at Whittlesea, we come to the time of his removal to reside in that populous town, which was little more than two years prior to his unexpected decease.

On October 26, 1847, Mr. Halford married the youngest daughter of the late venerable, and highly-esteemed, Mr. J. Smith, of Nottingham. This union led to the removal of our friend to Whittlesea, where, with the now mourning widow, he spent those brief months of conjugal felicity, which have so abruptly and affectingly terminated. Previously to our friend's removal so near to his usual place of worship, a distance of several miles had prevented his giving that constant attention to those duties of the service of God which were so much his delight. But even then he was by no means inactive: engaging in the Sabbath-school—conducting the singing—employed in the distribution of religious tracts, he gave proof of his desire to be useful. And in this latter department of christian activity, he was particularly careful in no case to neglect the duty, always providing a substitute when unable to perform it himself. A very intimate friend and brother in the Lord, betwixt whom and the departed there existed a growing attachment, akin to that of David and Jonathan, thus writes:— 'I have known him a little more than six years: in the early part of my acquaintance with him, there was to me the evidence of a christian—a laudable zeal for the welfare of his fellow-creatures. As tract distributor, he showed this in an eminent degree. I have been with him occasionally on

his round, and was pleased to see how anxiously they received the messengers of mercy from his hands and listened to the advice given.' After, however, his removal to the spot where he had been able only to render occasional service, he seems to have at once consecrated his energies to the work of the Lord: he became superintendent of the Sabbath-school, which, from one cause or other, had got into considerable disorder. And the good effects of his prudent and judicious management, together with his firm, but affectionate deportment, under the divine blessing, were soon apparent in the re-organization and growing prosperity of that important auxiliary to the church. Our friend so won upon the affections, both of teachers and scholars, that his sudden removal cast a gloom over the whole school, which was most affectingly displayed on the following Lord's-day, when neither teachers nor children appeared capable of attending to the duties of the school; and when the mournful event was improved, they testified their grief and respect. As proof of these remarks, one of the scholars composed some verses, which appeared in the Baptist Children's Magazine for February.

In narrating the circumstances, which in the mysterious providence of him who is 'too wise to err, and too good to be unkind,' the Lord was pleased to cut short a life just in the prime and full vigour of manhood, and in the midst of a useful christian career. The writer is indebted to the bereaved family, chiefly the sorrowing widow, for the particulars.

On Monday, Nov. 12th, 1849, our deceased friend, with his two brothers, had occasion to be amongst some stock upon one of their farms, when he received a violent kick from a young horse; and although he did not fall with the blow, he was obliged immediately after to lie down, remarking to his brothers, after a little revival, 'I thought it would have

killed me.' After he was removed home, and leeches had been applied, he appeared a little easier: 'but from the first,' one of the brothers observed, 'I could see death in his countenance.' Violent sickness and pain, which lasted through the next and following day, with slight cessation, destroyed all hope of recovery; and he lingered till about one o'clock in the morning of the 15th, when, as his afflicted wife observes, 'His spirit passed away as calmly as an infant sinking to sleep — not the least change of countenance, nor a muscle agitated.' She continues, 'I felt his hold of my hand gradually relax, and about ten minutes before death, his eyes appeared glazing;' and adds, 'Oh! it was a death-bed all night long, to witness, "quite on the verge of heaven."' The truth and force of the above closing remark, will appear by the mention of a few of the many delightful proofs our departed brother gave in that short period of his dying experience, of his firm faith and unshaken confidence in the Redeemer.

No sooner had his anxious companion learned from the medical attendant, the impossibility of his recovery, with an injunction not to let the sufferer know that night, but to wait till morning, she says: 'I could not in conscience do that; indeed it would have been difficult to conceal my distress, as I was constantly with him. I went up stairs, intending to tell him, but the anguish of my mind choked my utterance: I took his hand and burst into tears. He directly asked, "What's Mr. — (meaning the medical attendant) been saying? Does he think I sha'n't get over it?" I then told him. He heard it with perfect composure.' On a subsequent visit of the doctor, which it was thought was on his part principally to witness a calmness and joy in the view of death so unusual to him, the following interesting conversation took place:—

'Well, Mr. Halford, it is a painful

thing for a medical man to come time after time without giving any relief, especially when there is no hope of doing good; and I am sorry to say, you are quite out of the reach of human aid. If it please God,' the doctor continued, 'by a natural process to heal the rent we suppose may be made, it is possible, but it is only a chance of ten thousand!' The other replied, with a smile, 'Then you believe I shall die?' 'I do.' 'And how long,' continued Mr. H., 'do you think I shall lie in this way?' 'Do you wish to know?' 'I do.' The doctor replied: 'I don't think you will see the morning!' adding, 'If you have a will to make, or any affairs to settle, you must do it now.' Mr. H. replied: 'I've nothing to do, I've committed body and soul into the hands of Jesus. I feel leaving my wife and relations, but I am willing to go,' adding, 'I know there is laid up for me a crown of glory.' After his medical attendant had expressed surprise at our friend's calmness, the latter said: 'I sought in youth that which supports me now.' And when the observation was made by the same individual, 'Ah! Mr. Halford, we know how you have lived—you have no need to fear death;' our dying brother immediately ascribed all the merit and strength to the Redeemer. On taking his leave of our friend, the doctor said: 'God grant that I may die like you!' And how many are ready, with the same language, which is but a reiteration of that of Balaam: 'Let me die the death of the righteous, and let my last end be like his;' yet how few, comparatively, will join the apostle, when he says to his Corinthian brethren, 'Wherefore we labour, (or endeavour) that, whether present or absent, we may be accepted of him.' That our departed brother acted thus, is sufficiently evident from the calmness and serenity with which he met his summons to depart. His was not the stoical indifference

which may arise from ignorance or presumption; being thoroughly enlightened, and possessing a tenderness of conscience beyond that of many, had there been secret guilt, a death-bed, which is said to be 'a detector of the heart,' would have at least disturbed that false security. Happily, too, our dear brother was spared those buffetings of the great adversary which some of the most eminent servants of God have experienced. On one occasion he said, 'I have not had a single cloud.' That remark was occasioned by his beloved wife reminding him of his once expressing, in his correspondence with her before marriage, his fear lest his faith would fail him in a dying hour. Having asked him, 'What is your state of mind on entering the valley of the shadow of death?' he replied, 'I fear no evil.' In him, patience had its perfect work. Although his sufferings were intense, until relieved by anodynes, and probably mortification, yet not a murmur escaped his lips. And that all his support, and even joy, were ascribed to the grace of God, we need but mention a circumstance. When our departed friend had been talking with those around him, of his blessed prospects, he repeated the first line of each verse of that beautiful hymn,—'Grace, 'tis a charming sound,' looking to his wife to finish the verse.

After his sufferings had abated, and he was enabled to exert himself in addressing those around him, giving to one and another a word of advice or counsel, as he thought suitable, he wished his domestics to be called into the room:—addressing the female servant, who had a few months before joined the church, he said,—'Persevere in the path you have begun, and you will receive a crown of life.' To the boy, 'I've sent for you, John, to tell you you have a soul which must live for ever. If you repent of your sins, and believe in Jesus Christ, you will be saved; but if not, you will be

lost; and then urged him to attend to religion—to be a good boy to his mistress, &c. To his servant man he spoke of the importance of religion, begging him to take a warning by HIS sudden call to another world. To his esteemed pastor he expressed his great anxiety for the conversion of sinners, and very energetically intreated him to *warn sinners*, repeating it with emphasis. And this was quite in character with the ardent desire he had previously manifested for the increase of the church. His friend, already referred to, mentions how much he had at heart the establishment of cottage prayer meetings, as a means of increasing the congregation and drawing sinners to the house of God. On taking his leave of that very intimate friend and companion, he charged him solemnly to train his family for heaven. It is interesting to know, that one of the household has since become decided for God, by the blessing of the Holy Spirit, on the striking declaration of the deceased,—‘I’ve nothing to do.’ In his devotional exercises, whether in the family, the school, or the public assembly, he displayed much fervour and holy unction, which was increasingly manifest towards the closing period of his life. So much was it apparent in the school, that an individual, a member of the church, residing two or three miles from the place, had of late been in the habit of endeavouring to be at the chapel on a Sabbath morning a little earlier, on purpose, as she said, to be present when he closed the school. It was observed by several, that the last Sabbath he was alive, there was an unusual degree of that holy fervour, which characterized the whole of the engagements of the day, endeavouring, as he did, to notice every member of the church, and offer the usual christian salutation, a cordial shake of the hand, as if taking his leave of them. It was afterwards observed, that he appeared on that

memorable day to have *finished* his work, leaving the different departments of his varied duties thus complete.

To return. Our beloved brother was fast sinking into the arms of death when his beloved parents arrived from London, after having been telegraphed for, and hearing his mother’s step, he exerted himself and called, ‘Mother!’ and then in a fainter tone, ‘I am going to leave you;’ and to his father he said, ‘I have nearly finished my course.’ Overwhelming as was this sad interview to his afflicted parents—his weeping relatives and distressed partner, he retained that calmness and self-possession which had been so remarkably conspicuous throughout his brief sickness.

He took an affectionate leave of each of his brothers, saying, ‘Well, I am going to leave you: cheer up; commit your way unto the Lord; act uprightly, and the Lord will bless you.’ To the only sister at home, he said,—‘Hold on your way and be steadfast,’ desiring his love to his absent sisters, and to tell them not to ‘look back.’ To his beloved wife he had already expressed how much he felt leaving her, but that she was in good hands, adding, ‘be steadfast, immovable, always abounding in the work of the Lord.’ About half an hour before he departed, he took her by the hand, and in a whisper, said: ‘Good bye,’ exhibiting an affectionate tenderness, to which his exhausted frame faintly attempted to give expression. And whilst the bereaved widow watched the exit, so calm and unruffled was it, that the exact moment of his spirit’s flight was not perceived.

His remains were interred in the chapel burying-ground at March, the following Monday, when Rev. J. Jones, the respected minister, delivered an impressive address, founded on John 11, making some very striking and affecting allusions to the touching

event there narrated, applying his observations to the solemn scene they were then called to witness. The following Lord's-day, a funeral sermon was preached by the pastor of the deceased, at Whittlesea, to a crowded and deeply affected audience, from Mark xvi. 16, the text chosen by the deceased.

It now only remains to record a few incidents, which serve to illustrate the blessed effects of a life regulated by the principles of the gospel, and habitually acting under the hallowing influence of the fear of God. In this respect it is pleasing to know, that the conduct of our friend was not overlooked by the people of the world; and the high esteem, in which he was held by his neighbours, is in that view, so much homage rendered to real religion. One highly respectable individual, and of great discrimination, said on the inquest, he had 'observed his life up, and knew but few so prepared to meet such an end.' Similar testimony has been borne by others who had intercourse with him, or transactions in business. Notwithstanding the high estimation in which he was held by those best acquainted with him, he ever entertained very humbling views of himself, ascribing all the knowledge and love of God he possessed, to the grace of God; resting his soul's salvation entirely on the finished work of the Redeemer. So far was he from deriving satisfaction

and comfort from his own performances, that he has been frequently heard to say, he felt himself of no use in the service of God. And so low were his views of the manner in which he performed family worship, that he has sometimes expressed to his wife fears, lest he should be committing sin by the way he discharged that important duty, but said he dare not omit it.

These remarks might be extended, but as the only end sought by this record of departed worth, is to stimulate others to enter upon and pursue the straight and narrow path which leads to endless life, enough, it is hoped, has been said to prove that nothing but true piety, arising from a heart truly converted to God, and filled with the love of the Saviour, and guided by the Holy Spirit, can produce a character fitted for usefulness in life—consolation in death—and the enjoyment of the heavenly world. Such, it is believed, was the subject of this memoir; and may the readers of it be induced to seek the same grace, if as yet unsought, or if possessing it, be led to exemplify its power more and more, and thus 'be followers of them, who through faith and patience, now inherit the promises,' and soon all shall meet around the throne of God, to ascribe blessing and honour, glory and power to him that sitteth upon the throne, and to the Lamb for ever and ever.'

J. W.

THOUGHTS ON EPHESIANS I. 6.

'ACCEPTED IN THE BELOVED.'

THE Epistle to the Ephesians is a rich mine of gospel truth. Written in a prison, it shows how much the consolations of the servants of Christ have abounded in seasons of suffering and persecution. It opens with a doxology, which, from the elevation of its language, might have been the

song of the triumphing church in heaven, rather than of the suffering church upon earth—a doxology, in uttering which the gigantic intellect of the apostle, under the expansive and soul-illuminating influence of the Holy One, formed the most ennobling and delightful conceptions of the

precious fruits of redeeming love that feeble, finite minds can entertain. 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ.' He then expatiates on the love that chose believers in Christ before the foundation of the world—on the end of the divine choice,—'that we should be holy and without blame before Him;' on the love that is displayed in their adoption into the family of God,—'in love^a having predestinated us unto the adoption of children by Jesus Christ to himself;' and to the close of the 14th verse, in varied but most expressive language he pours forth the fulness of inspired thought, on the rich grace that shines in the redemption and glorification of the church. Without enlarging on this important but controverted portion of Holy Writ, let us meditate a little on the latter part of the 6th verse,—'Wherein' (i.e., in the grace of which he had just spoken) 'he' (i.e., the Divine Father) 'hath made us accepted in the beloved.' And in meditating on these pleasing words, let us notice—

I. The interesting and endearing appellation ascribed to Christ,—'the beloved.' And

II. The rich grace displayed in our being accepted in Him.

1. Christ is here designated 'the beloved.' How many and how endearing are the names given to our Lord in the Holy Scriptures. Prophecy points him out as the woman's seed^b—the seed of Abraham, 'in whom all the families of the earth should be blessed^c—the coming Shiloh,^d (i.e.,

peacemaker, or Saviour)—the star that should rise out of Jacob^e—the prophet like unto Moses^f—the living Redeemer^g—the anointed of the Lord^h—the Sonⁱ—the King on his holy hill of Zion^j—David's Lord^k—the priest after the order of Melchisedec^l—the chief stone of the corner^m—Immanuel; or, God with usⁿ—the child born, the son given; but also the Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace^o—the chosen and righteous servant of Jehovah^p—the good Shepherd^q—the righteous branch^r—the Lord our righteousness^s—the desire of all nations^t—the messenger of the covenant^u—and the Sun of Righteousness.^v The faith of the fathers and the prophets, resting on these pleasing names, and on the glowing descriptions of the prophetic page, rejoiced in the assurance that the Redeemer of our lost race would at the last stand upon the earth; they greatly desired to see his coming; they prayed—'O that the salvation of Israel were come out of Zion,' but the privilege of 'receiving the promises' was denied to them; they saw them afar off, and were persuaded of them and embraced them: as a friend warmly embraces one whom he sincerely and tenderly loves, so they embraced the promises—so they felt the kindlings of earnest desire in relation to the blessings promised, and of holy affection towards him by whom they should be procured and bestowed. Other names are ascribed to Christ in the pages of the New Testament, which cannot fail of giving us an exalted conception of His glory and His grace. He is the

^a Would not the punctuation of the 4th and 5th verses of this chapter be much improved by ending the 4th verse with the words 'without blame before him,' and connecting 'in love' with the 5th verse, which would then read,—'In love having predestinated us unto the adoption of children by Jesus Christ,' &c.?

^b Gen. iii. 15. ^c xxii. 18. ^d xlix. 10.

^e Numb. xxiv. 17. ^f Deut. xviii. 15—19.

^g Job. xix. 25. ^h Psalm ii. 2.

ⁱ Psal. ii. 7 & 12 ^j ii. 6. ^k cx. 1. ^l cx. 4.

^m Psal. cxviii. 22. ⁿ Isa. vii. 14.

^o Isa. ix. vi. ^p xlii. 1, liii. 11, &c. ^q xl. 11.

^r Isa. iv. 2, & Jer. xxiii. 5 ^s Jer. xxiii. 6.

^t Hag. ii. 7. ^u Mal. iii. 1. ^v iv. ii.

consolation of Israel^w—the Lamb of God^x—Jesus, the Saviour^y—the Lord, the Lord of glory, the Lord of all^z—God manifest in the flesh^{aa}—the resurrection and the life—our life^{bb}—the first-begotten of the dead^{cc}—the Mediator of the new covenant^{dd}—the Prince of the kings of the earth^{ee}—the light of the world^{ff}—the righteous Judge^{gg}—the root and the offspring of David, and the bright and morning star^{hh}—the firstborn among many brethrenⁱⁱ—and not to refer to others, the beloved Son^{jj}; and in the words before us, simply and emphatically, ‘the beloved.’ Well may we say after contemplating the names and titles of our Lord,—

‘Join all the glorious names,
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore;
All are too mean to speak his worth,
Too mean to set my Saviour forth.’

The loftiest and the loveliest objects in creation are selected to furnish imagery to convey to our minds the knowledge of his glory; but the imagery, albeit inspired, and therefore the best that could have been chosen, only gives a comparatively feeble and inadequate conception of His infinite Majesty. The grandest object in creation is infinitely less majestic than He. The loveliest object in the universe is infinitely less lovely than He. And if we could pass from this world to more distant scenes, brighter forms of glory, we may suppose, would be present to our vision, and the imagery which these objects would furnish would be sublimer than any with which we are now acquainted; still it would fall far, very far short of fully displaying His glory. He is the supremely lovely—the uncreated excellence—the ‘one perfect

love,’ to borrow the language of an early christian writer. He stands alone in glory. In all things he must have the pre-eminence. Is it asked, by whom is Christ regarded as ‘the beloved?’ We answer, ‘Not by mankind in general.’ Thoughtless worldlings are ready to say to us as was said to the spouse in the song of songs,—‘What is thy beloved more than another beloved?’ In their eyes he is ‘as a root out of a dry ground;’ to them ‘he hath no form nor comeliness, and when they see him there is no beauty that they should desire him.’ Alas! for them, they are lost to the perception of the Supreme Beauty. Blinded by sin, and beguiled by Satan, they prefer the onions and garlic of Egypt to the milk and honey of Canaan; they prefer gathering the sticks and straws, the dust and pebbles of the world, to labouring for an incorruptible crown: earthly loves are preferred to Him who is most worthy of adoration and affection. Let not this surprise us, although it may and should deeply affect us. It was once our own condition; and the grace that revealed His glory to us, can display it to them. The carnal mind is enmity against Christ, because it is enmity against God; still Christ is ‘the beloved.’

He is the beloved of the Father. ‘Disallowed, indeed, of men, but chosen of God, and precious:’—1 Peter ii. 4. At His baptism a voice was heard from heaven saying, ‘This is my beloved Son, in whom I am well pleased:—Matt. iii. 17.’ On the mount of transfiguration the Divine Father again witnessed of Him, ‘This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. xvii. 5. But the most interesting description of the love of the Father to Christ is furnished by

^w Luke ii. 25. ^x John i. 29. ^y Mat. i. 21, &c.

^z 1 Cor. ii. 8; Acts x. 36, &c.

^{aa} 1 Tim. iii. 16.

^{bb} John xi. 25; Col. iii. 4.

^{cc} Rev. i. 5, and Col. i. 18.

^{ee} Vol. 12.—N. S.

^{dd} Heb. xii. 24.

^{ee} Rev. i. 5.

^{ff} John viii. 12.

^{gg} 2 Tim. iv. 8.

^{hh} Rev. xxii. 16.

ⁱⁱ Rom. viii. 29

^{jj} Matt. iii. 17; Col. i. 13.

our Lord himself,—‘Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.’—John x. 17, 18. The Father regarded Him with infinite complacency from eternity, because he could not but love his own image. He could not but delight in a being of infinite perfection and glory, united to himself in a mysterious and ineffable manner; but he also loved him because of his voluntary and cheerful humiliation to redeem and save us.

Further. Christ is the beloved of holy angels. Unthinking men despise him; blessed angels admire and worship him. Peruse the history of Christ, and you will see how deep is their interest in the work of redemption, and in the person of the Redeemer. Gabriel, one of the most dignified (as would seem) of the angelic throng, predicted his mysterious birth to the virgin Mary.^a One of these heavenly messengers quelled the suspicious fears of Joseph.^b All the angelic host bowed at his footstool when he left his throne to sojourn in mortal flesh.^c The favoured shepherds at Bethlehem heard from angelic lips the joyful announcement,—‘Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.’ And on the same memorable occasion, ‘a multitude of the heavenly host praised God, saying, Glory to God in the highest, and on earth peace, good-will toward men.’^d When Herod sought to destroy a life, in whose preservation the undying hopes of unnumbered millions were involved, that precious life was preserved by information given by an angel.^e Angels ministered to

their Lord after his terrible conflict in the wilderness with a proud and mighty foe.^f The agonized spirit of our Surety was succoured in the dark hour of overwhelming sorrow in the garden of Gethsemane, by strength which an angel came from heaven to impart.^g Angels witnessed and rejoiced when the destroyer of death laid the king of terrors prostrate at his feet, and left the tomb as a conqueror; and they calmed the anxieties of his troubled disciples by bringing to their remembrance ‘the words which he had spoken to them while he was yet with them.’^h They graced his ascension to glory by their presence, and assured his wonder-stricken disciples that he would come again.ⁱ We are sure, therefore, that Christ is the beloved of holy angels.

Again. Christ is the beloved of saints. They love him for all that he is in himself, and for all that he is in relation to them. They love him as the Son of the Father—as the object of desire and hope to patriarchs and prophets—as the one Redeemer of our sin-stricken race. They love him as their Redeemer—their Lord—their Shepherd—their Brother—their Friend—their guide through life, and the source of the bliss which they hope for in eternity. ‘Unto you, therefore, which believe, He is precious.’—1 Peter. ii. 7. As Christ is in the words under consideration emphatically called ‘the beloved,’ we may join this name to other endearing and delightful names which he bears, and think of him as the beloved Son—the beloved Saviour—the beloved friend, and brother, and helper. By saints in all ages, and in all countries Christ is beloved. Listen to the words of Ignatius, who more than seventeen centuries since trod the bloody way to heaven. Excessively desirous, as others in the early

^a Luke i. 26–31. ^b Matt. i. 20. ^c Heb. i. 6.

^d Luke ii. 9–14. ^e Matt. ii. 13.

^f Matt. iv. 11. ^g Luke xxii. 43.

^h Matt. xxviii. 2–8, &c. ⁱ Acts i. 10, 11.

church were, of the martyr's crown, he besought his christian friends not to endeavour to save his life, adding, 'My desire is to die; my love is crucified.' One who joined the general assembly at the close of the last century, in some pious and pleasing verses on the memorable words of the ancient father, says,

'Warm was his heart, his faith was strong,
Who thus in rapture cried,
When on his way to martyrdom,—
My love is crucified.

Warm also be my love for him,
Who thus for sinners died;
Long as I live, be this my theme,—
My love is crucified.

When through death's gloomy vale I walk,
My Lord shall be my guide;
To him I'll sing, of him I'll talk,—
My love is crucified.*

Hear an Oriya female, untaught in human learning, but instructed by the Divine Teacher, express in figurative but beautiful language, her love to her Saviour. She is a candidate for baptism, and the question is proposed, 'Sister, what do you think concerning Christ?' With tears of joy she responds,—'O, that name! it is as the opening of a most delicious fruit; it yields a sweet perfume to me.' She confesses her Lord, and soon departs to be with him. Hear another whom heavenly grace had delivered from the fetters of dire superstition, sing his dying song,—

'Beloved Saviour! let not me,
In thy kind heart forgotten be.'

Reader, can you sympathize in the sentiments thus expressed? Can you say, 'this is *my* beloved, and *my* friend? If so, happy are you.

II. It is a rich manifestation of divine grace to be accepted in Christ. 'Wherein,' (i. e. in the grace of which the apostle had just spoken) he hath

made us accepted in the beloved.' It may be observed, that the word translated 'accepted,' denotes to be well-pleasing or gracious in the sight of any one. The original word, which is rendered 'highly favoured' in Luke i. 28, has the same derivation as grace has, and signifies that the fruit of the grace of God to us is, that we are gracious before him. The Father looks on those who are found in Christ; he sees his own image, and he cannot but love it. To be thus accepted in Christ includes a deliverance for his sake from the fearful punishment of sin—from its dire dominion; and also an introduction into a state of reconciliation with God. It, moreover, includes the gracious approval and the final recompense of our works of faith. It is true, that when we have done all, we are to say, 'we are unprofitable servants.' All that we do is mixed with sin, and that which is good is only performed through the operation of the grace of God in us; yet for Christ's sake it is accepted, and will be 'recompensed at the resurrection of the just.' 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'—Rev. xiv. 13. The righteous Judge in passing the approving sentence at the great day, will say, 'For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' The righteous, filled with holy surprise and grateful admiration at their imperfect works being thus approvingly noticed by their Lord, will answer, 'Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came to thee? And the King shall answer and say unto them.

* See the remaining verses in Pearce's Memoirs. The 235th hymn in the General Baptist Hymn Book, each verse of which ends with 'My Lord, my love, is crucified,' was doubtless suggested by the memorable words of the martyr.

Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' What rich grace is this!

In conclusion, christian reader, make it your daily and prayerful endeavour to be accepted of your Lord. Seek to be like Apelles, 'approved in Christ.'—Rom. xvi. 10. 'We labour,

that, whether present or absent, we may be accepted of him.'—2 Cor v. 9.

'Beloved Saviour! speed the day,
When borne from sin and earth away,
My soul shall hail thy love's display,
And ever in thy presence stay.'

May we all be found in Him at the day of his appearing. Amen.

Cuttack. J. BUCKLEY.

THE TRUTH OF GOD.

TRUTH, when contemplated as an attribute of the Great Jehovah, is a perfection which is absolute and universal. He sees all things as they are, in their real natures and relations. He speaks that which is in accordance with truth in every revelation he may make unto us, whether it refers to himself, his will and purposes, or whether it relates to the invisible world, or to the character and end of the sons of men. He is faithful in the performance of every promise made to his people, and he will execute every threatening he has pronounced against the ungodly and impenitent. In every sense which it is possible these words can bear, God is a God of truth; and this, as a perfection of his character, invites our meditation and regard.

God has so constituted the moral nature of man, that though he is a fallen creature, he has a perception of the excellence of truth and fidelity. In our own minds, written as it were by the finger of our Creator, is that which teaches us to respect the truthful and sincere, and to despise and pity the treacherous and the false. In thus giving to us a capacity to distinguish between the virtue of truthfulness and fidelity, and the vice of falsehood and deception, has not God taught us to infer his own truthfulness? The pang of conscience after uttering a falsehood, and the blush of shame in being detected in it, which are felt and manifested by the most

hardened sinner, teach us to believe in the truthfulness of God.

Man, in consequence of the feebleness of his faculties, is liable to be deceived, and to be confident and positive even when he is in error. This deviation from truthfulness, may or may not be innocent, according as he has employed his faculties to ascertain the truth. But God cannot be deceived. He sees all things. He knows all things. No prejudice pre-occupies his mind or warps his judgment, and no cloud obscures his vision. Hence he cannot speak under misapprehension, or in error. Man, also, because of his limited powers, is often unable to fulfil the word he has uttered, even though this was his sincere purpose. Some event unforeseen, some power or circumstance beyond his control, prevents the accomplishment of his purpose. It is not so with God. He foresees all events and contingencies. He has all power, and no combination of circumstances, no order of events can control him, or prevent him from performing the word he has spoken. God is far beyond the reach of any motive to deceive those to whom he addresses himself. It will generally be found that every being who is false, or indulges himself in deceiving others, has some low, vile, selfish or unworthy purpose, in so doing. Some lie for worldly gain, some under the influence of fear, and some that they may gratify malice. These are the chief ends of deception.

So Satan deceives that he may destroy. So the criminal denies his guilt that he may escape punishment. So the extortioner utters falsehoods that he may overreach his neighbour. But can any motives like these affect the great God? Can he be tempted to do evil? His infinite power, his inexhaustible fulness, his supreme majesty place him infinitely beyond the reach of base motives like these. One of the ancient heathen said, that 'truth is so excellent, that if God would render himself visible to men, he would choose light for his body, and truth for his soul.' And even the wicked Balaam exclaimed, 'God is not man that he should lie, or the son of man that he should repent: hath he said, and shall he not do? hath he spoken, and shall he not make it good?'

That the Lord is a God of truth is manifest from the very strong condemnation he has pronounced against all untruthfulness, and the commendation he has given to truth. One of the precepts of the decalogue is, 'Thou shalt not bear false witness against thy neighbour.' The false witness by the Mosaic law, was to receive the punishment he sought to bring on his brother, whether that was the loss of life or limb. There are 'six things the Lord hates: one is "a false witness that speaketh lies," and another "a lying tongue."' Ananias and Sapphira were struck dead for telling a lie. And it is written, "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." It is impossible for the abhorrence of lying to be more strongly expressed than God has done by his awful testimony in the sacred word. Is he not then a God of truth? On the other hand, He is represented as having a favourable regard to his people, for the truth that is in them. 'Lord,' says the Psalmist, 'who shall abide in thy tabernacle? who shall dwell in thy holy hill?'

and the response is, 'He that walketh uprightly, and speaketh the truth in his heart. He sweareth to his hurt, and changeth not.' The speaking of truth is a mark of a renewed mind, or at least it is essential to it. 'The fruit of the Spirit is in all, goodness, and righteousness, and truth.' 'Put on the new man, which after God is created in righteousness, and the holiness of truth.' 'Wherefore putting away lying, speak every man truth to his neighbour.' Again, 'Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.' How constantly do the inspired writers assume and assert that God is a God of truth!

This is apparent to every reader of the inspired volume. A few examples may be here given. 'A God of truth, and without iniquity.' 'And now, O Lord God, thou art God, and thy words are true.' 'God is abundant in goodness and truth.' 'All the paths of the Lord are truth.' 'How long, O Lord, holy and true.' 'Let God be true, but every man a liar.' 'God who cannot lie.' 'That by two immutable things in which it was impossible for God to lie.' 'I will not suffer my faithfulness to fail, my covenant I will not break, nor alter the thing which is gone out of my lips.' Thus, in every part of God's word, does he teach us that he is a God of truth.

Hence, God most signally punishes those who dispute his veracity. As amongst men of honourable feelings, the greatest insult that can be offered to them is to deny their words, or treat them as false, so God resents the wickedness of those who treat him as if devoid of truth. By doubting God's faithfulness, and believing Satan's lie, our first parents fell, and were cast out of paradise, and they and their posterity in them became fallen and undone. Want of faith in

God is the source of every crime, and the fountain of every calamity. This destroyed the old world—this ruined Pharaoh and his host. This caused the death of the Israelites in the desert. This is still plunging myriads into perdition. 'He that receiveth Christ hath set to his seal that God is true.' 'He that believeth hath the witness in himself; he that believeth not God, hath made him a liar, (i. e., hath treated him as if he was so;) because he believeth not the record God gave of his Son.' 'He that believeth not shall be damned.'—'Shall not see life, but the wrath of God abideth on him.' So terrible is God's rebuke of them that do not treat him as a God of truth.

The history of God's dispensations to men is full of illustrations and proofs of his truthfulness. Thus he promised that while the world stood, 'seed time and harvest, cold and heat, and day and night should not cease,' and they have continued to this day. He promised Abraham the land of Canaan for a possession for his posterity, and it was fulfilled. He threatened the Israelites with captivity, and it was accomplished. He also promised their return after seventy years, and it was done. He foretold that they should be scattered among the nations, and be a hissing and a bye word, for their apostacy and sins, and how literally has all come to pass! He threatened the destruction of Ninevah, the desolation of Babylon, the ruin of Tyre, the debasement of Egypt, and how marvellously exact have been the fulfilment of his words! 'Heaven and earth shall pass away, but his words shall not pass away.'

What a beautiful proof of the truth of God is furnished by the christian dispensation! The promise of the deliverer to arise from among their posterity, was made to Abraham, Isaac, and Jacob. Jacob when dying was enabled to mark the tribe from which Messiah would spring. The promise was given to David that he

should be of his family. How singularly that family and the records of its generations were preserved! The dispersion of the ten tribes did not affect it. The various wars, vicissitudes, and attempts to exterminate the seed of David failed in their purpose. Though after the lapse of many centuries the family was allowed to sink into poverty, yet when Christ was born, the family was at its proper city, and the pedigree was clear! In the life, actions, and death of Christ, and his resurrection from the dead, how strikingly were the Scriptures fulfilled! How did his kingdom spread! How do the words of Christ still give hope, life, and heaven to the believer! He lives, a proof of their truth! He dies, and feels that heavenly grace sustains him! and when all the elect shall be gathered in, how will heaven's eternal arches ring with the praises of him who is faithful, and who has fulfilled all his word!

The truth of God is honourable to all the other attributes of his great name. It accords with his benevolence; it is essential to his justice; it is sweetly blended with his wisdom, and is worthy of his omnipotence. There may be difficulties in some parts of his dispensations, and in some sections of his word. But all will, at length, prove that he is a God of truth. Nothing is more absurd and contradictory, as well as blasphemous, than to entertain the idea that the Eternal God is not a God of truth.

His truth endures for ever, and his faithfulness to all generations. Nothing can change his mind or alter his character. Let us, then, ever trust in him. Let no idea be so repugnant to our minds as that of doubting or disbelieving his word. Let us ever imitate him in the truthfulness of our communications, and the fidelity of our hearts. Let all sinners tremble and repent. He will punish the heathen, cast out the hypocrite and unbelieving, and receive and restore the humble penitent.

J. G.

REFLECTIONS ON THE RELIGIOUS ASPECT OF THE PRESENT TIMES.

IF an attentive observer contemplates the world as to its various religions, he will see every where the elements of strife and commotion in active operation. Indications of change, of conflict, and confusion are abundant both at home and abroad. The heathen are not free from it. Already the supporters of its atrocious abominations are trembling in the certain prospect of the overthrow and destruction of their systems before the heralds of the cross, and the light of truth. The present weak and dependent state of the Turkish Empire forebodes the fall of Mahommedanism. The Jews, it is true, retain their old prejudices, and neither amalgamate with the nations among whom they are scattered, nor yield to christian influence. But an event is now announced which will in all probability move the whole of the Hebrews from their former quietude. It is said that permission has been obtained from the Porte, to build a temple on mount Zion, which is to rival Solomon's in magnificence, and that already millions of money have been subscribed towards the expense. No event for many past centuries can have had such an influence on the descendants of Abraham as this will probably have, in awakening their energies and their hopes. The popedom has been in tribulation, and the pope himself has not yet returned to his city. The spirit of hostility to priestly rule seems as rife as ever, in 'the states of the church,' and though foreign bayonets may enforce ecclesiastical domination, and enable the creatures of antichrist, for a season, to crush and curse as heretofore, there is but little in the present aspect of the popedom to inspire the hope of a permanent and tranquil future. If we look at home, the elements of strife and contention were never more operative. The Anglican Episcopal Establishment has been roused from slumber, and shaken to its centre, by the proceedings which have recently taken place within itself. Whilst many of the clergy were of the order of Leo X, and a goodly number adhered to some of the leading doctrines of the Reformation, and advocated them with commendable zeal, another, and an anti-protestant party has, of late years

revived old pretensions, propounded with new-born zeal exploded superstitions, and secured a number of dignitaries on the bench and in the universities as its partizans. The open conflict has recently been conducted in the church courts, where in the case of 'Gorham v. the bishop of Exeter,' a decision was given, by Sir H. J. Fust, in August last, that baptismal regeneration, in its most absurd form, is the doctrine of the Church of England, and therefore, that the bishop was justified in refusing to institute Mr. Gorham into a living given him by the crown itself! Thus a layman had to decide for the clergy and the bishops what is the doctrine of the Church of England! This decision was hailed by the Tractarian, or anti-protestant party as a triumph. An appeal was made against this judgment to the highest court competent to adjudicate on this question, called 'the judicial committee of the privy council,' also, consisting exclusively of laymen, and this court, during the month of March last, reversed the decision of Sir H. J. Fust, so far as to declare that 'the lord bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham into the living of Bampford Speke.' This court has sagaciously abstained from deciding any question of doctrine, except that the bishop's views are not to be maintained to the exclusion of those who dissent from them. It has merely undone what the bishop and Sir H. J. Fust had done. This decision, which was not intended to give a triumph to either party, has roused the ire of the bishop of Exeter and the Tractarians to the highest pitch. 'Fierce denunciations have been hurled at the heads of the privy council from diverse of the Tractarian pulpits.' The bishop of Exeter declares that *he* will not institute a heretic like Mr. Gorham into any living in his diocese, nor hold any communion with him. He also protests, in a letter to the archbishop of Canterbury, whose duty it will be to see that this induction is effected, against *his* doing it, and his protest is couched in terms of strong remonstrance. The tractarian clergy are in arms, and have enlisted the bishop of London to be with them, and he 'is

fully alive to the necessity and duty of taking counsel at the present crisis.' An independent and uncontrolled spiritual and persecuting despotism is what the tractarian party seem to be aiming to establish, a power to be sustained by the state, but entirely free from its control. Thus, 'the church' is in commotion. Let me alone, is the cry of the high church party, that he may swing his sword more fiercely: while the evangelical humbly consents to use the popish and anti-scriptural formularies, and meanly seeks only to be tolerated: and the latitudinarian section, which, as the Examiner says, has no more business in the Church than Plato himself, 'contemplates a strange revolution unproclaimed,' and is seeking by various arts to 'suit the establishment to the age.' Apart from any assaults from without, from within the church has much to keep it in strange, and as an establishment, in dangerous commotion, for some time to come. But if we leave the pale of old established ecclesiastical and anti-scriptural corporations, which have arrogated to themselves the sounding names of catholic and apostolical, and look among other bodies, where a purer faith and a simpler and more scriptural form of worship obtain, who have no alliance with the state, and are therefore free from its trammels and dictation, do we there find peace, harmony, and prosperity? Even there the evil genius of contention has taken up its abode. Let us see. What is the present state of the Wesleyan body? Are they at peace? Are they likely to be so? The despotic rule of the Conference has displayed itself by its expulsion of Messrs Everitt, Griffiths, and Dunn; by the suspension of Mr. Bromley, and by the exclusion of a considerable number of important lay brethren. The numbers of true Wesleyans who are dissatisfied with the proceedings and the power of Conference are very great. Already, delegates from many most important circuits have held a meeting in London, and the agitation for reform in the constitution and government of that body is on the increase. Again, we are startled by a singular, and as it appears to us, disgraceful disclosure among the ranks of evangelical dissenters, in relation to the introduction

and retirement of a new Editor of the Eclectic Review. Dr. Price, whose orthodoxy had never been questioned, disposed of this Review, which has been regarded as one of the bulwarks of evangelical doctrine among the dissenters, to a gentleman, in whom he hoped the patrons of the work would have full confidence; when, behold, there appear in it articles in effect advocating socialist views as to property, and transcendental, or infidel doctrines as to christianity! Dr. Campbell, in the 'British Banner,' sounded the alarm. Dr. Price took up his pen in defence of his conduct, and even adopted the very phrase in which the virus of this poison was detected—viz., '*That it is a new and heretical doctrine of christianity, that a man's happiness has any thing to do with his nearness to God.*' Perhaps, at the time, Dr. P. was blinded by his indignation at what he regarded as the 'furious onslaught' of the British Banner. Dr. Campbell, however, is not soon intimidated, and he followed up his enquiries, and at length found this new evangelical, orthodox, christian editor, to be none other than a mere transcendentalist, who has been too much so even for the Socinians themselves, and who had been but a few months before seeking in vain for the charge of a Unitarian congregation! This is too bad to bear the light, and as the mask is torn off, the new editor, who doubtless hoped to diffuse his own Eclectic notions of doctrinal, of social, and church order, by means of the Review, is obliged to retire, conscious that now he is known, evangelical christians can repose no confidence in him. The Review therefore has been retransferred to Dr. Price, but with diminished confidence even in him, as he now says he 'hates the term orthodoxy,' and assures the retiring editor, that there is no doubt he entered on his work with 'the most honourable intentions!' This affair has created no small stir. It is moreover suggestive, as it shows the policy of the party to which religiously the now ex-editor of the Eclectic belongs. They are prepared to profess orthodoxy in a certain way, so that they may continue in orthodox communities, enter orthodox pulpits, conduct orthodox journals, in order

that they may acquire the means of stealthily diffusing their own theories, and thus more effectually undermine the fabric of orthodox or evangelical christianity. That this is their policy is now apparent. An American writer we have read,* if he does not avow it, at least bestows on it his approbation. It has been adopted in this country to some extent. What excuse can be offered for such deceitful or unprincipled conduct we need not enquire, since men who can do these things are prepared for any expedient however dishonourable. And here, again, if evangelical churches are at ease, there is more danger than if they were alarmed and excited. Dr. Campbell, by his stirring appeals, and by the facts he has disclosed in the Banner, has done more for truth than Dr. Price by his apparently unsuspecting confidence. Like the Latitudinarian party in the church, before referred to, this same party among dissenters have contemplated 'a strange revolution unproclaimed.' The increased attention to learning which characterizes the present day, and the multiplication of cheap periodicals also furnish opportunities for the diffusion of the pernicious and seductive theories of which these advocates of pantheistic idealism are not slow to avail themselves.† There

are many other minor elements of error and contention existing among Protestant dissenters in this kingdom; but enough has been written to shew that they are not exempt from the shaking that has come over the nations. A review of these observations, and they might easily be extended by reference to the religious conflicts of Europe, both Popish and Protestant, suggests a variety of reflections which may not be without utility.

1. How consoling to the christian is the idea, that 'the Lord reigneth.' He can and will overrule all these elements of confusion, and contention, and change, for the advancement of his own glory. In relation to the agitation which affects the religions of the Idolater, the Mussulman, the Papist, and all antichristian establishments, this will not be doubted. And so it will be doubtless, ultimately, in reference to the proteus-shaped attacks of infidelity which are now attempting to undermine the religion of the Son of God. In a while, their weakness will be apparent, their true spirit will be recognized, and those who lead them on, will sink into oblivion, or acquire the bad pre-eminence of all former enemies of the Son of God. 'He must reign, till he hath put all enemies under his feet.'

* Longfellow.

† The following extract from the last number of the Westminster Review, reveals the full grown and shocking impiety and daring to which the sceptical and 'improved theology' of modern times is tending. Speaking of reconciliation the Reviewer says:—'But the mechanism provided for this end, in the dogmas of the church, has lost its efficacy upon all the higher class of minds, and wields no longer any worthy power over the lower. The forensic scheme of vicarious atonement is too probably at variance with the habitual moral sentiments of men, to command the old reverential assent; too manifestly conceived in the artificial style of legal fiction, to suit a people eager to ground themselves on some veracious reality. It is useless for the preacher to treat the repugnance of reason and affection to this doctrine as the sign of a graceless heart. His hearers know better, and are fully conscious that the protest comes not from their lower passions, but from their higher discernment; from indignation that the dealings of the Infinite should be described in the

language of debtor and creditor, and the universe, as the theatre of responsible existence, be degraded into the likeness of a bankruptcy court. They feel moreover, that to accept the offer of such a doctrine would be unworthy of a noble heart; for HE WHO WOULD NOT RATHER BE DAMNED THAN ESCAPE THROUGH THE SUFFERINGS OF INNOCENCE AND SANCTITY IS SO FAR FROM THE QUALIFICATIONS OF A SAINT THAT HE HAS NOT EVEN THE MAGNANIMITY OF MILTON'S FIENDS.'

Such is the climax of modern philosophy! How wonderfully wise, and how satanically wicked has it become! Such is the 'transcendental light,' before which the dim taper of revealed truth, having 'served its purpose,' is to be extinguished! Let the young beware, and not go alone and unguarded along its paths, lest the same wily tempter that seduced our race, should delude them, and with the same specious pretext. Though the impiety of the above extract and the article from which it is extracted is monstrous, its elements have long been diffusing themselves in a more diluted and less suspicious form.

2. How important at the present time is a simple and firm faith in the divine and exclusive authority of the Word of God! It is that word which will overturn heathenism, destroy antichrist, convert the Jews, and build up the church of God. Let us adhere to that word, receive its doctrines, walk by its precepts, and bow to its decisions. The conflicts among those who bear the christian name, arise often from a want of submission to its authority. Popery does not rest on the Scriptures, the doctrines of the Church of England are confessedly not to be looked for there. Even the authority of Scripture is not the rule that binds the Wesleyan Conference, but the laws passed in former years. The chief force of modern infidelity is directed against the Scriptures, to weaken their authority, or to reduce them to the level of mere human writings. 'The word of the Lord is truth,' and will 'endure to all generations.' Let us adhere to that word, study it more, and make it our guide to God, and in his ways.

3. How desirable that the young and rising members of our churches and congregations, should be fortified against the dangers which now surround them. Let them be well convinced of the claims of the Word of God. Let them be familiar with the various evidences of its truth and inspiration, and let them be guarded against the seductive forms in which the false and treacherous philosophy of modern scepticism solicits their regard. Let them know that the systems that appeal to their vanity, their love of self, of pleasure, freedom, independence, &c., and profess to make them 'wiser than the ancients,' are, for the very flattering forms in which they accost them, to be suspected. Let them be encouraged to cultivate deep, earnest, spiritual piety; to adhere to the 'form of sound words' given in the Scriptures of truth, and to seek their highest enjoyment in communion with God, as reconciling us to himself by Jesus Christ, in the communion of saints, and the cheerful performance of the revealed will of God. Let them be encouraged to prosecute, when there is opportunity, a course of vigorous and instructive reading, instead of wasting their time

on the trashy and questionable periodicals of the day, and to take as their companions them that fear God. They may thus be preserved firm in 'the hour of temptation which will try them that dwell upon earth.'

4. How essential is it that the churches of God should purge themselves of those whose laze tends to corruption. If infidels, neologists, sceptics, socinians, transcendentalists—when such unhappily appear—do not see the propriety of promptly and voluntarily withdrawing themselves from associations of believers in the Word of truth, they should be at once told that they are out of their place in remaining there, and should be removed. They will raise the cry of persecution, and talk of liberality, freedom of enquiry, &c., but what persecution is there in telling an unbeliever to withdraw from a community with which he can have no sympathy? and that is a spurious and mistaken liberality that on any account retains him. Such a one is there for no good. 'A little leaven leaveneth the whole lump.' He wishes to diffuse his doubts, and to spread his errors. If a person who has imbibed and means to diffuse notions antagonistic to those held vital by the body to which he belongs, has not the manliness and honesty to withdraw from it, he should be put away, even though his speculative errors may be the only thing objectionable in him. Our Lord severely rebuked one church for retaining those who held false doctrine; and commended others which tried and removed those who held them. (See Rev. ii. 2, 9, 15, &c.)

5. How important is constant and earnest prayer to Almighty God, on the part of his own people. This will be admitted in reference to the heathen, that they may be converted, and also in reference to every form of error, that it may be overturned. He will hear the prayers of his people. He will regard their cry, when they 'pray for the peace of Jerusalem,' and wrestle with him for the 'outpouring of his Spirit upon all flesh.' Especially may he preserve our churches from the errors which are now so prevalent amongst men, and keep his own people 'by his mighty power, through faith unto salvation.'

April 10th, 1850.

L.

LITERARY AND SCIENTIFIC SELECTIONS.

THE LATE REV. DR. CHANNING,
OF AMERICA.*

(From the *Methodist Quarterly Review, U.S.*)

William Ellery Channing was an Arian, and a very high one; but, more than this, he was a man of purest sincerity, of profound humility, and universal charity. Channing must in fact be admitted to have been either a saint or a hypocrite; and the man who, after a personal acquaintance with him, or the reading of his works and biography, is prepared to say he was a hypocrite, may be assured that he is not much unfitted to be one himself. We have not the slightest sympathy with Dr. Channing's heterodoxy; we lament, deeply lament, that his otherwise radiant character is marred by any such important defect; and that the reproach of heresy is to counteract, to a great extent, the due influence of his noble writings—writings which notwithstanding his dogmatic errors, exhibit powerfully the real genius of christianity, and, in their application of its great ethical principles to the social progress of man, anticipate the better ages to come more than any other productions of our century. It is a delicate task, then, to which we sit down; that of drawing honestly the portrait of a great and good man, against whom the theological opinions of our readers and ourself so strongly predispose us; but we shall proceed in the attempt with determined frankness.

The events worthy of chronological note in Channing's life are few; and it is not important to our present design to narrate them fully. He was born at Newport, Rhode Island, April, 7, 1780; entered Harvard University in his fourteenth year; graduated at the age of eighteen; spent a part of the ensuing two years as a private tutor in Richmond, Virginia; returned to Cambridge as Regent (a subordinate office) in 1801; was settled as pastor of Federal-street, Church, Boston, in June 1803; visited Europe in 1822; began his celebrated essays on Milton, Napoleon, and Fenelon, which distinguished the commencement

of his literary career, proper, in 1826; visited the West Indies in 1830; commenced his anti-slavery labours in 1835; and died Oct. 3, 1842.

To the American community in general, Channing is chiefly known as a theologian; while, on the other side of the Atlantic, where his writings are more current and better appreciated, his fame is chiefly that of a literary man and a philanthropist. The common impression that he was the leader of the Unitarian movement in this country is false. By the publication of his celebrated sermon at the ordination of Mr. Sparkes, in Baltimore, in 1819, the doctrinal position of Unitarianism was more generally made known in the American community than at any former date. By this accident, and still more, perhaps, by the fact that his literary reputation elevated him above all others engaged in the movement, he became recognized as its head, although it could boast of earlier advocates and ablest polemics.

What were Channing's theological opinions? To say he was a Unitarian, in the etymological sense of the word, would be just, and so it would to say the same of John Calvin, or John Wesley; to say he was a Unitarian, in the denominational use of the word at present in New-England, would be very vague; for what is more vague than the existing theology of New-England Unitarianism? Had it not been for what we have chosen to call his accidental prominence in the Unitarian movement, we believe that the impartial theological critic would classify him most readily with Locke, Samuel Clarke, Watts, and similar thinkers, and extend to him the charity with which the defective tenets of these great and good men have been regarded. He expressly placed himself in the rank of Dr. Watts, and disclaimed the views of Priestly, Belsham, and Socinians generally. The later liberalism of Unitarianism—invalidate the sacred canon; denying the miracles, the superhuman character of Christ, redemption by him, future punishment, &c.—he did not share; and to his exemption from these disastrous errors we ascribe the superior spirituality, nay, we are compelled to say holiness, which

* A new and cheap edition of his *Life and Correspondence* has just been published by Routledge, London.

was the very temper of his being, and will render him, in the estimation of the more impartial future, such an anomaly among Unitarians as Fenelon was among Romanists.

His views of the character of Christ are indeterminate; but full of reverence and love. While he dissented from the precise definitions of the atonement usually given by orthodox writers, and (as in his celebrated 'New York Sermon') assailed them with more rhetoric than logic, he nevertheless believed in redemption through Christ.

Channing believed in regeneration, or the 'new birth,' though, with most theological writers he held that it was usually a gradual experience. His language is often quite as strong on this subject as the customary style of evangelical authors. While at Richmond, surrounded by irreligion and immorality, he believed himself the subject of this inward change.

He was some time, however advancing toward this point of his spiritual progress. Years prior to it, he had been awakened to an interest in religion during a revival in New-London, where he was preparing for college in the family of his uncle; while at Cambridge he made some progress and determined to devote himself to the christian ministry; but at Richmond he emerged into clearer light, though, as he afterwards insisted his conversion was a life-long process. When questioned by a good Calvinist whether he had not, at some time been converted, he replied, 'I would say not, unless the whole of my life may be called, as it truly has been, a process of conversion.' To which his orthodox friend quaintly answered, 'Then, friend Channing, you were born regenerate; for you are certainly now a child of God.'

The descriptions of the spiritual life which are scattered through Dr Channing's writings, would (were it not for his studied avoidance of the usual theological technics, and the peculiarity of his modes of thought) befit the pages of Jeremy Taylor or William Law; the latter was indeed his favourite practical writer. The supreme love of God was to him a central element of religion; he dwelt upon it with the fervour and absolute emphasis of Fenelon, and verged upon it if he did not actually adopt, the doctrine of Disinterestedness, as taught

by Hopkins, whose ministry he occasionally attended in Newport. The cold and lifeless didactics, usual to Socinianism entered not into his ministrations; if he chose not to distinguish morality from religion it was not because he reduced the latter to the former, but because he exalted the former to the latter—basing morals on piety. There is, indeed, throughout his writings that meek but fervid spirituality which has always been the common trait of sanctified minds, whether of Fenelon among Romanists, Edwards among Calvinists, or Fletcher among Arminians—a mark of essential identity of spirit, notwithstanding their utter variance in matters of opinion and form.

It was this evangelical temper, together with his abstinence from polemical strife, that produced in the latter part of his life the report that he had essentially modified, if not abandoned, his earlier opinions. His biographer takes special care to guard his reputation against this suspicion; we are convinced that he died as he had lived, a high Arian, but believe at the same time, that he perceived in his maturer years, the indefiniteness of most of his theological opinions, and lost proportionately, his tenacity for them. There was a rich ripening of his religious character as he approached the end of his life; but on many of the topics of former and ardent controversy he speaks with cautious misgivings; he had become convinced of their difficulty, had waived them, had become anxious to settle down into godly repose, performing the evident duties, and cherishing the consoling affections and hopes of the gospel. We mention this fact as not so much a detraction from his opinion, as a beautiful aspect of his later history; one not uncommon to good men in the ripeness of their years and piety, whatever may have been the earliest severities of their prejudices.

Channing was remarkable, as a theologian, for the amenity of his spirit. There was but one class of opinions which he ever assailed with much severity. His hostility to Calvinism was absolute; he turned away with instinctive horror from its doctrines. He declared that he could not bear them 'without shuddering,' and they appeared to him 'more dishonourable to the Universal Father than any error born in the darkness of Popery.'

Channing's peculiarities—his excellencies and his faults as a theologian—are mostly referable to two causes, namely, his extreme opinion of the individual right of free thought, and that general and moral sort of logic, if we may so call it, which was the characteristic habit of his mind.

Liberty of thought, especially in matters of religion, was to him the most sacred right of humanity; he seldom refers to it in his writings without catching from the subject a higher inspiration and a nobler style. It was the passion of the man, born in him, and glowing with unabated ardour, through all his struggles and misgivings of opinion, through the retrospections of his advanced years,—so often chillingly corrective of the sentiments of men of genius,—and through the last labours of his life. It was the chief motive which induced him, as we have seen, to take an active part in the Unitarian controversy; it was the strongest reason of his invincible abhorrence of slavery; it led him several times to defend publicly the press, when he admitted that its liberty was perniciously used; it caused him to place his name the first on a petition for the liberation of Kneeland, when imprisoned for horrible public blasphemies. From the time, indeed, that he entered the pulpit, a youth of twenty-three years, till he descended into the grave, did he utter an uncompromising remonstrance against all restrictions on the glorious liberty of the human soul. Honour to his memory for it, notwithstanding his heresies in this, as in other respects! Theologian though we be, we cannot but admit his admirable and almost singular peculiarity in this respect. Theologians and sectarians have been enthusiastic enough for liberty of conscience when deprived of it, but have generally deemed it more orthodox to arrogate it to themselves than to extend it to their competitors. Channing demanded it for all men, and gave it as liberally as he claimed it.

This love of individual freedom induced Channing to eschew almost entirely the noble combinations of good men, for good purposes, by which so much has been achieved in these latter days. He would preach eloquently on temperance; and with his distinguished classmate, Judge Story, adopted teetotalism while yet in college; but he would

not 'sign the pledge.' He preached against war, and the Peace Society published his sermon; but he refused to join their organization. He wrote against slavery, and the Anti-Slavery Society issued his books: but he never united with them. Individualism was his hobby; but suppose all the strong men who conduct our philanthropic societies should ride the same hobby, what would become of our best schemes of reform?

As a preacher, Channing was pre-eminent, though he had very few really oratorical qualities. His presence in the pulpit was not commanding; he was small in stature, exceedingly emaciated, and enveloped in a superabundance of clothing; his cheeks were sunken; his eye hollow, and his voice feeble, though remarkably flexible. The deeply indented lines of his face, especially about the mouth, gave to him a peculiar expression, which could not fail to enlist the sympathy of the hearer; you could read in them the story of his long physical prostration, and the agony of those early intellectual struggles which had occasioned it. This trace of the struggle of the past was, however, so blended with an indication of present and profound repose as to constitute, in our eye at least, the most impressive and affecting expression of his countenance. His forehead, always marked by a single fallen lock, was not large, but appeared so by contrast with the diminished proportion of his thin and pallid face. He had few gestures, and adhered closely to his manuscript, except in the rural chapel, near his summer residence on Rhode Island, where he usually extemporized, and, it is said, with much facility. We have heard him speak extemporaneously in the anniversary meeting, with the same rich thought and diction which characterized his pulpit prolections.

But whatever were his personal disadvantages in the pulpit, they were not only counterbalanced but seemed to assist the impression of his discourse. His feeble utterance—a little prolonged if not drawing—became richly varied in its modulation, and seemed congenial with the refined delicacy of his thoughts. In the reading of the hymns and scripture lessons, it at once arrested attention by its exact and eloquent emphasis. As he advanced in his dis-

course, his deep grey eye beamed with a calm radiance, and, before he sunk exhausted on his seat, a blended intellectual and moral beauty glowed over all his features.

He was seldom passionate; never declamatory; yet always deeply earnest. His utter sincerity would not admit of an attempt at mere rhetorical effect. 'On no account,' he once said to a young brother preacher, 'on no account in your public services, try to exhibit, by look or tone, any emotion which you do not feel. If you feel coldly, appear so. The sermon may be lost, but your own truthfulness will be preserved.' This sincerity was manifest not only in the delivery, but also in the preparation of his sermons; beauty, both of thought and style, was natural to him; he could not write without it; but he aimed at effect only by the moral force of his thoughts—truth, in its own essential beauty and inherent power, was his whole dependence in the pulpit. Had he used a brilliant sentence, or a beautiful figure, evidently because of its rhetorical finish, it would have startled his audience as an inadmissible incongruity—a sort of degradation from the lofty dignity of his earnest spirit. Figures are abundant in his writings, but they come spontaneously, and are used only so far as they are necessary for the illustration of his subject: they appear mostly as allusions; and he habitually declines to elaborate or detail them merely to bring out their rhetorical beauty. We doubt whether half-a-dozen exceptions to this remark can be found in all his writings. He possessed deep sensibility, and you felt often under his discourses, that you were wholly in his power; that it was only with him to will to overwhelm you, and he could do it; but he appeared to hold his feelings under determined yet difficult restraint: his ever varying voice would often tremble with emotion, but suddenly seize another tone. We doubt whether he ever wept in the pulpit; but his hearers have often found it impossible to imitate his self-restraint, and have wept under the most tranquil accents.

Channing was throughout his long ministry, the most popular preacher in Boston. He began in youth with crowded congregations, and his latest sermons, when it was publicly known that he was to preach, commanded the

same interest. Two qualities particularly marked his discourses, and were, we think, the constituents of his pulpit power. The first was that elevated tone of not only his moral emotions, but of his moral conceptions, which we have described. You heard from him discussions of old familiar truths; but they became new in his hands, not so much by far fetched or novel opinions upon them, as by a new life which he infused into admitted opinions. Your old thoughts rise up within you in radiant resurrection. You wonder that you never saw them in such a strong and self-evident light before. You are first surprised at the transcendent yet simple and benign insight—the intuition of the preacher; soon this merely personal sentiment is gone, and you are absorbed exclusively in the deepening interest of the subject; you assume an attitude of solicitous attention; you hold your breath till he reaches his periods; if he paused to think or renew his strength at the chief divisions of his discourse, you observe a general movement in the assembly, a momentary relaxation of the mental tension; but again the spell prevails: you wonder that he does not pour forth his evident power overwhelmingly; you wonder that yourself and all men have felt the truth so little heretofore; you resolve to go forth from your seat a better man; you weep, and if you look about you, you perceive the tear trembling in the eye of the grey-headed hearer near you; the little child is wrapt in interest; the worldling rouses himself from his listless posture, and is awe-struck. At last the emaciated speaker declines, exhausted, into his seat; and, as you go from the temple, you feel that it has been no ordinary day in your history; you feel that an effort ought to be made to have that sermon repeated. You long to speak to some one about the marvellous thoughts you have heard; but if you attempt to do so to one who has not heard the sermon, he will probably discover nothing but what he knew before—knew, but never felt, as you do now. The other marked trait of his preaching was the fact that his whole consciousness seemed to be absorbed, if we may so express it, into his subject. Preachers often (often we think, than any other class of public speakers), deliver their discourses with accuracy, and even laboured me-

phasis, when it is manifest that their own attention is away from the subject, busied either with some absent attraction, or in an attempt to gauge the interest of the audience. We know not how, but most assuredly this fact, by some subtle process, is perceived by the hearer, and the dullest hearer feels more or less consciousness of it. Such a discourse cannot have effect; it may instruct, for it may have been well prepared; but its power is gone—it lacks directness and edge. The greatest source of eloquence consists, we think, in this ability to identify one's soul with the subject; it gives the right tone and emphasis, even to a speaker quite unacquainted with the art of elocution; it often produces the happiest gesticulation even in men of naturally ungraceful action; if this is secured, thought, utterance, and manner, come spontaneously, and generally come spontaneously right. Channing was invariably (at least when we have heard him), an example of this excellence; he seemed to gaze intently right at, right into, right through his subject. It possessed his whole attention, and the manifest fact affected his hearers as by a mesmeric influence; they became absorbed in it with him. It is said that, when his discourse on the immortality of the soul was first preached, 'the whole audience were heard to take breath at the close of certain passages'; and when, years later, the same sermon was preached in New York, the same effect was produced.

His range of topics was exceedingly varied. He considered the pulpit the appropriate place for the discussion of all moral subjects which affect the social or political interests of man, as well as those which relate more directly to his spiritual hopes. The gospel, he believed, had to do with every great interest of the race; and few important public events or questions escaped his notice in the pulpit. Was the nation agitated by a presidential canvass? he preached on the evils of party spirit. Was there danger of war? he preached on its moral and social horrors; yet asserted the duty of the citizen to his country. Had a mob interrupted public order? he discussed the importance of subordination to law, and the means of popular virtue. Education, Pauperism, Temperance, Slavery, and all similar questions, were his frequent themes, while the im-

portance of personal morals and piety was never forgotten.

It would be an inadmissible omission to pass over without remark his character as a philanthropist. We refer, not merely to those habitual services of benevolence which are inseparable from the pastoral office—in these he was unusually faithful, as we shall see; but had he not been a christian pastor, nor known in literature, he would still have had a public reputation as a philanthropist. The moral discrimination, which we have described as his chief distinction in theology, had also much to do with his philanthropy. To use his own words, he 'saw, he felt the great evils of our present social state;' and from his youth to the last years of his life, was he struggling to solve the great problems of man's social renovation, and exerting himself, meanwhile, in most of the practical schemes of philanthropy which were within his reach.

He was one of the first co-labourers of the venerable Noah Worcester in the peace movement; he sympathized and counselled with him also respecting the abolition of capital punishment. He did more than any other man towards the establishment of the Boston 'ministry at large,' the noble field of the noble Tuckerman. He took an active interest in the improvement of 'Prison Discipline.' He exerted his best eloquence in the cause of temperance. He helped to originate the Massachusetts Bible Society; delivered its first anniversary address; and for eight years was chairman of its executive committee. He was deeply interested in foreign missions, and at one time was disposed to sunder all his local ties and throw himself into the foreign field; but his health interfered. He was the first to second the efforts of 'Father Taylor' in the 'Bethel cause.' Popular education he esteemed the glory and security of the state; and when Horace Mann turned from his brilliant political prospects to take charge of the common schools of Massachusetts, amid the smiles and scoffs of demagogues, Channing wrote him an eloquent congratulatory letter, and began immediately to co-operate with him in public and private. His memoirs and writings abound with invaluable opinions on these great themes—opinions maturer than can be found, perhaps, in any other writer. His discourses on self-culture

and the education of the labouring classes have done great good, especially in England; they are considered the best exponents of 'his principles and aims.'

The latest and maturest strength of Dr. Channing was devoted to the discussion of American slavery. No writer has treated the subject with more candour or more impressive eloquence. The amenity, transparent purity of style, argumentative conclusiveness, and lofty moral tone of his writings on this subject, give to them a force which the impartial reader feels to be resistless; he closes the book almost believing that if it were scattered broad-cast over the land, it must work a national revolution on the subject, and seal for ever the doom of slavery.

Authorship, with Channing, was quite fortuitous. He was singularly indifferent to literary fame, and perhaps no man ever felt less apprehension of the severities of criticism. He had, in fact, a high moral purpose in all he wrote, and it rendered him superior to the usual motives of literary ambition. He never read the eulogistic review of his works in the Westminster Quarterly, though it was several times in his hands; and the severe, if not malicious, criticisms of Hazlitt and Lord Brougham in the Edinburgh were equally neglected. This was not an affected indifference; no one knew the fact till he mentioned it to Dr. Dewey, as 'a piece of secret history known to no other person, and which he wished not to be known.' 'I have felt' he said 'that the less I read about myself the better.'

A charitable desire to aid a friend was the motive which induced him to publish his first volumes of miscellanies, in 1830; a similar motive led to the publication of a second volume; and at last the complete edition of his works, in six volumes, was prepared for the benevolent purpose of furthering the business of a brother. But, though not designedly an author, his literary reputation, especially in England, is scarcely paralleled by that of any other American author. He possessed the best elements of a successful writer—a poetic temperament combined with a philosophic genius, and a style of remarkable transparency and power. His *critique* on Milton is a splendid estimate of the great Puritan bard, and has been placed

by a late English critic above that of Macaulay himself; his article on Napoleon is one of the most sternly just dissections of the moral man ever made; the terrible iniquity of the heroic despot is brought out in such contrast with his vast powers, as to appal the reader. The false glare of martial and imperial splendour is extinguished, and the Great Captain stands before the world solely in his moral responsibility. The paper on Fenelon is full of superb traits, and in it Channing unconsciously painted his own exalted character.

His style has rare excellencies, but has faults also. He repeats and expands too much, and an attenuation of his thoughts is often the result. Still he seldom becomes tame; his sentences always retain their silvery brightness, even when drawn out to a great tenuity. His style may be compared to a tissue of silver wire, woven most uniformly, but ever and anon incrustated with gold or studded with gems. The pure moral element of his character, of which we have so repeatedly spoken, is, above all, the luminous trait of his writings—large moral views, renovating thoughts, meet you at almost every page; they penetrate and palpitate in the soul of the reader. This was Channing's power, and this is the highest power; this, when accompanied, as it was in him, with poetic beauty and rare felicity of diction, forms the highest style of genius.

On the first of August, 1842, he delivered at Lennox his last public address—it was in commemoration of the West Indian emancipation; he was too feeble to utter the whole of it, but threw his last strength in its splendid peroration. Mrs. Sedgwick, who heard him, says that 'his countenance was full of spiritual beauty; and when he uttered that beautiful invocation toward the close of his address—which would not have been more characteristic or fitting had he known that he should never again speak in public—he looked like one inspired.' The effort exhausted him; it was his final and fitting service to his country and his age;—and thus descended this great light:—

'On Sunday, October 2nd, as he heard the bells ring, he said to us, 'Now go to church.' 'It is a part of our religion, dear sir, to nurse the sick and aid our friends.' 'True,' he replied, 'you may

stay.' He asked me to read to him from the New Testament. 'From what part?' 'From the sermon on the Mount.' As we closed the Lord's Prayer, he looked up, with a most expressive smile, and said, 'That will do now; I find that I am too much fatigued to hear more. I take comfort, O, the greatest comfort, from these words. They are full of the divinest spirit of our religion.' In the afternoon he spoke very earnestly, but in a hollow whisper. I hent forward; but the only words I could distinctly hear were, 'I have received many messages from the Spirit.' As the day declined, his countenance fell, and he grew fainter and fainter.

With our aid he turned towards the window, which looked over valleys and woody summits to the east. We drew back the curtains, and the light fell upon his face. The sun had just set, and the clouds and sky were bright with gold and crimson. He breathed more and more gently, and, without a struggle or a sigh the body fell asleep. We know not when the spirit passed.

Amidst the glory of autumn, at an hour hallowed by his devout associations, on the day consecrated to the memory of the risen Christ, and looking eastward, as if in the setting sun's reflected light he saw promises of a brighter morning, he was taken home.'

And so departed one of the great men of the republic—one who, amidst its servility to mammon and slavery, ceased not to recall it to a sense of its honour and duty—a man whose memory his countrymen will not willingly let die. As the visitors wander among the shaded aisles of the western part of Mount Auburn, he sees a massive monument of marble designed by Allston, the poet painter; generous and brave men, from whatever clime, resort to it, and go from it more generous and brave, for there reposes the great and good man whom we have commemorated. The early beams, intercepted by neighbouring heights, fall not on the spot; but the light of high noon and the later and benigner rays of the day play through the foliage in dazzling gleams upon the marble—a fitting emblem of his fame: for when the later and better light which is yet to bless our desolate race shall come, it will fall with bright illustration on the character of this rare man, and on the great aims of his life.

PRIZE ESSAYS.*

It is now about fourteen years since Dr. Conquest offered a prize of one hundred guineas for the best essay on the 'Love of Money,' &c. Several vigorous minds entered into the lists of honourable competition, and Dr. Harris's incomparable 'Mammon' carried off the prize. Previously to this, a work by the same author, entitled 'The Great Teacher,' had been rather unprofitable stock on the booksellers' shelves; but no sooner did its author gain the prize by his work on Covetousness, than that work—Mammon—sold off quickly the Great Teacher; and since then prize after prize has been borne away by that highly gifted, and richly cultivated mind, which we devoutly pray may long employ its noblest powers in elevating the sacred literature of the land. Almost legion may be the name given to prizes offered from that day to the present. Hence we have had prize essays on 'Church History;' on State Establishments; on the Voluntary Question; on War and Peace; on Sanitary Matters; on Education; on Crime; on Health and Disease; on Juvenile Depravity; on Prostitution; on the Work of the Ministry; on Infidelity; on the Sabbath, &c., &c., &c.

Now there can be no doubt that thus many superior books have been produced which otherwise would not have been written, and laborious, talented men have been saved from inevitable losses, often perhaps insolvency. We therefore rejoice that ours, among other characteristics, is the age of prize essays.

Well, to all the rest there is now another. A benevolent gentleman, ever ready to contribute of his wealth for intellectual and moral purposes, offered the sum of one hundred guineas for the best essay on 'The Use and Abuse of Alcoholic Liquors in Health and Disease.' The adjudicators were Dr. John Forbes, F. R. S., Physician to the Queen's Household, &c.; Dr. G. L. Roupell, F. R. S., Physician to St. Bartholomew's Hospital; and Dr. W. Guy, M. B., Cantab., and Professor of Forensic Medicine, King's College, London.

* PRIZE ESSAY. By W. B. CARPENTER, M. D., F. R. S., F. G. S., 'On the Use and Abuse of Alcoholic Liquors in Health and Disease.' London: C. Gilpin.

On the 6th of December last they awarded the prize to Dr. W. B. Carpenter, and his Essay is now printed in a handsome octavo volume, dedicated, by permission, to His Royal Highness, Prince Albert. We would advise all sorts of persons to read this work—medical and non-medical—teetotal, non-teetotal and anti-teetotal.

Here is one of the most recently written works extant, on a very much agitated and disputed question, and by an author of the highest medical and scientific authority. His verdict is worthy of the grave consideration of all persons, and we have no doubt that his book will be very extensively read both in Britain and America, and will also be translated into the continental languages, and diffused widely among the professors of medicine and others in those lands. Here learning, research, observation, and experience, have all been brought to the labour of producing this volume, and we can assure our readers that beside the intrinsic worth of the work itself, its style and print will place it among the best *prize essays* of our times.

PRIDE AND PRETENSION; OR, MODERN SCEPTICISM REBUKED.

There are no doubt some minds amongst us, whose power we admit, and whose perversion of power we lament, who have bewildered themselves by really deep meditation on inexplicable mysteries; who demand certainty where certainty is not given to man, or demand for truths which are established by sufficient evidence, other evidence than those truths will admit..... But we are at the same time fully convinced that, in our day there are thousands of youths who are falling into the same errors and perils from sheer vanity and affectation; who admire most what they least understand, and adopt all the obscurities and paradoxes they stumble upon, as a cheap path to reputation for profundity; who awkwardly imitate the manner and retail the phrases of the writers they study, and, as usual, exaggerate to caricature their least agreeable eccentricities. We should think that some of these more powerful minds should be by this time ashamed of that

ragged regiment of most shallow thinkers, and obscure writers and talkers who at present infest our literature; and whose parrot-like repetition of their own stereotyped phraseology, mingled with some barbarous infusion of half Anglicanised German threatens to form as odious a *cant* as ever polluted the stream of thought or disfigured the purity of language. Happily it is not likely to be more than a passing fashion; but still it is a very unpleasant fashion while it lasts. As in Johnson's day every young writer imitated, as well as he could, the ponderous diction and everlasting antithesis of the great dictator; as in Byron's day there were thousands to whom the world 'was a blank' at twenty or thereabouts, and of whose 'dark imaginations,' as Macaulay says, the waste was prodigious; so now there are hundreds of dilettanti pantheists, mystics, and sceptics, to whom everything is a 'sham,' an 'unreality; who can tell us that the world stands in need of a great 'prophet,' a 'seer,' a 'true priest,' a 'large soul,' a 'god-like soul,' who shall dive into 'the depth of the human consciousness,' and whose 'utterances' shall rouse the human mind from the 'cheats and frauds' which have hitherto everywhere practised on its simplicity. They tell us in relation to philosophy, religion, and especially in relation to christianity, that all that has been believed by mankind has been believed only on 'empirical' grounds, and that the old answers to difficulties will do no longer. They shake their sage heads at such men as Clarke, Paley, Butler, and declare that such arguments as theirs will not satisfy *them*..... Many a worthy youth tells us he almost wishes he *could* believe. He admires, of all things the 'moral grandeur' the 'etibcal beauty,' of many parts of christianity; he condescends to patronise Jesus Christ, though he believes that the great mass of words and actions by which alone we know anything about him, are sheer fictions or legends; he believes—gratuitously enough in this instance, for he has no grounds for it—that Jesus Christ was a very 'great man,' worthy of comparison at least with Mahomet, Luther, Napoleon, and 'other heroes;' he even admits the happiness of a simple child-like faith in the puerilities of christianity—it produces such content of mind! But,

alas! he cannot believe—his intellect is not satisfied—he has revolved the matter too profoundly to be thus taken in; he must he supposes (and our beardless philosopher sighs as he says it), bear the penalty of a too restless intellect, and a too speculative genius; he knows all the usual arguments which satisfied Pascal, Butler, Bacon, Liebnitz; but they will do no longer; more radical, more tremendous difficulties have suggested themselves from the ‘depths of philosophy,’ and far different answers are required now!—*Edinburgh Review*.

IODINE.

BETWEEN the physical sciences and the arts of life there subsists a constant mutual interchange of good offices, and no considerable progress can be made in the one without of necessity giving rise to corresponding steps in the other. On the one hand, every art is in some measure, and many entirely, dependent on those very powers and qualities of the material world which it is the object of physical inquiry to investigate and explain; and accordingly, abundant examples might be cited of cases where the remarks of experienced artists, or even ordinary workmen have led to the discovery of natural qualities, elements, or combinations, which have proved of the highest importance in physics. Thus (to give an instance,) a soap manufacturer remarks that the residuum of his ley, when exhausted of the alkali for which he employs it, produces a corrosion of his copper boiler, for which he cannot account. He puts it into the hands of a scientific chemist for analysis, and the result is the discovery of one of the most singular and important chemical elements, iodine. The properties of this, being studied, are found to occur

most appositely in illustration and support of a variety of new, curious and instructive views, then gaining ground in chemistry, and thus exercise a marked influence over the whole body of that society. Curiosity is excited: the origin of the new substance is traced to the sea-plants, from whose ashes the principal ingredient of soap is obtained, and ultimately to the sea-water itself. It is thence hunted through nature, discovered in salt mines and springs, and pursued into all bodies which have a marine origin: among the rest into sponge. A medical practitioner (Dr. Coindet, of Geneva) then calls to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the *goitre*—which infests the inhabitants of mountainous districts to an extent that, in this favoured land, we have happily no experience of, and which was said to have been originally cured by the ashes of burnt sponge. Led by this indication, he tries the effect of iodine on that complaint, and the result establishes the extraordinary fact that this singular substance, taken as a medicine, acts with the utmost promptitude and energy on *goitre*, dissipating the largest and most inveterate in a short time, and acting (of course, like all other medicines, even the most approved, with occasional failures,) as a specific, or natural antagonist, against that odious deformity. It is thus that any accession to our knowledge of nature is sure, sooner or later, to make itself felt in some practical application, and that a benefit conferred on science by the usual observation or shrewd remark of even an unscientific or illiterate person infallibly repays itself with interest, though often in a way that could never have been at first contemplated.—*Herschel on the study of Natural Philosophy*.

THEOLOGICAL CABINET.

ON THE WORK OF THE HOLY SPIRIT.

In answer to the Question of a ‘Real Inquirer.’

PERHAPS no subject is more difficult of clear perception, and therefore, of simple and unmistakable explanation, than the

mode of the operations of the Holy Spirit on the hearts of men. It certainly was my aim in the ‘Conversation’

on that subject, which forms one of a series of Doctrinal Conversations on Predestination, Election, Free-will, &c, to express myself as plainly as I knew how. But from my studied condensation of style, my representation of it may appear contradictory, as it evidently has done to a 'Real Inquirer.' I therefore would now call the attention of that respected correspondent, and of our readers in general to what in that article is definitely affirmed.

1st. It is maintained that the Holy Spirit has a distinct work in the great scheme of human redemption: that as the Father originated, and the Son effected, an atonement for sin, so the blessed Spirit conveys and applies the blessings of that atonement to all believers.

2nd. It is affirmed that the Holy Spirit works by the instrumentality of the divine word; that having inspired men to reveal His will in the holy scriptures, and adapted the truths of the scriptures to the purposes of enlightening, convincing, and converting the soul, and also for the sanctification, and consolation of the believer, He invariably honours his own word, by using it for the attainment of these ends; that his operations are always *moral* and not *physical*; and that they never crush or overpower the will of man, but leave him free to receive them to his salvation, or as the Jews of old, to resist the Holy Spirit by the hardening of his heart.

Now it will be seen thus far that the Godhead, personality, and operations of the Holy Spirit are not doctrines disputed, but doctrines fully, unequivocally, and distinctly declared.

The point then in question is, whether the Holy Spirit in his operations acts by an *abstract* and *separate* power on the hearts of men, or whether he employs the truths of his holy word to effect his gracious designs. The latter is the position I assume and teach. I do not deny that it is *possible* for the Holy Spirit to act on the mind by abstract power, either moral or physical. He can do so by either. He probably has done so by both. Before the word of truth existed, he wrought on the minds of prophets and holy men of old, and conveyed to their minds directly, ideas of which they

had no previous conception. But then, this was *inspiration*, and it was the extraordinary work of the Spirit. But now that the volume of truth is completed, and every way sufficient to make men wise unto salvation, he works *by* and *with* it; and under the New Testament economy he thus takes of the things of Christ,—i. e., the great saving facts and doctrines of the gospel; and by their application to the soul makes them the power of God to the pardon and moral renewal of every one that believeth. I further add, that all the spiritual good done in the world, and all the blessings conveyed to the church, are unequivocally by the gracious working of the Holy Spirit; that He convinces and converts and renews the sinner, and dwells in the hearts of all believers; that the kingdom of God on earth is filled with the vital atmosphere of the Holy Spirit, without which there would be no life, no holiness, no blessedness; but that in all his operations now on the minds of men, he never acts by inspiration, conveying new ideas or truths as he did to the prophets; and that he never exerts a physical power destructive of the free agency of the creature; but that by his infallible and all-sufficient Word he convinces men of sin, converts the soul, regenerates the heart, sanctifies his people, and builds them up that they may be meet for an inheritance among the saints in light.

I do not therefore believe and teach that God, having inspired men to write the Bible, and having given it to men, leaves it to 'make its own way in the world,' but that as the Author of all spiritual good, he employs it for the salvation of souls and the glory of his holy name. On the other hand, I do not believe that the Holy Spirit works immediately on the mind without the Word, or that he superadds any truths to it, or that he exerts physical influence to render it efficient; but that as he works in nature by the laws of gravitation so he works in the kingdom of grace by the laws of truth and moral suasion; and that wherever the gospel is, He is there, working by and in it effectually in all those who believe.

I hope this enlarged exposition of what I believe will be found sufficient-

ly explicit, and shall rejoice if it is satisfactory to a 'Real Inquirer.' I know of no better or simpler statement of this truth in a few words than that given by the founders of the General Baptist New Connexion, and which stands as one of the essential doctrines of the Denomination:—

'We believe that as the Scriptures assure us, we are justified, made the children of God, purified and sanctified by faith: but when a person comes to believe in Jesus (and not before) he is regenerated or renewed in his soul by the Spirit of God, *through the instrumentality of the word now believed and embraced*,—which renewal of his soul naturally produces holiness in heart and life,' &c.—See Minutes for 1848, p. 32.

I find the same ideas most clearly stated under head six, of page 145, of 'Notes of Thirty-Six Sermons,' by the late Rev. Robert Smith of Nottingham.

Finally, I add, that it is one of Satan's powerful delusions to keep the mind of the sinner expecting and waiting for certain impulses, emotions, influences apart from the gospel preached or superadded thereto, instead of receiving the gospel as presented by the Holy Spirit, when and wheresoever it is declared. I have no doubt that myriads of souls have been by their own infatuations on this subject eternally lost. Jesus, by his Holy Spirit, according to his blessed promise, is with his ministering servants always even to the end of the world, and by the truth of the gospel is ready to make every believing sinner free from the condemnation of guilt and the power of Satan, and to translate them from the kingdom of darkness into the kingdom of the Lord Jesus Christ. Having done this, he dwells in their hearts as his consecrated habitation, guiding into all truth and filling with all peace, and hope, and joy, to the glory of his grace.

Paddington.

J. BURNS.

A CALL TO PRAYER.

BY REV. H. BONAR.

'Men ought always to pray and not to faint.'—Luke xviii. 1.

Dear brethren in the Lord,—My

object in addressing you at this time is to stir you up to prayer. I fear that we have too little of the spirit of prayer amongst us;—too little relish for prayer; too little confidence in the efficacy of prayer; and far too little feeling of our need,—our great—our special, our pressing need of prayer. Never did we need prayer more; yet the temptations to overlook it, as well as the distractions in it, are many and great. Let me therefore urge you to much—very much prayer at this time. Let closet prayer be first of all remembered. Prolong your closet hours. Anticipate the dawning of the morning, and let the shades of evening fall upon your closet window. When a few believing ones meet together in company, *pray*. Have more frequent times of meeting for social prayer. And forsake not the assembling of yourselves together in the sanctuary for prayer, and humbling yourselves before the Lord.

Be much in confession of sin. Ezra ix. Neh. ix.; Dan ix.—Seek humbling and forgiveness. Ezek. xvi. 63; xxxvi. 25; 1 John, ii. 1. 2.—Restoration to favour. Mic. vii. 7—20; Zeph. iii. 14—20. Pray for the outpouring of the Spirit. Joel, ii. 28.—On the Church. Acts iv. 31.—On the land. Psal. lxxxv. —On Ministers. Isa. lxi. 1.—On all Office-bearers. Acts, vi. 3—5.—As a spirit of humiliation. Zech. xii. 10.—Of Wisdom. 1 Chron. xii. 32; 1 Cor. ii. 12, 13.—Of boldness. Acts, iv. 29.—Of holiness. 2 Thess. ii. 13.—Of love. 2 Tim. i. 7.—Of prayer. Jude, 20.—Of liberty. 1 Cor. iii. 17.—As the author of all spiritual gifts and graces. Psalm lxxviii. 18; 1 Cor. xii. 4—13; Gal. v. 22—25. That we may have a time of revival in this town and throughout the land. Isa. lxiii. 17; Ezek. xxxvii. 1—14; Zech. x. 1. These are a few, though only a very few, of the blessings to be sought. Let us seek them believingly and with our whole heart.

God is breaking to pieces the outward fabric of that church in which we have long trusted. Let us be earnest in interceding with him that thus we may be purified, and the old heaven purged away. It may be that he is taking down the structure reared by man's hand, to rear in its place one of his own fashioning, purer, and more

glorious by far. And now that the foundations of this new fabric are about to be laid, let us cry earnestly to him that each stone may be cemented with his own blessing. Instead of desponding, let us rejoice, and lift up our heads at the prospect before us. The cause is the Lord's; and are his people to fold their hands in gloom, when they should be praising him for having at length taken the work into his own hands? Let us be up and doing: and ere long we shall be able to say, with returning Israel, 'The Lord hath brought forth our righteousness, come and let us declare in Zion the work of the Lord.' Jer. li. 10.

My dear people, see that you are improving this precious time. Let the events occurring around us not only be for our quickening, but for our sanctifying and refining; that we may be made partakers of the holiness of him, whose we are and whom we serve. And let me close this brief address with a sentence or two from a letter which I received not long since from Mr. Prince (late of Charlinch), regarding this very matter. He says, 'Our Father sees that we need sifting; the branch that beareth fruit must be purged that it bring forth more fruit. Ah! we wish to bring forth more fruit; but we forget the purging that must fit for it. We want to glorify our God by doing, but he reapeth most glory from us in patient suffering. O! brother, to be anything or nothing, just as God would have us; to be active or passive, just as he would make us; to lie down at his feet and say, "Speak, Lord, for thy servant heareth;" to have nothing and desire nothing, beyond God and his good pleasure, and to rest contented in his present will, whatever that may be:—this is holiness, is happiness, is heaven, is all. Dear brother, let us not be weary in

well-doing. Our light affliction is but for a moment, and we may well consent to bear it when it is this that worketh for us a far more exceeding and eternal weight of glory. Our brow could never bear so big a crown if trial did not first prepare it. If I were worthy to address you and your dear brethren now suffering for conscience sake, I would say—this is the time to approve ourselves the *ministers of God*; not by pleasing men and compromising truth, that it may not offend the carnal mind; nor even chiefly by strong argument and warm contention, but by much patience, by afflictions, by necessities, by pureness, by knowledge, by long suffering, by the Holy Ghost, by love unfeigned, &c. (2 Cor. vi. 4.—10.) Ah! ministers like this must be ministers of God's own making. But he can make us such. O! may we pray, and persevere in prayer, till he has done it. "Speak unto the children of Israel that they go forward." Dear brother, I do know the blessedness of going straight on in the midst of trial, even though a sea of difficulties be rolling in front of us. I do know that with a single eye and upright heart, we *must* be more than conquerors, through him that loved us. To follow God fully and faithfully is at all times a high and holy privilege; but to follow him when his path is in the great waters and his footsteps are not known; this is an honour which angels well might envy. Surely the obedience of faith on earth, surpasses the obedience of glory in heaven.'

Dear brethren, lay these solemn truths to heart—see that ye walk circumspectly; not as fools but as wise; redeeming the time, for the days are evil. Keep yourselves in the love of God, looking for the Lord's coming and the recompense of reward when he appeareth.

FAMILY CIRCLE.

"I HAD A GOOD MOTHER."

A FEW days since a sailor went on board of a steamer in a state of partial intoxication, and made a great noise, hurrying for one of the presidential

candidates. He would say over and over again, 'I am an old sailor. I have sailed out of every port in the United States. Twenty-five years

aboard of a man-of-war! Hurrah for _____! If _____ is not elected president I will cut my throat.'

A gentleman, after having heard this swagger for some time, resolved to see whether the man was not susceptible of better influences. He approached him, and the following dialogue ensued:—

'You are a sailor, are you?'

'Yes, I am an old sailor; twenty-five years on board a man-of-war, and several years a petty officer.'

'Did you ever sail on board the old ship Zion?'

(Not comprehending the question,)

'No, she was before my time.'

'You have been in the service of the state twenty-five years, have you?'

'Yes.'

'How would you like to enlist in the service of the church?'

'I don't know any thing about that service, sir.'

'How would you like to ship under the Lord Jesus Christ for a captain?'

(Becoming affected), 'I can't tell, sir.'

'Had you not a praying mother?'

(Affected) 'Yes sir, I had a good mother.'

'Did she not sometimes press you to her heart, and pray God to keep you from swearing, and drinking, and other sins, that you might not be lost?'

Here the sailor burst into tears.

He could no longer govern his feelings. Said he to the gentleman, 'Do you want any thing of me, sir?' thrusting his hand into his pocket, and drawing it out full of silver, he said, 'Here, take what you want.' 'No,' said the gentleman, 'put up your money, I only want you to give your heart to the Saviour.'

The poor tar became so melted into tenderness that he could not converse any longer. As the gentleman took leave of him, 'Ah!' said he, sobbing, 'I had one of the best mothers that ever lived!'

REFLECTIONS.—If christians would oftener manifest a friendly interest in the welfare of the abandoned and profligate, how much good they might accomplish! Again, how powerful is the mother's influence! Mothers can have no idea of the exposures to which their children may yet be subject. If they really love their offspring, let

them strive to bind their young hearts by cords of affection to the throne of God.

DEATH-BED REPENTANCE.

A CLERGYMAN writing on the subject says:—

'A pastorate of nearly twenty years has made me familiar with scenes of affliction. I can hardly remember a case in which sickness did not dispose the mind to think seriously of religion, especially when early associations had led that way. But how has it been with those who have returned to life again? They have left their religion in the chamber of affliction, and not a vestige of piety has remained to attest the genuineness of their conversion.

'I have seen sinners brought to God amid all the varieties of christian experience; some by the terrors of the law, others by the attractions of the cross; some by a long and almost imperceptible process, others comparatively in a moment; but scarcely in a single instance have I found conversion, or even real awakening, dated from affliction. If ten were cleansed, where are the nine?'

'It has happened unto them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Would that piety which could not stand the test of a return to life, have availed the soul in death? Let conscience say.

'I shall never forget an instance of disappointed hope which occurred in the early part of my career. A young man who had been instructed in a Sabbath-school as to the elements of religion, but had never made any pretensions to piety, was stricken with an alarming disease. His concern about his soul was immediate and overwhelming.

'"What must I do to be saved?" seemed the one question which absorbed all his thoughts. Those around him did not fail to expound the reply of Paul and Silas—"Believe on the Lord Jesus Christ."

'He listened most intently; hope sprang up in his soul, and passages of

scripture which he had learned at school, came pouring into his mind with a richness, propriety, and consecutiveness truly wonderful. Disease now gained upon him, all hope of recovery fled. The surgeon plainly told him that nothing more could be done, and that a few hours would terminate his life.

‘He received the announcement with perfect composure, and said that he had no wish to live: his only desire was to depart and be with Christ. Inexperienced as I was, had he died, I should not have entertained a doubt of his safety. But the surgeon was mistaken: to the surprise of every one his recovery was soon complete. He went to the house of God the first Sabbath he was able to walk, and returned thanks for his restoration. For the next few Sabbaths following he was there; afterwards I missed him. For some time I was unable to learn what had become of him; at last I ascertained that an act of gross immorality had rendered it expedient for him to leave the neighbourhood.

‘After the lapse of twenty years, we very unexpectedly met once again. During the interval he had become a hardened sot. At the time of this interview, however, he was perfectly sober, but he appeared to have forgotten me. I reminded him of his vows in affliction. He then mentioned my name. I endeavoured to recall his former impressions, but the attempt was hopeless: his conscience was seared as with a hot iron; all I could get him to say of the affliction which once seemed so hopeful, was, “I have no wish to remember it.”’

REV. DR. ACHILLI.

At the late overflowing meeting in Exeter Hall to welcome Dr. Achilli from Rome, Dr. Steane gave the following narrative:—He said he would state to them something of the history of Dr. Achilli. The Dr. had received his education amongst the Jesuits, and at the early age of sixteen became a Dominican monk. He very rapidly rose in the church; and, while yet a young man, he became professor of philosophy and theology at Viterbo, and he afterwards became vicar of the

Master of the Sacred Palace. Leaving Viterbo, Dr. Achilli went to Rome, and was elected regent and prima primanus professor of the Minerva Collego. He afterwards became prior of the Convent of Dominicans at Capua; and while there, he became a celebrated preacher. Some time after this, while he was preparing his theological lectures, light broke in upon his mind. Some of his pupils asked him some questions with respect to transubstantiation; and as he was unable to answer them, he proceeded to read the works of the reformers, particularly those of Luther, when he became satisfied of the absurdity of the real presence. Pursuing his inquiries, he became satisfied of the unsoundness of the Roman doctrines; and instead of any longer referring his hearers to Bulls and Popes, he referred them to the sacred Scriptures. This becoming known, his Superior resolved to test him, and he was asked to preach a sermon on the Virgin Mary; and as he could not conscientiously do so he refused, and he was then dismissed from all his offices. In 1841 he went to Rome about his own affairs, and had trouble with the Inquisition, when he abandoned all his offices and privileges, and a decree was drawn up dismissing him in perpetuity, and he ceased to be a priest of the Roman Church. On quitting Italy, Dr. Achilli took refuge in Britain. Who would not be a Briton? The place of refuge for God’s persecuted saints. He subsequently went to Corfu and Malta, where he wrote three letters; the first two addressed to Gregory XVI., and the last to the present Pope, in which he pointed out the errors of the Popish doctrine. In 1848 he came a second time to England in order to attend a conference of the Evangelical Alliance, which was held that year at Bristol. At that conference a meeting was formed to promote the spiritual reformation of Italy. The committee placed themselves in communication with the Doctor, and he went back to Rome when the Pope was driven from it. He was there twelve months, during six months of which he was at large, and during the other six months he was a prisoner under the Inquisition. In Rome he printed in the Vulgate the Sacred Scriptures—a thing never done

before. Three thousand copies were thrown off, and sold readily at 10d. each. Whilst he was thus engaged the Roman Republic was overturned, and the Pontificate re-established by the French army. His friends, alarmed for his safety, requested him to fly, but he refused to do so, thinking that he was safe under the protection of the French flag, and he refused, although solicited to do so, to take any part in the political movements of the Roman people. On the evening of the 29th of July, being a Sunday, his house was entered, and he was seized by the police and conveyed by the French soldiers to the dungeons of the Inquisition. At the instance of Mr. Freeborn, the English consul, he was removed from the damp dungeons of the Inquisition to the Castle of St Angelo. A deputation proceeded from England, if possible, to obtain his liberation. On their arrival in Paris the deputation placed themselves in communication with the British Ambassador, who readily gave them introduction to the French Government. The French Government promised to lend every assistance to attain this end, but they dissuaded the deputation from proceeding to Rome. An advocate was sent to Viterbo to investigate the accusation brought against the doctor, and the result was his complete vindication. The friends of Dr. Achilli at Rome exerted themselves so successfully with the French Authorities at Rome that they obtained a promise from the Pope that the doctor should be liberated; but notwithstanding this promise, the Pope tampered, and wanted delay. Shortly after, Dr. Achilli was taken out of prison by the French, that he might attend a court martial, and while waiting to be examined he had an opportunity of dressing himself as a French soldier, and by that means effected his escape.

GOOD RESOLUTIONS.

Who will labour to keep them by the assistance of divine grace?

1. I will strive constantly to keep in mind that I am not my own.

'Ye are not your own: for ye are

bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' 1 Cor. vi, 19, 20.

2 I will pray not less than twice or thrice every day this year.

'Thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret,' Matt. vi, 6.

'Evening, morning, and at noon, will I pray, and cry aloud; and he shall hear my voice,' Psa. lv, 17.

3. I will read every day a portion of God's word, for purposes of devotion and self-application.

'As new-born babes, desire the sincere milk of the word that ye may grow thereby,' 1 Peter ii, 2.

'The sword of the Spirit, which is the word of God,' Eph. vi, 17.

'Search the Scriptures,' John v, 39.

4. I will constantly try to watch over my thoughts, words, and actions.

'Watch and pray, that ye enter not into temptation,' Matt. xxvi, 41.

5. When I know my duty, in God's strength I will do it.

'Lord, what wilt thou have me to do?' Acts ix, 6.

6. I will do nothing of the lawfulness of which I have any doubts, unless I doubt as strongly the lawfulness of its omission.

'Whatsoever is not of faith is sin,' Rom. xiv, 23.

7. I will, every day this year, direct at least one thought to Gethsemane and Calvary, where Christ suffered for me; and to heaven where he waits to receive me.

See Isa. liii, Luke xxii, xxiii, John xviii, and xix.

'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' John xiv, 2, 3.

'For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ,' Phil. iii, 20.

8. I will every day call to mind that this year I may die.

'This year thou shalt die,' Jer. xxviii, 16.

9. I will read over these resolutions at least once a week.

REVIEW.

SELECTIONS FROM THE PAPERS OF THE LATE DR. WILLIAM BEILBY, F.R.C.P.E. *Edinburgh: Edited by WILLIAM INNES, Elder Street Chapel. With a Memorial Sketch by J. A. JAMES, Birmingham. W. Innes, Edinburgh. 12mo. pp. 154. Hamilton, London.*

THERE are few writings more pleasing to the devout mind than those of sacred biography. The faithful records of good men, their life, conversion, trials, experience, virtues, and ultimate triumph, constitute a source of pleasure and profit, which secure an attentive and repeated perusal. How many times some pieces of favourite biography have been read, and perhaps never without obtaining fresh encouragement to trust in the promises, and to serve God. Though we have sometimes thought the biographies of eminent men of modern times have been extended to an undue length, and rather indicated a mere bookmaking propensity, and thus occasioned the introduction of a good deal of trifling, private, or extraneous matter, we have never wished that any of the pious dead should have no memorial of their virtues, no record of their mercies. Hence the pleasure with which we ever peruse the faithful and brief obituaries of our esteemed friends in religious periodicals. Hence the ready welcome the memoirs of those more distinguished in office and devotedness, ever receive; and hence, also, the pleasure with which we take up, first, from a number of small books on our table, a work, devoted to the biographical recollections of an eminent, catholic, and excellent man.

This little and useful work does not profess to be a complete biography. It contains, however, a sketch of the life and character of an eminent and pious physician. It is enriched by letters from Drs. Malan and Wardlaw, who both describe the excellent person with whom they were permitted to enjoy an intimacy; and a somewhat extended memorial sketch from the pen of the Rev. J. A. James, who speaks in the highest terms of the piety, kindness, and excellence of his friend.

Dr. W. Beilby was born at Sheffield, April 13, 1783. After a pious training

in his youth, he was placed in the family of a relative in Dublin, engaged in the linen trade. Thence, in a short time, he was removed to a wholesale house in London, where his religious character was happily formed. In 1807 he returned to Dublin and engaged in a partnership in the Irish linen trade. There he married, and after residing in this city some years, though more than thirty years of age, he removed to Edinburgh, and commenced the study of medicine, and in due time took the degree of M.D. in 1816. Circumstances led to his settlement in that city, where he continued in high repute, until his death. In 1844, he was chosen president of the Royal College of Physicians, and he died in the full hopes of the gospel, in May 1849. Our admiration of Dr. Beilby does not rest on him as a distinguished and successful physician, but on his ardent piety, and his readiness to co-operate in and promote every good work. The kindness of his heart, his gentle and gracious manner of introducing thoughts on religion where his dying patients had disregarded it, and his labours to promote sound, experimental, and practical piety among the members of the church and the profession to which he belonged, commend him, and the religion he professed, to the esteem of all true and good men. These remains are enriched by a series of papers on religious truth and practice which he read before the church with which he was connected, selections from which we may in future give in these pages. We very much approve of the form in which these remains are published, and cordially commend the volume to our readers.

PLAIN LETTERS to Parents of Sunday-school Scholars. *B. L. Green, 62, Paternoster-Row. 24mo. pp. 128.*

THESE are useful and excellent letters. After an introductory one, referring to the origin and utility of Sunday-schools, the subjects are such as are adapted to second the efforts of the Sabbath-school teacher, as well as to give improved discretion to the parents. Their subjects are, 'The Absentees,' 'Home Training,' in regard to the Lord's-

day, temperance, industry, and propriety of behaviour; 'The Home Library,' social influences and virtues. This is a book, a good supply of which would be an advantage to every school for distribution among the parents of their scholars.

GRACE AND CLARA: or, *be Just as well as Generous.* By AUNT KITTY. B. L. Green, London. 24mo.

THIS is a very delightful tale, told with all the earnestness and charm of the former publications of this series, Jesse Graham, &c. One of our little girls, who had been exceedingly charmed with a former book of this series, began to read it as it lay on our table, and said, 'O Father, let me have this book, I should so like it.' One of the best commendations of a book for children, next to its being instructive and of a good tendency, is, that it is one they will read with interest.

THE DOMESTIC WORSHIPPER, *consisting of prayers for morning and evening, selected portions of Scripture for reading, and Hymns and Sacred Songs. The whole adapted for general use in families, and intended to aid the regular performance of the pious resolution, 'As for me and my house, we will serve the Lord.'* Edited by SAMUEL GREEN, author of the 'Biblical and Theological Dictionary.' B. L. Green. 12mo.

THIS title almost sufficiently explains the book. It is intended to assist such as have not the necessary gifts or confidence, and mothers who may have to pray with their sons and servants. The prayers are so arranged

that there will be no need of turning over the leaf, two pages being occupied with each. The scriptures are indicated, and have been arranged with care and skill. Judging from the part now before us, we cannot but commend this work to our friends to whom such a help is felt to be desirable.

THE TEACHER'S FRIEND. Nos. I. and II. B. L. Green.

THIS is a monthly penny publication. It is intended to occupy a space not yet filled up in our literature and Sabbath-schools. The first contains a sermon to the young, by S. G. Green, B.A., and the second, a school examination and address, by the Editor.

BEAUTIFUL AND CHEAP BIBLES.

To Parents and Teachers of Sabbath-schools:

THE season is approaching when various presents are given to children of Sabbath-schools and others. What so suitable a gift as a copy of the word of God? Bagster's Bibles, so perfectly got up, have by their high price been unavailable to the mass. We rejoice to recommend to our readers a new and most beautiful polyglott Bible, with elegant maps and twenty-four engravings, in roan gilt, with tables and marginal references, &c., &c., for four shillings and sixpence. Or in elegant morocco for one shilling more. We refer to McPhun's Bible, of Glasgow. No doubt the publisher of the Repository, Mr. Brooks, can obtain it for our readers. It is a gem, and should sell by hundreds of thousands.

CORRESPONDENCE.

AGED MINISTER'S FUND.

To the Churches of the General Baptist Connexion.

As the Association is just at hand, I write to ask, is anything to be done for the afflicted and aged ministers of our denomination, or are those who labour in our churches, after having toiled with insufficient remuneration during health, to have only the hope of the sympathy and help of precarious charity, or the union house, as an asylum in sickness

and old age? I know some churches have met and resolved to support a plan, embracing the points I recommended in the January number of the Repository. Let our friends take up the question heartily, and say yea or nay distinctly at the next Association. If this matter can be liberally met, and a society formed at our next annual meeting, it will be an event of praiseworthy importance in the history of our churches.

Paddington, April 12.

J. BURNS.

OBITUARY.

JOHN FOX.—Though death at all times may be considered a painful event, there are seasons and circumstances which render it

still more painful—there are periods when death may be looked for with a kind of certainty, and when the individual removed

may be better spared from the family or church than others. On the other hand, sometimes persons are removed at a period when their services are of the greatest importance to the church of God, and their removal is severely felt. Thus it has been with many a devoted servant of God, and many a faithful minister of the gospel. The church deeply deplores the removal of a beloved pastor, and the pastor and friends of religion regret the removal of an officer or useful member of the church. The husband feels keenly when the beloved wife of his bosom is taken away, and the wife when her protector and stay is removed, and her children are fatherless. Some of these circumstances make the death of the subject of this brief obituary more painful than otherwise it would be. On the 28th of September, 1849, died John Fox, in the forty-third year of his age, a pious, active, and esteemed member of the General Baptist church, Coningsby, leaving an affectionate and devoted wife and seven children to deplore their loss. Previous to his union with the church, the friends learned from him, that at the age of nine years, he believed he was first convinced of sin under the preaching of a pious clergyman, and had there been spiritual persons in that community who had taken notice of him, that he would then have been converted to God. As time rolled on, these impressions partially wore off, and for many years he lived a life of sin and rebellion; but always, as he afterwards confessed, with his eyes open to the evil consequences of sin, and therefore with remorse of conscience. For several years he was a hearer under the ministry of the writer, and ultimately gave unequivocal evidence of his conversion to God. About twelve months before his baptism, he became again very sensibly affected with a sense of sin, and appeared to feel really and deeply concerned for his soul's salvation, and after some months of anxious, deep feeling, and godly sorrow, alternating between hope and fear, he was enabled to exercise such a simple faith or trust in Jesus Christ as his Saviour, as brought peace and joy to his soul, and gave him a good hope of salvation through believing. Being a humble believer in Christ, he offered himself as a candidate for baptism and fellowship with the church, and was anxious, if possible, that he might be admitted to receive the sacred rite with his partner, who had been previously accepted as a candidate for it. The church being satisfied as to his sincerity, he was baptized with his wife as he desired, on the 26th of July, 1846. Before admission, he was asked if he was aware he might be persecuted for Christ's sake, especially by his former associates. He said he was aware and fully prepared to be so, and was sure he could not

suffer more for him than he had suffered by remorse of conscience in the service of Satan. From the time of his admission into the church, he became one of its most active and devoted members, always willing to help or to give, as he was able; and never refusing to do anything he could to promote the welfare of the cause; ever to be depended upon to be found in time at his post. He took a lively interest in the Sunday school, being one of its superintendents; and in the connexion generally, and its institutions. Had he been able, he would always have attended the conferences and associations. In short, he was a member of promise; and it is greatly to be desired that the church should hereafter have many such. Had he lived, and retained his piety, it is believed he would have been a blessing to his friends. Besides cultivating religion in his own soul, the family, and the church, he was a thorough dissenter and General Baptist christian. He was extremely firm, and when he had taken up a position he believed to be right, it was indeed difficult to induce him to alter his purpose. In his friendship he said little, but acted much. About eighteen months before his death, he began to be troubled with discharges of blood from the mouth: these, at intervals, were repeated, till his strength became prostrated, and it was evident he was drawing near the grave. During his long and painful affliction, he was never heard to make a single complaint of the conduct of divine providence, but frequently expressed his resignation. In conversation he was unreserved, and frequently spoke of his hopes and fears, and of his confidence in Christ as having died for him. In one of the writer's last conversations with him, he said,—'O! what a mercy not to have religion to seek in sickness—I am happy that I have not—all my hope is in Christ, and I fully believe I am pardoned through faith in him.' At a subsequent period he said,—'I have no hope of salvation but in the finished work of Christ.' After this he rapidly sunk, and became delirious, till it was evident that his change was not far distant. Having endured many months of wearisome days and nights of sufferings, at last he slept the sleep of death, and went to receive his reward, which, from what was seen of him after his conversion, we have no doubt is, 'a far more exceeding and eternal weight of glory.' By his removal the wife has lost a faithful husband, the children an excellent father, and the church a valuable member. On the following Sabbath, his death was improved by his pastor, to a large and attentive congregation, from, 'For we know that if the earthly house of this tabernacle were dissolved,' &c.

Coningsby.

G. J.

JOHN GILBERT, an elder of the G. B. church, Thurlaston, was born in that neighbourhood, in the year 1769. When a boy he frequently attended with his father the worship of God in the Independent chapel Narborough; but as he grew up he spent the chief of his days in the service of neighbouring farmers. In his early days he possessed but few means of instruction, and consequently attained but little beyond the ability of reading the New Testament; notwithstanding he was mercifully preserved from many of the open and disgusting vices of that age. While in his servitude he was accustomed to attend the parish church, and showing an inclination for music, he joined the choir, and was considered a valuable assistant until he left the establishment. Though thus connected with the worship of the established church, yet he did not entertain any strong hostility towards dissenters, for about this time a family of the Parkinsons removed from the neighbourhood of Loughborough to reside at Thurlaston, and soon after invited their friend Mr. Pollard to pay them a visit. He did so, and on several occasions preached in Mr. P's kitchen. At some of these meetings our deceased friend attended, and at other times he would go in company with another friend or two on a visit to Barton, to hear the late Mr. S. Deacon. It was upon one these visits that the arrow of conviction reached his heart, and he became deeply sensible that he was a sinner before God. Mr. Deacon's text was, 'Ask for the old paths.' He returned home sorrowful, felt himself a most unworthy sinner, a breaker of God's righteous law, and exposed to its awful penalties. He had some confused views of Jesus the sinner's friend, but could not learn the way of salvation, nor feel an interest in the Saviour's blood, so as to give peace to his troubled soul. He continued in this state of spiritual distress for about six months—hoping, doubting, and waiting for some special revelation from heaven to assure him that he was a child of God. During this time he frequently retired under a tree, or beside a hedge, to weep and pray; and once he spent the whole night alone in a field, to bewail his state as a sinner before God. After this he resolved to open his mind to some christian friends, and accordingly went and told Mr. and Mrs. Parkinson how he felt, and what he wanted, and they immediately showed unto him 'a more excellent way,' unfolded unto him the all sufficiency of Christ as a Saviour, 'able to save to the uttermost all that come unto God by him,' and earnestly directed him with all humility to cast himself believingly at the foot of the Saviour. The next day, while at work in the field, and lifting his soul to God in prayer, he was enabled to believe on the

Son of God, and received the testimony of the Holy Spirit that he was born again; and also at the same time was presented to his mind a very beautiful passage of Scripture, —Rom. x. 6—11. He now felt so much joy and peace through believing that his happy soul seemed to have no bounds; and shortly after, meeting with one of his particular friends, (who was also seeking the Lord,) he said to him, 'I have found the way;' and the very mention of this circumstance, together with some other conversation, proved instrumental in leading his friend out of bondage into the glorious liberty of the gospel, and they both went on their way rejoicing. He now sought the people of God, proposed himself for fellowship, was accepted and baptized, with ten others, (one of whom was the friend referred to above,) at Hinckley, in the autumn of 1794.

At this time Thurlaston was a branch belonging to the church at Hinckley, then under the care of Mr. William Smith, who was succeeded in the pastoral office by the Rev. J. Freestone. Shortly after this time, our friend lived in a situation unfriendly to religion, and which allowed but few opportunities of attending the means of grace. Here he suffered spiritual loss, and had to lament the absence of God's gracious presence. This he set up as a stone of remembrance in the way, and would never after let himself to any master without claiming a portion of the Sabbath for the service of God.

The union which had existed between the friends at Thurlaston and Hinckley, was continued until the year 1813; when the members at Thurlaston were formed into a separate church, and our deceased and highly esteemed friend was then called into the office of elder, which he continued to hold until the last year of his life. He discharged the duties of his office with fidelity, prudence, and zeal; always aiming to maintain the peace, and to promote the purity and enlargement of the church of Christ. He was also appointed to administer the ordinance of baptism, and had the pleasure of baptizing more than a hundred members. On these occasions, he would address the spectators in a very impressive and fervent manner, by which deep and lasting impressions were made on many hearts. With two or three others he commenced the Sabbath school, and had the pleasure of baptizing and bringing into the church several lambs of the flock. He had clear and comprehensive views of divine truth, saw distinctly the connection of its various branches — that man was a sinner, that Christ was the only Saviour; that whatever the sinner needed Jesus had to bestow, and that by a believing application it would be obtained, without money and without price. He had

a firm faith in the divinity of Christ, the sufficiency of his sacrifice—the efficacy of his blood—and the perfection of his righteousness. These were the foundation of his hope of salvation, which was indeed to him an anchor of the soul, both sure and steadfast, ‘entering into that which is within the veil.’ Though he was a man of strong feeling and had some lamented imperfections, yet, he kept looking to Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption. And perhaps few persons have had a stronger persuasion of the power and willingness of Christ, or have felt a greater assurance of being saved from wrath through him than was manifestly the enjoyment of our deceased friend. This sustained his mind amidst the ordinary troubles of life—under

afflictions and even death itself; for being bereaved some years ago of his beloved wife, he still continued to maintain a steady and cheerful life in the ways of the Lord. His affection to the people of God was fervent and sincere, but was expressed towards the ministers of the gospel with a tenderness peculiar to himself. Thus he continued to live in the esteem of all classes, until within the last year of his life, when he removed from Thurlaston, to reside with his youngest daughter, in the neighbourhood of Sheffield, where he finished his course, and entered triumphantly into the joy of his Lord, on the 16th of Aug. 1849, in the eightieth year of his age.

His death was improved at Thurlaston, to a crowded congregation, in a sermon founded upon 2 Tim. iv. 7, 8. S. R.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Sutton-Bonington on Easter Tuesday, April 2nd, 1850. Mr. Batey of Sheffield opened the service with reading the Scriptures and prayer, and Mr. Derry of Barton preached from Psalm xviii. 46.—‘The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted.’

The Conference assembled for business at two o’clock. The attendance was very good. Mr. Taylor of Kegworth was appointed chairman of the meeting. Mr. Stevenson of Derby engaged in prayer. The list of churches was called over, and from the reports given, it appeared that 38 had been baptized since the last Conference, and 136 remained as candidates.

Resolved. 1. That in consequence of the church at Eyre-street, Sheffield, having withdrawn their opposition to the church in Eldon-street, it was agreed that this church be received into this Conference.

2. A letter was read from the General Baptist church, Hucknall Torkard, requesting to be received into this Conference. It stated that they had been a branch of Stoney-street church for more than twenty years, that they had comfortably withdrawn and were formed into a distinct church, on March 17, 1850, by Mr. Wood of Mansfield. Members, 76. Their request was granted.

3. That with regard to a communication from Stoney-street church, Nottingham, respecting the friends at College-street, a committee of five brethren be appointed to investigate and arrange the matters referred to, and report to the next Conference; and that the following brethren

be the committee,—Mr. R. Pegg of Derby, Mr. J. Earpe of Melbourne, Mr. Moore of Loughborough, Mr. B. Gray of ditto, Mr. W. Wilkins of Derby.

4. A communication from the Stoney-street church respecting the friends at Arnold, having been read, the before-mentioned committee were appointed to examine into the circumstances referred to, and report to the next Conference.

5. An application was read from the church at Sutton Bonington, requesting the ministers to assist them in supplying their pulpit. They were recommended to apply to the churches.

The next Conference to be held at Broughton, on Whit-Tuesday, May 21st. Mr. Stevenson of Derby to preach.

Mr. Winks opened the service in the evening, and Mr. Gill of Melbourne preached on justification. J. STADDON, Sec.

Note.—As some inconvenience and misunderstanding have arisen from the business of the conference not being in the possession of the secretary soon enough to be properly arranged, it is earnestly requested that in futuro it be considered a standing order, that all papers, documents, cases, &c, referring to the business of the conference be transmitted to the secretary either before the day of meeting, or presented to him on that day *immediately after the morning service*; and that all such documents as are committed to him after this time shall be deemed irregular, and the business arising out of them shall be taken up after the other business is disposed of, or deferred until the ensuing conference. J. STADDON, Sec.

STATE AND CASE OF SUTTON BONINGTON
GENERAL BAPTIST CHURCH.

[The following state, &c., was presented at the last Midland Conference. It contains some very singular facts as to the age of the members, as well as a case of need. We have thought its insertion here might interest our readers, as well as further their object.—Ed.]

*To the Ministers and Representatives
Assembled in Conference.*

DEARLY BELOVED BRETHREN,—It is now fifty-five years since this house was erected for divine worship. This is the first meeting that has been held in it of the kind; and we are happy to welcome you on the occasion, but feel deeply humbled before God that we cannot present unto you a more pleasing statement of our church. For forty years prosperity attended it: additions were frequently made, in which time we numbered more than one hundred members. Many of them who could and did support the cause have been called to join the church triumphant above; several have left us and joined other churches, and some we have been obliged to disown, so that our present number is reduced to forty-two: twenty-seven females, and fifteen males; out of these, thirteen are widows, two are between eighty and ninety years of age—one has become a child, another has kept her bed for years, scarcely able to speak; the rest of them are old and in low circumstances, so that we have little support from this class. The remainder of the members are generally poor, so that we find our pecuniary affairs so low that we are not able to support an efficient ministry to keep the cause alive. Nevertheless, we are very thankful to those friends who have supplied us with the word of life, and hope for a continuance of it; but we think if our regular ministers, living within ten or fifteen miles round, would each give us one Sunday in the year, exclusive of travelling expences, it might be the means of raising the cause once more. We enjoy peace, though we have had but two additions the last seven years; and the average age of our members is fifty-six, so that if something is not done for us we fear the cause will die when the present members are gone. And shall a cause of Christ die in the very heart of the midland churches? No, dear brethren, we hope better things of you, and that you will accede to our request. And may the Lord once more send prosperity among us, is the prayer of,

Yours in behalf of the church,

WILLIAM GARTON, } Deacons.
JOHN PEPPER, }

THE YORKSHIRE CONFERENCE assembled at Leeds, April 2nd, 1850. The meeting

for business commenced at half past two, p. m. Mr. R. Horsfield took the chair, and Mr. R. Hardy prayed.

The church at Manchester reported by letter and delegate, that their position is not visibly altered since the last Conference. They are anxious for a pastor, and desire financial assistance to provide for the expense. Their case was referred to Mr. J. Hodgson, and the other trustees of Oak Street chapel.

The report given by Mr. W. Robertshaw respecting the church at Gambleside, was encouraging. As this infant church wishes to be favoured with the privilege of incorporation with our annual Association, Mr. J. Hodgson was requested to assist them in preparing their application.

A letter was received from the church at Burnley by the delegates, stating that Mr. J. Batey had left them and removed to Sheffield; that sixty-four members had left to commence a new interest in the town, to whom they had given an honourable dismissal, and cordial wishes for their success; that they are in as promising a state as can be expected; and are very grateful to the dear brethren at Heptonstall Slack, and others, for supplying their pulpit. A letter from the seceders was also received, informing the meeting that they had opened a room for public worship in the centre of the town, and have secured ground for a new chapel. They applied for the approbation of the Conference, to be formed into a separate church, by Messrs. J. Batey, E. Bott, and J. Hodgson, to which the meeting conceded in a majority of votes.

The friends at Denholme applied for assistance in erecting a large shell for a Sabbath school, and a place to preach in. The Conference recommended their case to the liberality of individuals and churches in the connexion.

A letter was received from the church at Bradford, stating that they were in peace now, and enjoyed a degree of prosperity. The Conference expressed its sympathy for Mr. Rose, in his affliction, and likewise for the church which he has served for some time.

Statistics.—At Leeds, two have been baptized, and they have four candidates. They have baptized four at Bradford; they have three candidates and a number of inquirers. At Halifax they have baptized five, and have some inquirers. They have baptized fifteen at Birchcliffe, and are peaceable and united. At Heptonstall Slack they have many enquirers; and the same at Shore. No visible change at Lineholm. They have six candidates and a number of inquirers at Todmorden; and at Burnley they are in as promising a state as can be expected.

There was a large and respectable company to tea at five, and addresses were given to the assembly by several ministers afterwards.

The next Conference to be at Burnley, on Whit-Tuesday, the 21st of May, 1850. Mr. E. Bott to preach.

J. HODGSON, *Sec.*

THE LINCOLNSHIRE CONFERENCE assembled at Peterborough, March 28th, 1850. Brother Jones, sen., presided. The reports from the churches showed that twenty-three persons had been baptized and received into fellowship since the last Conference.

No communication has been received from Mr. Ratcliffe, the case therefore stands over.

The desirableness and practicability of a new chapel at Peterborough, was the principal subject that engaged the attention of the brethren. It was gratifying to learn that the few friends belonging to the church had been exerting themselves, and had already obtained promises to the amount of £52. It was felt that the cause cannot rise, unless the friends have a more commodious and inviting place of worship; while the central position of the city, its increasing population and importance, point out Peterborough as presenting an important opening for usefulness, and urge on the churches of the district to combine their energies and efforts for the accomplishment of the object. It was resolved,—

1. That a committee be appointed to make all necessary inquiries in reference to the practicability of building a chapel at Peterborough—to obtain a plan and estimates, and report decisively at the next Conference.

2. That in case the friends at Peterborough succeed in obtaining a new chapel, the Conference would recommend the Home Mission to make an annual grant for a term of years to assist them in freeing it from debt.

The next Conference to be at March, June 13th. Brother Golsworthy to be the preacher. At this Conference brother Ingham, of Louth, preached in the morning, and brother Lyon, of Chatteris, in the evening.

SAMUEL ASHEY, *Sec.*

THE NORTH DERBYSHIRE CONFERENCE assembled at Crich, March 29th, 1850. At the opening of the meeting in the afternoon, brother Stanion prayed, and was afterwards called to preside. The friends at Crich presented their thanks to this conference for the assistance afforded by supplying their pulpit, and requested the continuance of those favours.

From the reports of the churches it appeared that only two had been baptized

since the last conference; and twenty-four remained as candidates.

Resolved,—1. That those churches who have not paid over to brother J. Ward of Ripley (treasurer to the conference) their contributions towards a conference fund, be affectionately requested to do so before the end of the present year.

2. That the secretary write Mr. White of West Bromwich, requesting him to forward to Brother T. Ward of Ripley the forms and pulpit, lent to brother J. Burrows a few years ago by this conference.

3. That the next conference be held at Smalley, on the first Monday in August, 1850.

During the afternoon brethren Ward and Sims engaged in prayer, and brother Springthorpe preached in the evening.

ROBERT ARGILE, *Sec. pro tem.*

NEW CHAPELS, &c.

NEW CHURCH AT SALFORD.—Friday, the 29th of March, 1850, was a high and interesting day to the New General Baptist friends at Salford. At half-past two, p. m., a goodly concourse of people assembled to witness the laying of the first stone of Zion chapel, Broughton-road, in connection with our denomination. The order of the service was as follows:—Mr. Garratt, our minister, gave out the first hymn in our book;—

'Before Jehovah's awful throne,' &c.

the Rev. H. Dunsterley, P. B., read a portion of Scripture and implored the Divine blessing. After the singing of another hymn, the Rev. E. Bott, of Heptonstall-slack, delivered a very appropriate address, in the course of which, the Rev. gentleman spoke of the pure design of the friends here in erecting a place of worship in this densely populated locality; together with a brief summary of the doctrine and principles maintained by the General Baptists. At the close of the above the stone was laid by J. Brooks, Esq., of Staley Bridge. The Rev. H. Dunsterley then followed with a few remarks, and Mr. Garratt concluded this very interesting and we trust profitable service with prayer.

In the evening, the friends again assembled in our preaching-room, and between one and two hundred took tea. Every heart seemed cheered, and every eye lighted up with rapture. After tea the chair was taken by Mr. L. Ingham, of Moss Hall, near Heptonstall-slack, a long-trying friend of the G. B. cause, who gave a very encouraging introductory address, and was followed by Mr. R. Hulme, Mr. Bailey, and Mr. Knagg, trustees of the new chapel. The Rev. E. Bott then succeeded with a very eloquent and touching speech, which

I trust will be long felt by those present. The minister of the place then rose and made a few remarks, and referred to several striking intimations of the providence of God, in the formation of this new interest, and the meeting closed.

In conclusion, permit the writer to say that the few poor friends here have now done to the utmost of their ability. We have raised amongst ourselves to the amount £150 in our poverty. Our minister is dependant upon us, and our chapel will require two or three hundred pounds more to complete it. Are there no hearts amongst the thousands of our members which beat with sympathy for us in our great undertaking? Christian friends, we once more make our humble appeal in the name of Him whose cause you love and espouse, and trust that you will reach out the hand of help to an infant interest located amidst a world of immortal souls. A. J. G. S.

P.S. Any contribution in behalf of the above, will be thankfully received by Mr. Robert Hulme, 10, Durham Street, Broughton Road, Salford, Manchester.

NOTTINGHAM.—*New Chapel, Mansfield Road.*—On Wednesday, April 3rd, at three o'clock in the afternoon, the corner stone of the General Baptist new chapel, Mansfield Road, was laid in the presence of a large concourse of spectators, by J. Heard, Esq. Various ministers of the town took part in the service, and Dr. Burns of London, delivered an appropriate and impressive address. At five o'clock, tea was provided in the Mechanics' Hall, to which 950 persons sat down. The trays were furnished gratuitously, and a profit was realized to the amount of £40. After tea, Richard Birkin, Esq., Mayor of Nottingham, presided, and the large audience listened with great interest to the excellent speeches of Rev. Messrs. Matheson, Brownson, Wallis, Baynes, and Dr. Burns.

ALFORD.—On Friday, March 29th, Mr. Kiddall, of Louth, who formerly preached here, (this being then a branch of the Maltby church) attended, by request of the friends here to form them into a separate church. In the morning, he preached from the words of the apostle, 'I have planted, Apollos watered, but God gave the increase; from which he observed, amongst many other plain and truthful remarks, that though salvation is all of grace, and God alone *can* give increase to seed sown, yet it behoves christians unitedly, members of churches as well as ministers, by every possible means to *plant* and *water*, even as the husbandman tills the ground and casts abroad the precious grain, before he entertains even the most remote prospect of a future harvest.

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In the afternoon, the friends re-assembled, when Mr. K. read appropriate Scriptures, delivered a very impressive address to the church, dwelling with especial clearness upon the unscriptural nature of mixed communion; and afterwards, in accordance with their expressed desire, gave the friends the right hand of fellowship, and administered the Lord's supper. We trust it was a day which will not soon be forgotten, for God was with us.

I. N.

BAPTISMS.

BIRCHCLIFFE.—On Good Friday, in the afternoon, our esteemed friend, the Rev. W. Robertshaw, of Shore, preached a most excellent sermon, from Mark xvi. 16.; at the close of which he immersed three males, and twelve females, it not being thought prudent for our beloved pastor, in consequence of age and infirmities, to officiate on the occasion. *Fourteen of those baptized, have been scholars in the Sabbath school.* After baptism, a tea-meeting was held in the school-room, and addresses given by the Rev. W. Robertshaw and others; also a Pocket Commentary on the New Testament was presented to nine of our young friends in the Sabbath school by our pastor, with admonitions to each.

CASTLE ACRE, Norfolk.—On Lord's-day, April 7th, we had another baptism of two candidates; one was formerly a member among the Wesleyans, and the other is a teacher in our Sabbath-school. Our minister preached to a crowded congregation on the baptism of Christ. God is blessing the word of his grace proclaimed in our midst, and rendering it mighty to the conversion of sinners.

HALIFAX.—On Lord's day, Feb. 24th, an excellent sermon on the subjects, mode, and importance of believers' baptism, was preached in the General Baptist chapel, Halifax, by the Rev. W. Robertshaw of Shore, after which he immersed five young females, who were received into the church in the afternoon, during the commemoration of the Lord's supper. The congregations were very good, and we trust that the plain and pointed arguments advanced will tend to establish the truth. We pray for many such days. J. A. R. H.

SHEFFIELD, *Eyre-street.*—On Lord's day evening, Feb. 24th, 1850, after a sermon by Mr. Batey, from Mark xvi. 16, one person was baptized on a profession of faith in Christ. On Lord's day evening, March 31st, three others were buried with their Lord in baptism. We have other candidates for the ordinance. J. B. S.

SEVENOAKS.—On Lord's day, April 7th, the ordinance of believers' baptism was administered to a person who had been for several years a member with the Wesleyan Methodists; in the afternoon he was received into church fellowship. This is the second person that has been added to the church lately.

F. S.

QUORNDON AND WOODHOUSE.—We are favoured with peace, and some pleasing degree of prosperity. On Lord's-day, March 10th, we baptized five at Woodhouse; and on Sabbath, April the 7th, we baptized seven more at Quorndon, four males and three females: two of the young men were sons of two of our officers. On both of these occasions the pastor of the church preached to large and overflowing congregations, and Mr. Bailey baptized. We have several candidates waiting to follow the Saviour in the same way.

J. S. Q.

LONGFORD, Union Place.—On Lord's-day, March 3rd, our minister, the Rev. J. Shaw, administered the ordinance of believers' baptism to four persons, one male and three females, after delivering a convincing discourse, from Acts xxii. 16,—'Be baptized.'

NORTHALLERTON AND BROMPTON.—We feel thankful to Almighty God in continuing to bless the labours of our beloved pastor in the conversion of precious souls. One candidate was baptized on Feb. 11th; one on March 11th; and on Lord's-day, April 15th, Mr. Stubbings preached from Acts ii. 41, and baptized three in the Particular Baptist chapel, Bedale; and in the evening preached in our room at Brompton, from Heb. x. 23, and received the newly baptized into the church, in the presence of a densely crowded congregation. Other candidates are waiting for baptism.

T. H.

WIRESWORTH.—On Lord's day, April 7th, after a very solemn and appropriate sermon by our pastor, from Psa. cxix. 5, 6, the ordinance of believers' baptism was administered to eight males and four females, in presence of one of the largest congregations ever assembled in our chapel; numbers left unable to gain admission.

W. T.

ANNIVERSARIES.

LONDON, New Church Street, St. Mary-le-bone.—On Good Friday, two sermons were preached to large and delighted audiences, by the Rev. James Everett, of York, when collections were made to reduce the enlargement debt. A crowded tea meeting was held in the afternoon, at which was presented to the church, by a few of its members, a very handsome communion service. The large and superb tankard, four cups, and the

plates, cost upwards of sixteen pounds. Mr. Ashdown, one of the officers of the church, and superintendent of the school, delivered an address on the views and feelings of the friends who had proposed and carried out this measure; which was replied to, and gratefully acknowledged, by Dr. Burns, pastor of the church. All the services of the day were intensely interesting, and liberal collections were made. Many Wesleyan friends crowded to the spot, to give a hearty welcome to their talented and much esteemed friend, Mr. Everett.

LEICESTER, Dover Street.—On Lord's-day, April 7th, after sermons by Rev. A. Sutton, the annual collections were made on behalf of the chapel debt fund. Mr. Sutton having served this church and congregation during the time he has been tarrying in England, delivered his farewell sermons on this occasion. The attendance was large, and the sermons appropriate.

On the following evening the annual tea-meeting was held. Upwards of 200 were present. Afterwards a watch, as a token of respect, was presented to Mr. Sutton by the young people of the congregation, accompanied with an affectionate address. Several friends took part in the protracted proceedings of the evening. Collections and proceeds of tea upwards of £27.

SEVENOAKS.—The annual sermons for the support of the cause in this place were preached on Lord's day, March 24th ult.; in the morning and afternoon by Mr. William Fremlin (Baptist); and in the evening by Joseph Maitland, Esq., of the India House, London (Independent); Mr. Maitland, who feels a deep interest in our church, and who sympathizes very much with the friends in their difficulties, said at the close of his sermon, he was afraid the collections would not by a great deal meet the arrears, he would therefore at the close of the service be happy to meet any gentleman and contribute his mite towards raising the requisite sum. To encourage others he generously gave £2, besides bearing his own expenses. Other donations were then given.—Mr. Grover £5, Mr. Wood £5, Mr. Yates £1, and several smaller sums, ranging from 10s. down to one shilling. The collections amounted to £6. 15s. On the Monday following, a tea-meeting was held in the chapel, after which addresses were delivered by Messrs. Chamberlain, Grover, and Smith, on different topics. The collections, donations, and profits of tea, amounted in all to £23 15s.

LONGFORD, Union Place.—On Lord's-day, March 17th, the anniversary sermons were preached in the above chapel, by the Rev. J. Shaw, minister of the place, and the Rev. W. Chapman. On the following day a public

tea meeting was held in the chapel, and a bazaar in the school-room. The proceeds of these meetings amounted to upwards of £15.

E. T.

MISCELLANEOUS.

THE ACADEMY.—At a committee meeting held on Wednesday, April 17th, at the Institution, it was agreed to recommend Mr. *Thomas Barrass*, the senior student, to accept a unanimous invitation to serve the church at Fleet and Holbeach; and at their request, to commence his labours on Lord's-day, April 21st.

Mr. Isaac Preston was recommended to accept a unanimous invitation from the G. B. church at Ashby. Mr. Preston is expected to enter on his labours at the ensuing vacation.

It was also agreed to invite Mr. D. Burns to remain at the institution for another year. There was one candidate for admission: and as three are expected to retire (including Mr. Barrass) this summer, there is vacancy for two or three eligible cauditates.

The secretary very respectfully and earnestly requests every church to appoint a suitable and zealous person to look after the affairs of the academy, collect subscriptions, distribute reports, &c., and to send his name and address to him direct, or insert it in the state at the next Association. This agency needs filling up and revising, as it is ten years since the previous appointment was made. Attention to this will oblige. J. GOADBY, Sec.

WOODHOUSE.—The Baptist church in this place having laboured under considerable difficulty for want of room to bury their dead, being at times obliged to dig up the remains of departed friends, a piece of land containing 623 yards was purchased, contiguous to the chapel, which, with fencing and other expenses, amounted to £60. An appeal was made to the members of the church and congregation, which was responded to very liberally.

On Lord's-day, March 31st, two sermons were preached; that in the afternoon by the Rev. J. Goadby, from Rev. xxii. 11, 12—a most excellent and impressive sermon; and in the evening by the Rev. J. Staddon, from Genesis xxiii. 4. At the close of these services £6. 7s. 3½d. was collected.

On Monday, the 1st of April, trays were furnished gratuitously by our female friends, and 270 sat down to tea, at one shilling each, who highly commended the ladies for the abundance and richness of their repast. After tea, a hymn composed for the occasion was sung on the ground with great seriousness. Mr. Staddon made a few remarks suited to the occasion and offered a short prayer, after which we repaired to the chapel, when addresses were delivered by several ministers

and friends. The Woodhouse choir performed^d fourteen choice pieces of sacred music, selected from Handel, Haydn, Mozart, and other celebrated composers, who were highly applauded for their zeal and skill. The receipts were as follows:—private subscriptions, £42. 18s.; public collections, £6. 7s. 3½d.; received at tea, £13. 10s; which together paid for the ground and left a surplus of £2. 15s. 3½d. J. B.

COVENTRY.—The friends of Home Missions will be encouraged to hear the results of a vigorous effort, recently made, to lessen the great and gigantic difficulty of the above station—the debt upon the chapel. Last May, the mortgage of £600 was called in; but the solicitor for the mortgagees intimated his willingness to let £400 remain upon the property, provided £200 were paid. The case was mentioned privately to a few friends at the last Association, and brethren Peggs of Burton, Crofts of Wolvey, and Walker of Nottingham, generously offered £10 each, and Messrs. Chapman of Longford, and Cotton of Barton, the like sum for their respective churches. Thus encouraged, a canvass was made among our own friends, and a circular was issued to the friends of Christ, of all denominations in the city, for aid and sympathy in this great endeavour. The circular was endorsed with a kind and flattering recommendation from all the ministers of Jesus, in Coventry, to whose good offices we owe much of our success, and the liberal response made to our application was as encouraging to us as it is honourable to christianity. In January, two sermons were preached, and collections made, by the Rev. Brewin Grant, B.A., of Birmingham, and a tea meeting was held in Saint Mary's Hall, at which it was shown that £172 10s. were collected. The chairman (an Independent) who had already subscribed a guinea, then promised £5 more if the whole £200 could be raised; several more friends of other congregations, also present, doubled their contributions, and at the close of the meeting it was announced that £194 was raised. Other donations have since flowed in, and we are delighted to add, that after paying all expenses, £204 have been realized. We had faith in Providence and perseverance, and through grace we have accomplished our most sanguine expectations.

L. C.

THE ANNUAL ASSOCIATION of the General Baptist churches this year will be held at Chesham, in the county of Bucks., commencing on Tuesday, June 25th. It is particularly requested that the churches will forward the number of representatives they expect to send, to William Andrews, surveyor, Chesham, Bucks., before the 13th of June, who will hand the same to those friends who have to make arrangements for beds.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE heavy balance against the Society which the last audited account exhibits, forms an oppressive debt that greatly interferes with the Society's operations, and must, unless removed, become a serious hindrance to its usefulness. In various places this year's income appears improving as compared with that of last year; but it is not to be expected that any improvement that may thus take place, will be sufficient to discharge the debt incurred during some past years of declining income. Towards its liquidation therefore, a kind friend in Lancashire has presented a donation of ten pounds, and suggests that efforts should be made to obtain a hundred subscribers of that amount. Several friends have already engaged to be of the number, *on the condition that a hundred be made up.* Their donations being pledged on this condition, will not be forthcoming if the specified number be not obtained. Unlike some other societies that are very frequently appealing for aid to discharge debts incurred, this society has not for many years made such an appeal. The committee therefore judged it important, if possible, to carry out their friend's suggestion, and for that purpose referred the subject to the annual committee meeting, on June 26th. It is earnestly requested that in the interval before that meeting, friends who may be willing to aid this effort, *on the condition specified,* would favour the Secretary with their names. The committee also apprehended that besides those friends who might themselves become donors of the sum mentioned, there might be others who could collect that amount in their respective churches; such are earnestly requested to go to the annual meeting prepared to state what they are ready to pledge. Smaller contributions may be made available for the object, by two or more subscribers uniting, and the subscription being presented in the name of one of them; and larger subscribers may effectually promote the object, as every ten pound subscribed will be reckoned as a distinct subscription. God has much blessed the Society; let its friends manifest their thankfulness

to him by a vigorous effort in its behalf.

By order of the Committee,
J. G. PIKE, *Sec.*

Derby, April 11th, 1850.

REV. A. SUTTON.

At a committee meeting held at Loughborough, on Tuesday, March 22, 1850, it was agreed that Mr. Sutton return to India, *via* the United States. His labours and stay there being left to his own discretion: and that when he arrives in Orissa he select some suitable station away from Cuttack, where he shall have charge of the Institution for the training of native students for the ministry, translations, &c; and also, that in the event of Mr. Buckley's being laid aside or leaving India through illness, Mr. Sutton shall return to Cuttack, and there take charge of the Asylum, &c., now under Mr. Buckley's care, as before he left Orissa. It is not expected that Mr. S. will arrive at his destination before the beginning of 1851.

THE FAREWELL SERVICES connected with Mr. Sutton's return to India, took place at Dover Street chapel, Leicester, on Monday, April 1st. Mr. Hunter of Nottingham delivered an introductory discourse, Mr. Derby of Barton proposed the usual questions to the missionary, Mr. Stevenson of Leicester offered special prayer for him, and the Secretary of the Society delivered the valedictory address.

A public meeting was held in the evening, at which, Revds. Scott, Norwich; Gill, Melbourn; Wallis, Leicester, and others were engaged. The services were interesting, but the attendance was not very large. Collections were made for the mission funds.

NINGPO.

RETURN OF REV. J. JARROM.

Considerable misunderstandings having existed for some time between our China missionaries, chiefly arising from

difference of taste and temperament, or uncongeniality of disposition and habits, and these having at length resulted in alienation and discomfort, Mr. Jarrom has determined, though reluctantly, to leave Ningpo, unless the Society send another missionary to be located with him. This very perplexing subject, connected also with a series of complaints on the part of Mr. Hudson, were brought before a special meeting of the Committee, held at Nottingham, on Tuesday, April 9th, 1850, when it was decided that Mr. Jarrom should be instructed to return to England. The following resolutions, kindly furnished by the Secretary, were those adopted in reference to this case, which, in our individual opinion, seriously affects the strength and stability of our Chinese Mission.

From the Committee's Minute Book.

'Agreed, that we think brother Jarrom has erred in some things of which Mr. Hudson complains; but that we do not deem these to be sufficient to render the removal of a missionary indispensable. Still, as we gather from both our brethren, that they are not likely ever to act in harmony; and as Mr. Jarrom intimates that it is useless for him to remain in China, unless the Society send another missionary, and incur expenses which the Committee do not feel justified in incurring, therefore they decide that brother Jarrom relinquish his engagement as our missionary at Ningpo.'

'Agreed, that previous to any further missionary engagement Mr. Jarrom return to England.'

LETTER FROM REV. W. JARROM.

(Continued from page 200.)

THE scenery of this neighbourhood is the most picturesque and rich of any that I have seen in this country. One vale I was particularly pleased with: the hill commanding the prospect of it is high; from the summit, to level ground at the bottom, I should think it is very little short of an English mile. Two thirds of the way the ascent is steep, in some places very steep; but as the road is well paved, it is not particularly awkward performing either the ascent or descent, though of course very exhausting. In going down this hill, you have hills as high on three sides of you, beautifully wooded or cultivated by the hand of man. On your right

hand is a ravine, filled with trees and brush wood, and thick grass, at the bottom of which a mountain torrent noisily makes its way: this ravine separates the range of hills on your right, from that to the left, down which your path is taking you, while they are connected above and behind you by another hill from which flows the torrent I have mentioned. You continue descending, and the hills retreat—the ravine opens into a valley, and the stream becomes less noisy. On every side you admire the richness and variety of the ever-shifting scenes. You have at length performed the greatest part of the descent, and you pause to look around again, and admire the beautiful landscape. Now you see a lovely little valley, a mile in width, and from three to four in length, teeming with crops of rice and all the productions of the climate, placed within an amphitheatre of high hills, all to their very summits richly adorned with the foliage of trees, or with the various produce which the skill and industry of man has made them yield, while there flows through the middle the mountain torrent which has now become a gentle brook, gradually enlarging as it naturally seeks the sea, which stretches out in the far distance before you. I was delighted with this vale, and could have staid long to have viewed its diversified scenery. But there are many such scenes in this region. I afterwards entered another valley, which was nearly as charming: looking down upon it, from the side of a hill, with the sea visible in the distance, it was perhaps equal to what I have attempted to describe. The productions of this district are rice, now nearly ripe; a vegetable, the leaves of which look like balm, from which a blue dye is prepared, extensively used by the Chinese in dyeing cotton; potatoes, now being dug up; buck wheat, &c., &c., including all sorts of greens and vegetables, as turnips, spinach, carrots, &c. The people are principally peasants, and as I have remarked, but few can read. In talking with them on common subjects of present concern, it is easy and pleasant conversing with them, for they are very communicative as well as inquisitive; but in attempting to communicate any true ideas of God, Christ, sin, death, judgment, &c., then their awful darkness and heathenish ignorance appear, and it at once becomes a great labour to address yourself to them; their ideas, and thoughts, and feelings, and prospects, and wishes, are all so thoroughly opposite to such as true religion teaches and requires. In discoursing to them on the morality of the gospel, they can understand, and will readily respond to what the missionary says, for they have much sound morality among them: and really there is not a more moral people under the sun than the Chinese; but in discoursing to them on

such subjects as the gospel only reveals, it is that we find them so slow to comprehend and feel what we say. And indeed it must be so for a long time to come; it cannot reasonably be expected that a worldly, material people like these, should at once learn to believe spiritual truths—to conceive of God as a spiritual being, and think of salvation as a spiritual deliverance; all this must necessarily be effected by a long course of industrious preaching and teaching. The priests of the monastery are still awfully ignorant. I had much conversation with them on religious subjects, which I pray may be attended with some good effect. I had no little disputing with some of them, and never before met with men who stood up so well for Budha. Alas! poor men! did they but know as we know, and think as we think, and feel as we feel, and hope as we hope, then how soon would they leave their graven images and make Jehovah their trust. And the time will come when this fair land will be filled with christian ministers as numerous as now are Buddhist priests; and when instead of idol temples, christian sanctuaries will everywhere appear, 'and the idols He shall utterly abolish.'

Nov. 11th. No opportunity has presented itself of sending these communications off to Hong-Kong for the overland mail. I am now, however, about to send them to Shang-hae, in the hope that there will ere long be some vessel leaving that port for the south. At the time of my writing this, we are all very well; and I think that the missionaries of Ningpo generally are, and I hope there is less sickness among the people. It has been a fearful time these last few months: sickness and death have visited most families in Ningpo and the neighbourhood. Among missionaries two children have been removed by death. I am not aware of anything that I can say at all interesting: we are going on much as usual. Our new school house and chapel, near our houses, is half up.

Yours affectionately,
W. JARROM.

LETTER FROM MR. W. BROOKS.

*Gope, 40 miles south-east of Cuttack,
January 18th, 1850.*

MY DEAR BROTHER GOADBY,— * * *
I joined brother Lacey at Hurrhurpore, on the 27th of Dec, after a very tedious ride,—not being able to leave home sooner, on account of the Khond Primer we have in hand, the English translation of which falls to my share, that is, the composition. It progresses very slowly, being a new language; and I have taken a run out now while the proofs are gone to Captain Frye. From the day

I joined brother Lacey, to the 10th inst., with but one or two exceptions, we visited markets daily. Some of these were very large, and at which we had large congregations, especially Kotar market, which we visited three times. We had with us Rama Chundra, and Ghanu Shyam, and some part of the time Damodar. Our usual plan was to leave our tent about nine in the morning, and reach the market between eleven and twelve. The people immediately flock around us, and after a few minutes rest, our work commences, generally with a quotation either from the Hindoo shastres, or one of our poetical tracts. Often we are listened to with a great deal of attention and apparent interest; sometimes we have unruly spirits; and at others the apathy and listlessness of our hearers is almost enough to freeze our very souls. But, wherever we go, whether the people will hear, or whether they will forbear, we feel it to be our duty to make known to them the blessed truths of the everlasting gospel. As to the Jews, so to the Hindoos, the doctrine of the atonement is a stumbling-block, and hard to be believed. They have gods *many*, and have sought out *many* inventions; and in these, both they and their fathers have trusted for many generations; and when Christ is presented to them as the *only* Saviour, and faith in his sacrifice and death as the *only* means of salvation, they cannot receive it. And when they are driven from every false hope and refuge, are told that man can do *nothing* towards saving himself, and that Christ alone can save them, they almost invariably demand of us, 'Show us Jesus Christ, and we will believe in him: what we cannot see, that we cannot believe in;' still clinging to doing *something* themselves, though it be but in going to Christ. But the grace of God has, does, and will lead many a Hindoo to forsake their refuges of lies to trust in Christ; and in humble dependance on that grace being imparted, we sow the seed, not knowing 'whether shall prosper, either this or that, or whether both shall be alike good.'

On this trip we went as far as Sandikool, about forty miles from Cuttack, visiting all the markets within four cos of our route both going and returning. The roads were in a wretched state, and we found it difficult to get along in some places for mud and water: indeed, brother Lacey was set fast once in the mud, and was obliged to dismount in the midst of it to extricate his horse. A heavy fall of rain, late in the season, had inundated the country, and destroyed a good deal of rice, it having ripened and taken root again, or sprouted; otherwise the harvest is most abundant. But to the poor ryots an abundant harvest is perhaps less advantageous than a moderate one. The rice is sold so shamefully cheap, and the

ground rent so disproportionate to the value of the produce, that the farmer cannot raise the amount of his rent, and reserve sufficient for seed and his family's consumption. The immense rice plains through which we passed, are but a short distance from the Bay; but between them and the sea the land is low and marshy; and there is no shipping, so that the people are obliged to take their rice to Cuttack on bullocks, going and returning taking six or eight days, and for each bullock load they get about twelve annas, or *one shilling and sixpence*. In some places we found rice selling at the rate of 350lbs *per rupee*.

Noticing in every newly-planted cotton field, a young khea plant, curiosity led me to enquire why it was placed there. I received for reply, that the shrub was planted to direct the young cotton plants, on appearing above ground, in what way to grow, and what colour to take. After the plants are grown an inch or two above the ground, this is pulled up. This is one way, you will think, of rearing the 'tender plant.'

On the 10th of January we rode into Cuttack, sending on the tent to Banamallipore, to be ready for us on the 12th, when we again left home, and joined brother Miller in his district, Brother M. had engaged to join us towards Tandī Rool, but the loss of his little daughter, and bad state of the roads, had prevented him doing so. We are now three European, and four native brethren. On the 13th (Sabbath) we all attended a very large bathing festival at Parsadapatna. The river here (Prachee) is elder sister to Ganga, or the Ganges; and the people say the merit of bathing in it at this particular time is greater than bathing in the Ganges, and extends to two hundred years longer! We walked down to the river's brink, but were not particularly impressed with the idea that the virtue consisted in the *purity* of the water, for there was but a very little water, and it almost the colour of mud. We were preaching or disputing among the crowds for near six hours, and distributed one thousand books. Brother Lacey mounted a tree, and the rest of us a raised spot. One man struck a blow at my hand, with the intention of scattering the books I held; but I held them firmly, and have no doubt he was sadly disappointed that he had not affected his purpose. May much good result from the day's labour.

At these festivals there is nothing whatever of a serious character, but resemble in many particulars an English fair. It is true there is usually a temple near at hand, or the brahmans would fare but poorly: whether the people go to *darsan*, and the female portion are often most indecently treated. This they expect, or might expect, from the indecency of the object they go to worship. There are always plenty of *smeatmeats*,

toys, &c., and beggars in abundance. One fellow, dressed as a woman, had tied some bamboos together, resting them on four men's shoulders: on this he stood, and blessed children by taking them and pressing them to him, for a *ganda* (four) of cowries each: how many cowries go to a halfpenny I cannot say, but a good many. Others had drums, and stood before the shop folks, drumming away as hard as they could till their demands were satisfied. One party of men and women had a human bone each, and sharp knives, with which they cut themselves if money is not given them. One of the women put out her tongue to us, covered with blood, from a wound she had given herself, and demanded money from us. We tried to persuade the shop people to let these folks cut themselves as much as they choose; but they appeared to be frightened to pieces at them, and so they soon got what they wanted. These kind of beggars are people of low caste, and people of good caste will not touch them on any account, and thus allow themselves to be duped.

On our way to this place from the festival, we have attended a market every day until to-day, and shall go and preach in the village before we dine. The native brethren are already gone to a village. I must now break off, and commence again when I have time.

Cuttack, Feb. 2nd. I have not been able to write any more since we left Gope. On the morning of the 19th we went on to the Black Pagoda, to attend another festival on the next day, similar to the last. I cannot now give any particulars, as since our return home on the 24th, I have had no time, having Khond proofs to attend to, and to prepare accounts for conference. On leaving the Black Pagoda, brother Miller went by way of Pooree, and we having been joined by Carey Lacey, retraced our steps, attending one or two markets on our way.

On Tuesday next (D. V.) we leave home for the conference, at Berhampore, and shall go by way of Piplee, and preach at the markets and villages on the way to the Lake. The Berhampore brethren will join us on the other side of the Lake, and we hope to have a pleasant and useful time at the conference.

At our last church meeting, on Monday evening, three candidates were received, all from the boy's asylum. One of them is with us in service, and a very nice lad he is. He was out with me during my late trip, and conducted himself with great propriety. These will be baptized on Lord's-day next. The mission circle are all pretty well in health excepting Miss Collins, who is suffering from a cold. With kind christian love to Mrs. Goadby and yourself, in which my dear wife unites, I am, yours affectionately,

W. BROOKS.

EMBARKATION OF REV. A. SUTTON.

We have much pleasure in giving to our readers this latest intelligence from Rev. A. Sutton. We trust he will have a prosperous voyage in the American steamer. The fare is lower than by the British, but we do not feel sure that the safety and comfort are equal to those afforded by the British. We shall rejoice to have early intelligence of his safe arrival.—Ed.

MY DEAR BROTHER,—Ere we bid farewell to the shores of dear Old England, I just drop a line to say that we got on board the steamer '*Washington*' safe, and tolerably well. We are full of passengers—men, women, and children, nearly all Germans. A pretty chatter, clatter and smatter they make. Some talking, some smoking, one playing the piano—children crying—servants running—passengers hunting for their baggage—others writing fast as pen can run—a regular omnium gatherum, to be reduced ere long to something like order, I hope. Close by is the '*Ripon*' oriental steamer, to start at the same time with ourselves, and try our powers to walk the waters, ere we part east and west. What a picture of hustling life is here. How various the hopes and fears, the joys and anxieties, which fill the hearts of this busy crowd of passengers.

As yet, so far as I can learn, we alone are seeking man's highest interests. And how difficult it is to realize the high import of our commission. The Lord help us to feel it aright—to prize it as we ought, and to make full proof of our ministry. May our friends help us, by prayer and supplication, so that we 'may finish our course with joy.' Many and heart-felt thanks to our dear friends for all the kindness shewn to us. May all our errors and short comings be forgiven, and our humble attempts to promote the all-important interests of our missions be crowned and blessed of God. Oh, that all may feel more sensibly the responsibility, the importance, the high privilege conferred on

our denomination in having the evangelization of Orissa committed to our trust. Farewell. May we live to Christ, in Christ, and for Christ, and then die to live with Christ for ever. Yours in everlasting hopes, A. SUTTON.

P. S.—In the notice of presents for native converts in the last number of the Repository, one slight typographical error just gave the paragraph a meaning I wished to avoid. Instead of 'in lieu of what has been sent,' I wrote 'in view of what has been sent.' Please insert this correction.

We would take this opportunity of thanking our kind friends for contributions sufficient to enable us to purchase umbrellas, caps, and combs for the young people connected with our Cuttack school and christian community. But no further at present. A. & E. S.

MISSIONARY ANNIVERSARIES.

SEVENOAKS.—On Lord's-day, April 14th, two sermons were preached by the Rev. Amos Sutton, in behalf of the Foreign Mission; and on the following evening a public meeting was held, when addresses were given by the minister of the congregation, the Rev. W. James, Wesleyan, and by Mr. Sutton, on the responsibility of the church to send the gospel to heathen lands. Collections, &c., £6. 4s.

BIRMINGHAM.—On Lord's day, March 17th, sermons on behalf of the missions were delivered at this place, by the Rev. A. Sutton. The public meeting took place the following evening; Mr. Alderman Lawden in the chair. After Mr. Cheate had read the subscription list, appropriate addresses were delivered by the Revs. J. Hammond, M. Daniell, A. Sutton, T. Swan, and J. Williams, secretary of the Baptist Irish Society. Collections, contributions, &c., £60 12s 7d.

MALTBY, AND WALKERGATE, LOUTH.—On Lord's day, March 31st, sermons were preached morning and evening at Louth, and in the afternoon at Maltby, by Rev. W. Underwood of London, on behalf of the General Baptist missionary society. In consequence of unfavourable weather the congregation at Maltby was small. The collections amounted to £17 19s 2d. W. N.

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[NEW SERIES.

ON CHRISTIAN EXPERIENCE.

THERE is nothing against which the adversaries of pure and undefiled religion, the consecration of the heart and life to God in Christ, direct their weapons with more virulence than against what is called the experience of those who know and enjoy the truth. The loudest laugh, the coarsest sarcasm, the bitterest invective, the most resolute charge of cant and hypocrisy, or the most affected expression of compassion for the weakness of persons so deluded and deceived, seem to be reserved especially for the annihilation of what goes by this term. That some simple-hearted professors may have given occasion for the scoffs of the profane by casting 'their pearls' before those who had no power to appreciate their value, or at times, for want of discrimination, may have allowed reference to mere frames and feelings to have an undue prominence, and that some who are converted may have fallen into sin, cannot be denied. There have also been hypocrites. But this should not be allowed to induce any one to forget what is due to pro-

priety and truth, much less should it awaken a single doubt in the mind of any regenerate person as to the reality and importance of the change of which it is happily the subject. Christian experience, in the plain broad scriptural sense of that term, is too important a subject to be referred to with diffidence among them who 'know they are of God, while the whole world lieth in wickedness.'

The term experience signifies knowledge gained by practice, the assurance which results from actual and repeated trial. Applied to religion, it refers to the christian's mental exercises; to the change which has taken place in his thoughts, affections, and character, through the influence of the word and spirit of God; as well as to the state of his affections and powers in connection with the means of grace, the dispensations of God, whether afflictive or joyous, and his consecration to the ways of the Lord. For example:—the true christian has become the subject of a gracious change: once he was far from God, 'alienated in his mind by

wicked works' from the source of all good. 'God was not in all his thoughts.' His heart was set on the earth. Worldly things engrossed his supreme concern. The idea of his responsibility to God was displeasing to him. His 'carnal mind was not subject to the law of God.' But he has been arrested in his course of irreligion and led to see his error, to feel the weight and burden of his sins, to be sensible of his danger, his depravity, his ruin, and earnestly and perseveringly to seek God. He has been brought to see and know the grace of God in Christ, and humbly, penitently, and unreservedly to receive Christ as his Saviour, to put his trust in him, and to 'yield himself to God' as one 'alive from the dead.' He has thus become a 'new creature' in Christ Jesus. Now his thoughts and exercises, the desires, fears and hopes he has felt, and the gracious influences and assistance he has received from God's blessed Spirit in this process, in being 'turned from darkness to light, and from the power of Satan to God,' constitute his experience. He has passed through a divine change; his mind, his thoughts, his affections and purposes are transformed, and his own knowledge of the various stages in this process is his experience of conversion.

Again, while pursuing the path of life and obedience, he attends to the ordinances of religion, the means of grace both public and private; he reads and hears the word of God, he seeks the Lord by prayer and supplication with thanksgiving. He finds as he does this, at some times greater pleasure and profit than at others. He has more liberty, stronger desires, warmer affections, clearer views of his acceptance, a more refreshing sense of his nearness to God at one time than at another. He examines himself, and inquires into the occasion of these fluctuations in the warmth of his love, and the earnestness of his obedience, and discovers that they

are affected by his habits of life, and the engagements and exercises of his mind and thoughts, either in connection with his worldly concerns or with religion. If he has been negligent as to the 'keeping of his heart,' if he has been entangled with worldly cares, if he has indulged in carnal associations and pursuits, these are the occasion of coldness of heart, and 'lean-ness of soul.' While on the other hand, humility, watchfulness, and an habitual looking up to God, sustain enjoyment, and elevate and purify the affections. This is his experience.

Further, he passes through a variety of changes in his earthly career, changes in his circumstances, in his relations, and in his own state. In the transit from youth to age these are unavoidable. New positions, new trials, new temptations and cares are his; old friends and counsellors are removed, and those who were like a stay and comfort are taken away; the buoyancy of youth is changed into the sobriety of maturity or the decrepitude of age. Health gives place to sickness, adversity and prosperity alternate. These changes affect the believer: they try his faith, they are tests of his consecration to God. If his vicissitudes are of an afflictive sort, and he seeks God in them; if he cultivates the spirit of submission to God, and earnestly seeks his grace and Spirit to sustain him under them, and sanctify them to him, God regards his cry. His Spirit is given. He becomes a holier and a happier man. He says 'it was good for me that I have been afflicted.' 'We know that all things work together for good to them that love God.' If, when his changes are prosperous, and he allows them to elevate his spirit, and induce him to forget God and neglect religion, his joys of a spiritual kind diminish and decay. Some admonition or affliction perhaps awakens him to a sense of his danger and ingratitude, he then seeks God humbly

and earnestly, and his consolations are restored. This again is his experience.

Illustrations like these might be almost indefinitely extended. They might be given in reference to every act of worship and every act of duty in the life of the believer. His conflict with sin, with unbelief, and Satan; every gracious impulse from above, every cheering manifestation of the divine presence, and every instance in which his inward strength was renewed, might thus pass under review. These constitute the christian's experience in this life, and through them, the Lord leads him and prepares him by his word and Spirit for a better state, where all darkness will be removed and light will for ever shine; where instead of conflict there will be triumph, and where trials, changes and sorrows will be for ever unknown.

The experience of christians is an important reality. The scoffing of sceptics, apart from the fact, that it shews their enmity to God, and is therefore wicked, is also absurd and the result of ignorance and unjustifiable incredulity. If a man perfectly ignorant of the science of chemistry should incredulously ridicule the statements of an experimental chemist as to the results he had discovered by his application to that useful science, his conduct would be absurd. It would be a sufficient rebuke for his folly to reply to his ridicule, 'You do not understand it and are therefore not competent to speak about it; your ridicule and incredulity are both absurd and offensive. They display your ignorance and your want of respect either for yourself or for others, or for truth and science itself. We have gone through these processes, applied these tests, and by actual experiment know the correctness of our statements.' In the same way may and ought the infidel scoffer at religious experience to be repulsed. He is merely displaying his profound ignorance, combined with an arrogance of which any one, but

those blinded by Satan might be ashamed.

The best possible testimony as to the reality of christian experience is that which arises from a man's own consciousness of what has passed within him; 'For what man knoweth the things of a man, save the spirit of man which is in him;' and this is the testimony which has been given in millions of instances, under all circumstances of trial, of danger, and of death, by those who 'have passed from death unto life.' Testimony like this demands attention, and is worthy of credence. The chief facts, too, in the christian's experience are of a nature adapted to make a deep impression on his own mind, so that he cannot be an incompetent witness. It is impossible to forget the time when he lived 'without God in the world:' he cannot be oblivious to the pains, the fears, the desires, the prayers, of which, perhaps for many months he was the subject, when first convinced of the error of his way. Nor can he be unmindful of the light and hope, and joy and peace, resulting from his knowledge of Christ, and confidence in him as his Redeemer and Saviour. The change that came over the current of his feelings, views, affections and purposes, when 'old things were passed away, and all things became new' cannot have been overlooked by him. How he loved the Lord, how cheerfully he surrendered himself to his service and glory. These things are a reality in the mind and heart of the true christian, as certain to him as his consciousness of his own existence. He is then a competent witness, and his testimony when given in all sincerity demands credence.

The change, too, in the external deportment of those who profess to have been renewed by the Holy Spirit, in some cases is very marked, and arrests the attention of the most unobserving. The sinner forsakes his former ways and companions, he becomes a 'new man' because 'a more

excellent spirit is in him,' he 'puts off the works of darkness and puts on the armour of light.' Even where, previous to conversion there was not an indulgence of open immorality, the increased regard to purity, propriety and benevolence, and the decided preference for spiritual exercises and conversation, confirm the testimony thus given. Yes: christian experience is a glorious reality; when the soul is awakened, when hell is shunned, the world renounced, and God becomes the object of supreme devotion and love! The same testimony is true as to the experience of believers until life's last hour, when passing through the portals of mortality to the regions of the blessed, the saint triumphantly exclaims, 'though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.'

Individual peculiarities of character and temperament, however, occasion considerable diversity in christian experience. Some persons are of a cool and cautious habit, others are more ardent and sanguine. Some have more of the intellectual, others more of the physical in their constitution. Some are brought up under religious and moral influences, others in early life are exposed only to the influence of vicious example. These things are sufficient to occasion a diversity in the experience of conversion. A man who until middle life had been familiar with all the forms of vice and profanity, in whose mind few if any of the elements of divine truth had been lodged, during the process of enlightenment and conversion may be expected to pass through more startling and marked exercises, than one who had been trained in 'the nurture and admonition of the Lord.' He whose early associations had been with the pharisaical or those depending on the efficacy of ceremonies, would be the subject of exercises differing from another who had been taught in his infancy to think of man as fallen and sinful, and

of Christ as the only and all-sufficient Redeemer of men. So also as to God's own dealings with men. Some are awakened by his providences: some by startling dreams, some by the pungent appeals of affection or the voice of the ministry. Some have strong terrors; others, deep sorrows; and many are so imperceptibly drawn by the light of truth and the love of God that they can scarce say any thing except, 'one thing I know, whereas I was blind now I see.' 'There are diversities of operations, but it is the same God which worketh all in all.' In every case the Word of God is the great medium and source of light, and his Holy Spirit the fountain of life. It is also pleasing to remark in this diversity a uniformity as to the results. The reality of the change is manifest, while the accidents connected with it vary with respect almost to every individual. All, however, who are truly converted are led to exercise 'repentance toward God,' and 'faith in the Lord Jesus Christ; they consecrate themselves to God, and rejoice in the light of his countenance.

The holy Scriptures attach great importance to the question of christian experience. 'Except a man be born again,' is the language of our Lord 'he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto you, ye must be born again.' The enjoyment and experience of this change is that which in scripture is denominated 'the witness of the Spirit,' 'the sealing of the Spirit,' 'the earnest of the Spirit' in our hearts. Consisting as it does in the transformation of the character, the purification of the affections, and communion with God and the enjoyment of his love, it is God's witness by his Spirit that we are his people, the impression of God's image, and the writing of his law upon our hearts, the pledge and the foretaste of the

blessedness of heaven itself. In this view, therefore, our experience in relation to our conversion, and the possession and retention of inward and practical evidences of our discipleship, are of the highest moment. They are the source of confidence, the occasion of gratitude, and the ground of hope.

The inward experience of the believer is a singular and peculiar evidence of the truth of the christian religion. It is an evidence for the believer which is ever ready for his defence against the 'fiery darts of the wicked one.' 'He that believeth in the Son of God hath the witness in himself.' He has, among other things a personal and experimental evidence of the truth of christianity. It has renewed his heart. It has lifted his affections to God. It has changed the tenor of his life. It has impelled him to enter on a course opposed to his natural inclinations, and it sustains and encourages him in it. When he contemplates these things and is assured of their reality, he feels that nothing but a divine power could have produced such a change within him; and as this was effected by the written word as the instrument, that that word must be the truth of God. It is a divine religion. God is its author, truth its substance, and grace the gift that thus is conveyed to us. Convinced then, by his own happy experience of the truth of the divine Word, the cavils of infidelity, the shafts of profane wit, the sophistry of false philosophy, are employed against him in vain. He has 'meat to eat the world knoweth not of.' He has an inward proof of which the world is ignorant. He is therefore incased in armour its weapons cannot pierce. He is fortified in a garrison invulnerable by the artillery of Satan. As long as he retains the consciousness and evidence of an experimental change, and 'walks by its rule,' 'the peace of God which passeth all understanding, keeps his heart and mind by Christ Jesus.'

Let heathens scoff and Jews oppose,
Let Satan's bolts be hurled;
There's something wrought within him
shews
That Jesus saves the world.

The experience which the believer has had on earth will be the subject of gratitude and praise in heaven. When high in the climes of bliss, he looks back on all the way the Lord has led him, from the time he was a wanderer from God, until the period when he entered heaven; when he contemplates the means connected with his conversion, his trials and fears, and the grace given to him; and all the mercies of God and the helps of his blessed Spirit in the conflicts, wanderings, and dangers of his pilgrimage, and his consolations, hopes, and encouragement under them, and the fact that he has 'been kept by the power of God through faith unto salvation,' how will his heart rejoice! What emotions of gratitude to God will he feel! What songs of praise will he utter!

Here then we lay down our pen. If these views of christian experience, its reality and importance are such as commend themselves to the conscience of the intelligent and mature believer in Jesus Christ, and that they do we have no question, what reason is there for us to be thankful for the grace God has conferred upon us. How should we praise the Saviour who redeemed us—the Spirit who gave the word, and who applied it to our hearts. Let us often review the dealings of God with us. While we are thankful for converting grace, let us seek daily to have communion with God, and an increasing sense of his presence. Let us 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' that in the experience of his love, and in our conformity to his ways, and enjoyment of salvation, our path may be 'as the shining light which shineth more and more unto the perfect day.'

J. G. L.

ON THE SALVATION OF INFANTS.

BY THE REV. J. BATEY.

AMID the various sorrows which rend the human heart in this world of mourning lamentation, and woe, none, perhaps, is more deep and pungent, than that which arises from the death of infants. And yet none is more common. Maternal joy is ever and anon being exchanged for maternal anguish. It has been calculated that nearly one half of the world's population die before they arrive at seven years of age. Now upwards of thirty-three millions of human beings die every year. This being the case, and one-half of the world are dying in infancy, how many millions of weeping Rachels must there be refusing to be comforted because their children are not. But, is there no source of consolation? Must the bleeding-hearted mother bury not only the form she prized so dear, but also all hopes of seeing it again? Is there no voice to whisper words of peace and dispel the darkness of sepulchral gloom? 'Bold infidelity' may well 'turn pale and die' when pressed with such questions as these. Christianity alone brings 'life and immortality to light.' It is the gospel that lifts the veil of the future, and

'Bids flowers of fairest verdure bloom'

around the graves of the lovely dead. It was faith in this divine revelation of mercy and love that produced from the pen of a bereaved mother the following beautiful lines:—

'Redeem'd from earth, my gentle child,

Now thou art of that seraph band,—

The pure in heart, the undefiled,

Who roam the bright immortal land,

By crystal streams, through flowery meads,

Still following where the Saviour leads.'

Various and conflicting sentiments have been adopted by different writers upon the future state of infants:—some have thought that the souls of infants, at death, sink into a state

of everlasting insensibility. Others have supposed that the death, threatened to the first transgression, included the utter *extinction* of being; and that as *unbelievers* are not savingly interested in the work of Christ, so *their* children are *annihilated*. A third class of writers are charged with maintaining that some children are sent to hell to be everlastingly tormented with the devil and his angels. The following quotation, from the Confession of Faith, adopted by the church of Scotland, seems to countenance this horrible doctrine:—'Elect infants, dying in infancy, are regenerated and saved by Christ.' Now if election cannot exist, as Calvin maintains, but in opposition to *reprobation*, then it is clearly intimated that some infants, dying in infancy, are reprobated. The following singular sentiment was maintained by W. Grimshaw, A. B., many years at Haworth, in Yorkshire. 'I believe farther still, that God would be just were he to send any infant *immediately from the womb to hell!*' Now while it is admitted that it would be impious in a worm of the earth to arraign at the bar of human reason, the infinitely blessed God, it is maintained that he cannot do anything that is in itself unjust, and that therefore he cannot send an unoffending infant to everlasting misery, which would be a violation of all the principles of justice and equity with which we are acquainted. We think the following considerations establish the fact of the salvation of all infants, dying in infancy.

I. *Children have a capacity for eternal salvation.* We say *eternal* salvation, for it is of that we are treating. What is called a *present* salvation cannot apply to infants, for that includes pardon of sin and de-

liverance from condemnation, incurred by *personal* delinquency. This salvation is received through repentance towards God, and faith towards our Lord Jesus Christ. These are conditions for which children have no physical or moral capacity, nor have they any need. They have not sinned 'after the similitude of Adam's transgression,' and therefore repentance forms no part of their duty. To them the gospel is not preached, and therefore faith is not required of them. They have, however, a capacity for eternal salvation, as is clear from the fact that they have a spiritual and immortal nature. They have souls. 'All souls are mine, saith the Lord;' as the soul of the father, so the soul of the son is mine. It is not maturity of years that gives immortality to the soul. This is one of its essential attributes. The spirit of a new-born infant is as immortal as that of the grey headed sage. Methuselah was as really immortal in the womb of his mother as he was when he attained the age of nine hundred sixty and nine years. Then we know all children are capable of both pain and pleasure: this is seen in the groans, and tears, and cries, by which the little innocents manifest their keen sensibility of pain on the one hand, and on the other, by their merriment and joyous exclamations—their exquisite delights and pleasure. This is sufficient to show that they are capable of those pleasures which are at God's right hand for evermore. Beside, the soul of an infant, we presume, will there reach the perfection of its being—its intellectual faculties will be expanded—the effects of the fall will be all removed, and the child, as well as the man, will be capable of the full fruition of God.

II. *Children cannot suffer the future consequences of sin.* Such sufferings are the result of *personal, voluntary* transgressions. It was a principle of the Jewish law, 'Every

man shall be put to death for *his own sin.*' Deut. xxiv. 16. This principle is recognized throughout the sacred scriptures. 'The wicked shall be turned into hell with all the nations that forget God.' 'The wages of sin is death.' 'He that believeth not shall be damned.' Referring to such as shall be excluded from the blissful regions of Paradise, St. John says, 'Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' If God had intended to destroy the souls of children with annihilation, according to the theory of Dr. Watts, or with eternal misery, according to others, something would certainly have been said on so fearful a subject in the Bible. But that blessed book is completely silent upon the subject; it everywhere denounces individual transgression. Whatever evils children suffer from their own immediate parents, or other persons, can only extend to the present world. It may be that they extend to the third, and even to the fourth generation, but they cannot reach into eternity; that would be contrary, not only to all rules of justice and mercy, but to the express word of God. It is written, 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Ezek. xviii. 20. The chief ingredients in the cup of endless woe will be an awful sense of personal guilt. This will constitute 'the worm that dieth not,' that bitter remorse and anguish which will prey upon the conscience of the lost. Now children will be incapable of this; they never can feel guilty. While, therefore, we maintain that they have a capacity for heaven, we contend they have no capacity for hell. They can have no 'conscience of sins.'

III. *Children shall not suffer eternally for the sin of Adam.* We believe all the errors which have prevailed on this interesting subject may be traced to a misapprehension of the result of the apostacy of our first parents upon their posterity. It does not appear ever to have entered into the minds of those who have held sentiments opposed to those we are endeavouring to establish, that the threatening of death pronounced upon Adam, in case of disobedience, might, as bearing upon himself, involve eternal misery, but as bearing upon his posterity, evils only of a temporary duration. The Bible teaches most distinctly that we have a depraved nature through Adam, and that we are exposed to bodily pain, disease, and death, for his sin; but it no where teaches the horrible doctrine that we are liable to the endless torments of hell on his account. The thought is blasphemous. To avert odium from God in so fearful a dispensation, some have absurdly supposed that all the souls of men were actually brought into being for the purpose of giving their personal consent to the covenant which God made with Adam; and then, that they were reduced to a state of unconsciousness till their respective bodies should be produced! To complete the folly of this supposition, it was only necessary for its authors to tell us that *they* could not remember giving *their* consent! It sufficiently reflects itself. For any thing, therefore, that Adam did, children shall be saved.

IV. *Children are the subjects of divine favour.* This appears from several very striking passages in the Old Testament. The divine displeasure is expressed in very strong language against those who have used cruelty to children. In Jer. xix. 3, 4, we have these striking words, 'Thus saith the Lord of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever hear-

eth, his ears shall tingle, because they have forsaken me, and have estranged this place, and have burned incense in it unto their gods, whom neither their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.' Now if God thus expressed his holy indignation against the cruelties which his ancient people manifested to the bodies of innocent children, can it be supposed that he whose nature and whose name is love, could himself be infinitely more cruel, and consign to the blackness of darkness for ever and ever their immortal souls? Could the Creator himself do a thing infinitely worse than that for which he expressed his utmost abhorrence in his creatures? Could the Lord God, merciful and gracious, long-suffering, and abundant in goodness, and who is 'not willing that any should perish,' exclude from heavenly felicity, and shut up in the abyss of unutterable woe, millions of infants who have been guilty of no actual sin? Could he who has sworn by himself, that as he liveth, he hath no pleasure in the death of the wicked, take pleasure in the eternal death of the innocent? Perish the thought! 'Tell it not in Gath, publish it not in the streets of Askelon.' God's favour to children is beautifully exhibited in the reproof he gave to the anger of Jonah in these words,—'And should I not spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand?' Now, surely, if God would spare a great city for their temporal salvation, he must have made provision for their eternal salvation. This conclusion is, certainly, very natural.

V. *Children are redeemed by the death of Christ.*

They die, for Adam sinned; they live, for Jesus died. It is the grand scheme of redemption by the incarnation, suffering, and death of the

Son of God that sheds the clearest light upon this subject. He was manifested to destroy the works of the devil. He has counteracted the sin of Adam. 'As in Adam all die, so in Christ shall all be made alive.' Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded grace did much more abound.' These passages put the subject in a clear light. Even if it could be proved that eternal death was threatened, not only to Adam, but also to his posterity for his sake, yet from these declarations of divine truth it must appear that children became entitled to eternal salvation through Christ. Otherwise, it could not be true as it regards them that 'where sin abounded, grace did much more abound.' If children were not to be saved, why did the Saviour die for them? They are not saved from temporal death by the mediation of Christ, and yet we know they are the subjects of his redemption, for he, as the Lamb of God, bore away 'the sin of the world,' and 'by the grace of God tasted death for every man.' Now as they have not forfeited their interest in the work of the Mediator by any personal sin, we have abundant evidence for believing that they will be eternally saved through him.

'In him the tribes of Adam boast
More blessings than their father lost.'

VI. *Children were tenderly regarded by Christ.*

This is our last argument, and we think it will be regarded of great weight and importance in this discussion. It has been a great source of consolation to bereaved christian mothers in every age. Its force is

felt by all. He, himself, sanctified the age of infancy. 'When he took upon him to deliver man, he did not abhor the virgin's womb.' The God of eternal ages became an infant of days. 'Without controversy, great is the mystery of godliness; God was manifest in the flesh.' 'Unto us a child is born, unto us a Son is given.' This was the 'Holy child Jesus.' When he arrived up to manhood, he frequently showed his regard for all children. He graciously received them into his arms and blessed them. The following is one of the most beautiful and touching passages in the evangelical narrative:—'And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' 'And he took them up in his arms and blessed them.' Who does not see that if the Saviour thus welcomed infants, as Luke calls them, to his bosom when upon the earth, that there is the fullest reason to believe that he will now receive them to his bosom in heaven? Is he not the same yesterday, to-day, and for ever? He that condescended upon earth to take them into his arms, is the same that ascended up far above all heavens, that he might fill all things. Is it so? Is he the same in all the perfections of his being, and in all the dispositions of his heart? Then he will, doubtless, receive little children to his arms and bless them, first with a 'meetness,' and then with the 'inheritance' that is 'incorruptible, undefiled, and that fadeth not away.' From all these considerations, then, we maintain that *all* children dying in infancy will be eternally saved. We conclude with the following reflections.

1. That the eternal salvation of infants is no reason for their baptism. The divine law upon this subject is, 'He that believeth and is baptized, shall be saved.' The passage, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven,' so far from proving that infants are to be baptized, is a strong presumption against it. Why were the children brought to Christ? Were they brought to be baptized? No! but to be blessed by him. Would they have rebuked the parents for bringing their children to Christ, if they were to be baptized and received as members of his church? We presume not. If the Saviour had intended infants to be baptized, this would have been a good opportunity for informing his disciples of it; but there is not one word upon the subject. Infant salvation, therefore, is no proof of infant baptism. No one will question the salvation of natural *idiots*: but who would baptize them? Yet the argument is as good in one case as in the other.

2. The subject teaches the evil of sin. Infants die. 'By one man sin entered into the world.' 'Man's first disobedience brought death into the world and all our woe.' 'Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.' And over such he holds an undisputed sway. How great must have been the evil of sin in the divine estimation, when it required the infliction of death on countless millions of Adam's posterity in every age for his sin. 'Fools, but only fools, can make a mock of sin.' That can be no trifle, that required the infliction of the terrible penalty of death upon all the human race; and for its expiation the death of the incarnate Son of God. Let us hear the word, 'Stand in awe, and sin not!'

3. That the number of the saved will be greater than the number of the lost. The most appalling subject

of contemplation is, 'the whole world lying in wickedness.' Satan is emphatically 'the god of this world.' What a fearful contrast it presents to the church.

'Broad is the road that leads to death,
And thousands walk together there!
But wisdom shows a narrower path,
With here and there a traveller.'

The Saviour said to his disciples, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' The Redeemer's church is still a little flock, yet we know that many shall be saved. 'Many sons shall be brought to glory.' John 'beheld a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne singing salvation to God and the Lamb.' What then shall be the number of the saved when all infants are included? and half of the world dies in that state!

4. This subject affords great consolation to bereaved christian parents. Such should not sorrow as those without hope. The parent's loss, is the child's infinite gain. It is saved from all the evils of this mortal state. It is freed from all the miseries which are to follow a life spent in sin, in the world to come. And it is transplanted from an earthly soil, to the sorrowless regions of immortality. Should not this assuage the grief of weeping Rachels? It should also teach submission, and induce the adoption of the language of the patriarch Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of Lord.'

5. The subject is full of warning to unconverted parents. Should these observations be read by an unconverted parent who has lost a child in infancy, let him or her remember, that although there is hope concerning such child, there is none for you, so long as you are in your present state. If you live and die in your unconverted condition, where your child is, you can never go. Your child, we believe, is

in heaven, but the Saviour says to you, 'If ye believe not in me ye shall die in your sins, and where I am, ye shall never come!' If then you have any desire to see your child in heaven, repent of sin, and believe in Jesus Christ that you may be saved.

Finally, let the young come to the Saviour. He says, 'I love them that love me; and they that seek me early,

shall find me.' He is the best friend of the young. It is said of him, 'He shall gather the lambs with his arm, and carry them in his bosom.' Fly into those arms of everlasting love. Seek him by humble, believing, persevering prayer. And seek him now. 'Behold *now* is the accepted time, behold *now* is the day of salvation.'

THE MODE OF BAPTISM.

ON THE USE OF THE GREEK PREPOSITIONS IN REFERENCE TO BAPTISM.

It is well known that persons who oppose immersion, as the only proper baptism, frequently insist that the prepositions used in the original Greek of the New Testament are indefinite in their signification, and may as properly be rendered *with*, as *in* water; and *to* and *from*, as *into* and *out of* the water. And even more than this, that in some instances it is manifest that the preposition *eis*, rendered *into*, cannot mean literally *into*, but merely *to*, and that this, at least, may be its proper meaning in reference to baptism.

This kind of arguing, tending to involve in doubt and obscurity a subject that would otherwise be very plain, is perplexing to persons who are not able to consult the original for themselves. They may indeed reasonably suspect that there is little or no force in the objections, from the fact, that our authorized translation was made by men of unquestionable learning, who did not themselves practice immersion; and, from the consideration that the objection makes little or no impression on the minds of those that now read the Greek Testament. Indeed, in some instances, as in the experience of the writer, this sceptical insinuation is held in entire contempt by persons that learn to consult the original, in proportion to their perplexity from it before they

acquired that power. It is considered a mean attempt to obscure a plain subject, and to perplex, rather than to instruct.

That the proper import of the preposition *en* is *in*, and not *with*, is so obvious as to render examples unnecessary. The evidence is in every chapter. In a translation, the correct idea intended by it, may, perhaps, in some instances, be given by the English *with*, as in Luke xiv. 31, it conveys the idea with sufficient correctness to say *with ten thousand*, and *with twenty thousand*, though the former preposition is *en* and the latter *meta* which is generally used for *with*. In this verse, it would obviously be as correct, and, perhaps, be more emphatic to render *en* in the midst of, or, amongst;—whether he be able in the midst of ten thousand, to meet him that cometh against him with twenty thousand. In accordance with the general and correct rendering of *en* Matt. iii. 11, and several other places, ought to be rendered *in* not *with* water.

That *eis* is correctly rendered *into*, and not simply *to* the water appears from Matt. iv. 12, *into Galilee*; and from Rev. xii. 14, where it is rendered '*into* the wilderness, *into* her place.' The same is obvious from many other texts. But even our own preposition *to*, frequently signifies *into*.

and in some instances it is the connection only that can determine the precise idea. As when we say, 'I am going to the shop;' the meaning is evidently into the shop. Probably a fuller acquaintance with particular localities and other circumstances, in cases where this word is used by the sacred writers, would convince us that it was not without reason that they preferred this expression. With such information, and a proper consideration of it, some persons might have been preserved from rendering themselves ridiculous when they have tried to raise the laugh against us, by asking; 'Did the Saviour direct Peter to go *into* the sea, &c., in Matt. xvii, 27, for there he uses the word in question? Whoever, say they in their mirth, heard of a man going into the sea to angle, it must of course mean, go to the sea, and nothing more.' That, however, is not yet granted. What is the sea? If it be said, the collection of water, I would ask, how then are we to understand the prophecy, Isa. xi. 9, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea?' Here, and in Heb. ii. 14, the sea is evidently to be considered the cavity, from bank to bank, which the waters occupy. Now, it is well known, that on some coasts of our island, as well as in other places, there is a considerable extent of land over which the water does not flow, except in very high tides, but which is properly a part of the sea. On such part of the sea Peter might go and walk, perhaps, a mile, before he would be able to cast his hook, so as to take up the fish. The Rev. Mr. Forbes, of the Scotch Free Church, said at a public meeting, the unwillingness of their opponents to allow them to meet for worship, had compelled some congregations on the sea coast to meet for worship on the sands at low water. There, said the law officer, you may meet, it belongs to no

man, it is a part of the sea. 'Some have merged the plaintive voice of their wild psalmody with the hoarse voice of the surrounding sea, not daring to venture above the limits of its highest flood-mark.'—(Passages in the Life of an English heiress, p. 400.) These people, then, go into the sea to worship, as Peter went into the sea to cast his hook. Thus the writer has gone into the sea to fish, not into the water, but still into the sea.

Another instance of the use of this preposition has been referred to as not signifying into, with as much confidence as the former, and with as little reason. That is, where it is used for going up into a mountain, as in Matt. v. 1, &c. Here, say our opponents, it cannot mean *into*, for our Lord did not literally go *into* the mountain—into the earth. In reply, I would ask, does it in such passages mean *to* the mountain? Who does not see, that if, in such passages, the word were rendered *to*, it would carry us only to the foot of the mountain, and not up into it at all? It is not said that he went into the earth, but that he went up into the mountain, and it may safely be left to the mere English reader to say whether this does not make good sense and express the precise idea intended, that is, his going not to the top of the mountain, but some little way up into it from its foot.

We do not contend that *eis* must always mean literally *into*, much less that it is necessary always so to render it in English. It is before shewn that our preposition *to*, from its connection and its well understood use, sometimes means into, and so the Greek word may sometimes mean simply *to*, and in some instances, were it so rendered in our translation, it has still its more full and correct import of into: e.g. Acts x. 5, Rom. xv. 25, and many other places. I believe it may safely be affirmed

that the true import of *eis* is into, in different shades of meaning, though it is rendered by several different terms in our translation. Once, at least, it is rendered *against*, Acts ix. 1; but, even here, though this rendering conveys a correct idea, the closer translation of *amongst* would be more emphatic. Saul yet breathing out threatenings and slaughter *amongst* the disciples of the Lord, &c. We contend, then, with abundant evidence, that Acts viii. 38, is correctly translated—they went down both *into* the water.

This being the correct rendering of *eis* the correlative preposition, *ek* must be *out of*, and not merely from. Accordingly we find that in a great many places in the New Testament,

this word is used when nothing less than *out of* can be intended; as Matt. ii. 15, out of Egypt have I called my son; xxviii. 2, descended from, or out of heaven; Rev. i. 16, out of his mouth. Further references are unnecessary. The instances are very numerous in which *eis* is in our Testament rendered into, and *ek* out of, and in which they could not properly have any other English representative. Respecting the ordinance of baptism, then, they are properly rendered in Acts viii. 38, 39, *into* and *out of* the water. Any attempt to evade this conclusion is a mere quibble, for the disingenuous purpose of obscuring a plain subject, and may, without any want of candour, be treated with contempt. J. J.

THE STUDY OF HISTORY.

WRITTEN history is the only authentic means of acquiring a knowledge of past events. Oral tradition might have handed down, by bards and priests, a few of the most celebrated transactions; rude memorials, as at Stonehenge,* might have been erected to commemorate some great event; or still ruder picture-histories might have been written with an iron pen on the rock, as in Mexico; but from these scanty sources even what we do know is in a great measure fabulous. Thanks be to the patient scribes on the papyrus and the palm-leaf, vellum and paper, we have other and nobler records. By their aid the slumbering dead come forth from their tombs, covered with the nerves of life. Empires, kingdoms, states, and peoples live again before our eyes. By the aid of Moses, we catch a glimpse of the antediluvian age.

* Geoffrey of Monmouth tells us that these stones were erected by the command of Aurelius Ambrosius, the last British king, in memory of 460 Britons who were murdered by Hengist the Saxon.

We learn that Jubal was 'the father of all such as handle the harp and the organ;' and that Tubal-cain was 'an instructor of every artificer in brass and iron;' two facts not at all agreeing with the original barbarism of mankind. We learn, as from an eyewitness, how the whole globe was overwhelmed by the waters of the deluge; how the earth was divided in the days of Peleg; and how the foolish attempted to build a tower whose top should pierce the skies. We see Abram called out of the land of Uz, that a peculiar people might be formed, who should become the depositaries of the oracles of God, and the medium through which the world should receive its Lord and Saviour. We see, as from an eminence, that romantic pastoral life, of which the far-famed plains of Arcadia are but a dream. We see that transition-state through which the sons of Jacob passed in the land of bondage, and the grievous toil they endured under the *surveillance* of the Egyptians.

And here Herodotus and Xeno-

phon, Livy and Niebuhr, Gibbon and Macaulay come to our aid. These, with their fellows, show us the Assyrian as he was in Babylon; the Persian, mustering in thousands under Xerxes, sitting at the feet of Zoroaster, or entranced with the poetry of Sardi. They show us the Tyrian, pushing his merchandise into every land, filling the desert with his caravans, and occupying the highest position in ancient times as a navigator. They show us the swarthy Egyptian, building his pyramids and temples on the banks of the Nile, or worshipping the monsters that crawled out of its slime. They show us the Greek, as he lived in the land of eloquence and song; embodying his conceptions of the beautiful in eternal marble; celebrating his Olympian and Isthmian games; joining in deadly strife at Marathon and Thermopylæ; taking counsel to destroy the bridge of boats that spanned the Hellespont; or rising in excellence and conquest under the statesmanship of Pericles or the generalship of Alexander. They show us of Latium arose to be the mistress of how the fabulous government of Romulus and Remus became the empire of the Cæsars—the straggling colony the world. They portray the decline and fall of Rome, and the imperceptible rise of other and mightier states. They show us the hordes of Europe slowly emerging from barbarism; the great Hercynian forest nestling mighty empires; Spain and Portugal doubling the knowledge of the known world; and that little island which could be described in a line by Virgil,* gradually ascending in the scale of nations, until she becomes their triumphant queen, giving laws and language to half the civilized world.

In the great battle of life, history will not fail both to delight and assist the intelligent reader. He will become by turns, king, general, poet,

priest, philosopher, nomade, and citizen. No position will seem too elevated for him—no character too great. He will find pleasure in the boldest strokes and in the most momentous crises. He can fight over again the battles of the past, without either sword or spear. He can dwell in the land of bondage, without feeling the irksomeness of captivity. He can be an eyewitness to a Roman triumph, without seeing anything but the even lines of his book. He can stand as the conqueror and the martyr without being a victim for the assassin or a prey for the tormentors. He can join in a crusade, without being crushed by the disasters of the way.

But while thus swallowed up by the past, he will learn to estimate each event with reference to its position in the world's history. He will fit himself to judge of events which may happen in his own times. The statesman and the citizen will alike be fitted by it for their present duties and future emergencies. To the poet, history is an endless picture-gallery, in which he may range *ad libitum*; and to the philosopher, a store-house of experience, from whence he may draw principles and conclusions.

In fine, whoever intelligently reads the history of the past will learn the amazing power of frugality and perseverance, and the enervating effects of luxury and indolence. He will learn that heathendom has done far less towards civilizing the world than those nations who have bowed to the sceptre of the Prince of Peace. He will learn that ignorance and superstition are incompatible with the social and moral well-being of man; that he prospers most under a government which administers justice impartially to all, and affords unfettered facilities for the development of every mechanical and commercial enterprise; and that those peoples have been the happiest, the wisest, and the most prosperous where God was known, was revered, was worshipped.

JUNIUS.

* *Et penitus toto divisos orbe Britannos.*
Ecl. i. line 67.

GERMAN RATIONALISM.

RATIONALISM is not exactly infidelity. It calls itself christianity, and thinks it is entitled to be regarded as such. We might characterize it by saying that it is *human reason exalting itself above the Bible*—judging the Bible, at one time, by what it calls the canons of criticism, at another by what it designates the laws of human thought. The truth of God, in short, is made by rationalism to bow to the reason of man. It is grasped by his intellect, and tortured into every conceivable shape, according as the tendencies of that intellect may be critical, or logical, or intuitional, or partly the one and partly the other. It is with melancholy interest that the christian traces the progress of this movement through the various forms which it has assumed, and under which it is manifesting itself at the present day.

While we have said that Rationalism is not exactly infidelity, we cannot but regard it as essentially infidel in its spirit. It would get rid of the Bible if it could, that it might wander unrestrained through those regions which are open to the excursions of

the human spirit. But it finds itself unable to get rid of the Bible. The existence of the Bible is a great fact, which it has been trying in vain, on its own principles to account for and explain. It cannot deny that God is in the Bible, but it is anxious to find as little of him there as possible; and what of God it is constrained to admit is there, it would like to have under its own control.

We think the fact a most remarkable and important one, that the German mind, (we rejoice there are numerous exceptions,) though so strongly bent towards infidelity, yet cannot become infidel, and that the Bible is the barrier which stops the way. With all their profound learning, the intellectual giants of that country cannot get over this difficulty. This shews the power of the book. It is like a rock rising in the midst of a stormy ocean, which is ever raging around it, and threatening to swallow it up. But the rock has stood, and shall stand in this ocean, unmoved and immovable.

DR. MORRISON.

‘WE PRAISE THEE O GOD!’

Written after looking at the beautiful Print of the ‘Young Choristers,’ just published.

BY THOMAS BAILEY.

‘We praise thee, God!’ for praise is meet:
But praise from youthful hearts most sweet:
Sweeter than incense from the flowers,
Which earliest bloomed in Eden’s bowers;
Or which are found where angels stray
Through heavenly fields, ’neath endless day.

‘We praise thee, God!’ the old and young;
Nations of every tribe and tongue;
From torrid realms, from endless snows,
From genial climes, the transport flows,
In ever gathering, lengthening strains,
To last while earth or heaven remains.

‘We praise thee, God!’ the theme how vast,
For blessings present—mercies past!
In vain our souls would count them o’er;—
Countless as sands on ocean’s shore.
Love so immense—so deep as thine,
To tell, demands a tongue divine.

‘We praise thee, Lord!’ A God of might;
Veiled in impenetrable light,
Which blinds us while on it we gaze,
As one that tempts the sun’s full blaze;
We worship thee, but tremble too,
As terrors hide thy love from view.

‘We praise thee God!’ the good the great!
Mysterious being—uncreate;
Exalted high upon thy throne,
Thou hast no change—no weakness known;
Whilst endless ages round thy seat,
Their surges harmlessly have beat.

‘We praise thee, God!’ of lights the light!
The pious dead in thy dread sight
For ever live; and to thee bring—
Apostle, martyr, priest, and king,—
The offering of their lofty praise,
In songs which wake angelic lays.

‘We praise thee, God!’ a God of grace!
And standing in that holy place,
Where pealing anthems praise prolong,
And faith, and hope, exult in song
Of sacred joy,—we feel is given
To us a foretaste of that heaven.

‘We praise thee, God! and may our breath,
At last, exhale in praise, at death;
Like incense from the censer rise,
By angels wafted to the skies,—
Our souls be joined with saints in love,
And praise thee, God! in hymns above.

NEW TESTAMENT COMMENTARIES*

WITH the increased circulation of the Word of God, it is desirable that Expositions and Commentaries of a plain and practical character should be at hand to assist the devout yet unlearned reader.

Works of a critical kind for the scholar and the student we have in tolerable abundance, but until recently, there were few really adapted Expositions for the mass of christian readers.

Henry may well be called the peerless commentator. Poole is beyond all praise. Scott can scarcely be too highly estimated. Dr. A. Clarke has much that is really good and practical, in connection with a great deal that is of secondary value. It would seem, however, that to write a really effective exposition on the whole of the sacred volume was too much for any one person, and therefore some eminent theologians have confined their attention to separate portions, while others have endeavoured to present a fair analysis, explanation, and comment on the New Testament. Wesley's notes have been much eulogized by the Methodists; but after various attempts to fall in love with them we have found it morally impossible. We are often pleased with his sententious remarks, but they are seldom, in our view, striking or original, and often bald and uninteresting. In this department of labour we think Albert Barnes of Philadelphia unrivalled. He has just produced such a work as the church of Christ and the Sabbath-school wanted, and the amazing success of the under-

taking has placed that excellent minister, scholar, and philanthropist among the most eminent men of our times. He has evidently given his heart, and latterly his almost unbroken time to this work. He has brought to it a clear mind, a prayerful spirit, and a practical hand. He has displayed almost unexampled candour, and has never defaced his pages with sectarian assumption, or bigoted rancour. He has written to be understood, to be felt, and to do good. He never appears to have been anxious to display self, but to exhibit the truth, and to turn it to experimental and practical account. We never remember to have taken down one of his volumes for consultation and to have been entirely disappointed. Often we have ventured to differ, but even then, we have been the better for his observations. That he could have made his notes more learned, more critical, and more metaphysical, his expositions of Job and Isaiah fully testify, but he has shown his solid, good sense in rather providing a refreshing feast for all the readers and students of the words of eternal life. We have seen some works which have tried to follow in his line, but we believe the time is yet far distant when Barnes, as a whole, will be superseded, or even equalled. We rejoice that he is not yet an old man, and hope that the great Head of the church will honour him by making his preaching and writings a blessing to untold thousands. It is very gratifying that his invaluable notes have found so enterprising a publisher as Routledge, who has placed the volumes at the lowest possible remunerative prices before the British reader.

* *Barnes' Notes on the Gospels, Acts, and the Epistles.* Published by Routledge & Co. Solo Square, London.

THE EFFECTIVE MINISTER.*

OF all the offices filled by man on earth, there can be none so truly important, and highly momentous, as that of the

christian minister. He is the servant and messenger of the God of heaven to his fellow men. He is supposed to have been called by the Holy Spirit, and to be constrained by the love of Jesus, to enter earnestly and with a due sense of its solemn responsibility on the discharge of its onerous duties. He has a message of saving mercy for the perishing sinner.

* *Memoirs of the Life, Character, and Labours of the REV. JOHN SMITH, late of Sheffield.* By RICHARD TREFFRY, JUN. With an Introductory Essay by REV. JAS. DIXON, D. D. London: John Mason.

He is to use all his influence to win men back from rebellion to hearty, humble allegiance to God. He is to teach, instruct, exhort, warn, and expostulate with perishing sinners, on the necessity of their immediate repentance towards God, and faith in the Lord Jesus Christ. His trophies are to be redeemed souls, his object their final glorification, his reward the benevolent enjoyment arising from having been the honoured instrument of rescuing them as brands from the burning. The minister's work is immortal. His monuments are to endure longer than all time, and to be exhibited in the celestial temple of God through all eternity. Where he succeeds, souls are won, guilt is blotted out, and depravity and sin stayed in its course, and tears, sorrow, black despair, and endless misery happily prevented. How great! how sublime the work of the christian minister! How desirable that every one bearing the name and filling the office he sustains, should be thoroughly effective. But how few comparatively are so among the multitudes who serve in the ministerial work. There is no lack of native talent, or of learning. No lack of laudable zeal, or of earnest emulation. But how rarely are the effects such as might be fairly anticipated. In many instances the causes of failure are as obvious as the light. If ministers are mere ecclesiastics, sustaining with priestly pomp their order; or if they are mere political zealots, who never get animated except on the platform; or if they are luxurious, lovers of ease, and quick only at the services of the dinner and supper table; or if they are merely bachelors, lovers of the fleece and not of the flock, and have been put into the priest's office for a morsel of bread; or if they spend their time and devote their study to general literature, or to the acquisition of secular knowledge, why in each and all these cases it is not difficult to account for real ministerial ineffectiveness. Yet there are hundreds of men, pious, diligent, and even in some senses devoted to their work, and yet they succeed not. Now these are the cases most to be regretted, and it is to these our few subsequent remarks are addressed. It is matter of great rejoicing that there are a goodly number of exceptions to these cases. We would that efficiency should be the rule, and thus that the pulpit

might exert a more decided influence on the manners and morals, and spiritual interests of the masses around us.

Among some of the causes of inefficiency may we not note down *indefiniteness of aim* in pulpit ministrations? The sermons are, generally speaking, good. There may be no error, no incorrectness, but diffusiveness and want of direct aim render them profitless. They neither alarm the sinner nor cheer the penitent. They neither convert the ungodly nor build up the christian. They want directness and concentration, therefore they are feeble and unproductive.

We fear, too, that in many cases there is want of *plainness* and *simplicity*. Subjects are talked of in the pulpit, but they are not made clear to the hearer. It is often assumed that persons know these subjects, when in truth, their ideas are most indistinct and confused. The momentous truths of the gospel should be made clear as light itself. Hence, definitions, expositions, and illustrations, should all tend to this end. People should not only be taught about the gospel, but the gospel itself—what it is, and what believing it is, and that they ought, and therefore can believe it if they will, and that disbelieving it is a wilful sin, and not a mere accident, and will be not only pestiferous to the soul now, but will ruin it for ever. We also add,

A *manner* and *style* are often adopted which are the opposite of popular. In some there is an affectation of extraordinary sanctity, in others of deep wrought feeling, which the hearers know well enough is mere pulpit exhibition. This necessarily weakens the effect of all that is said, and such discourses prevent themselves from doing the least good to the souls of men. The adoption of technical phrases, and theological forms of expression should always, when possible, give place to plainness of speech, and to terms and modes of expression of every day usage. All should be manly and honest, and direct, and then sensible persons will listen, and in general will be profited.

But one of the great wants of the pulpit is *earnestness of spirit* and *manner*. However clear, and lucid, a cold formal style will rarely be blest to the conversion of souls. If impassioned ardour should be found anywhere it should be in the pulpit.

If earnestness is befitting any office or work, it is that of the christian minister. A good measure of common sense, genuine piety, and the ability to convey truth in an intelligible manner, and with earnestness of soul, are worth all other qualifications put together. With these, men cannot labour in the spirit of prayerfulness long without success. God has honoured in all ages such a ministry, and we believe he ever will do so. We could advert to numerous instances within our own recollection; but the life of the Rev. John Smith (late Wesleyan minister) is a thrilling evidence of it. In no sense was he an extraordinary or great man. He was neither highly gifted, nor profoundly learned. He was neither signally eloquent, nor powerfully oratorical; but he was eminently pious. He was fully consecrated to God and to the ministerial work. He lived, and prayed, and studied, and toiled to save souls. He was most emphatically earnest about it. He never lost sight of this one object. The result was that hundreds, yea, perhaps thousands were brought to the saving knowledge of the truth through his labours, and yet, having done all this, he finished his earthly course at the age of thirty-seven.

We advise ministers, and especially students, to read his memoirs, and while there are some things in which it would not be desirable to imitate him, yet happy the preacher of the gospel, who becomes largely imbued with the holy, earnest spirit by which he was so extraordinarily distinguished. We append one circumstance connected with his consecrated life that thoroughly exhibits the spirit he possessed. The writer of the memoir says,—

‘In the beginning of the year 1822 Mr. Smith assisted at the anniversary of the Canterbury chapel, of which circuit Mr. Calder was at this time superintendent. Among the preachers assembled on this occasion much concern was felt

and expressed on account of Mr. Smith's extraordinary, (and, as they could not but too truly augur) destructive exertions. It was agreed that he should be the subject of serious remonstrance, and that his now and interesting ties to society (he having recently become a father) should form the ground of expostulation.

‘His old and valued friend, Mr. Methley, who at that time travelled in the Canterbury circuit, was to be the spokesman, and he was to be followed up by the serious and affectionate representations of the rest. While they were at supper, Mr. M. opened the business, and Mr. Smith, laying down his knife and fork, listened with the most patient and respectful attention. As soon as the former had ceased, he burst into a flood of tears, and literally sobbing with grief, at length replied, “What you say is all correct. I ought to put restraint on myself; but O! how can I? God has given me such a sight of the state of perishing souls, that I am broken-hearted, and can only vent my feelings in the way I do—entreating them to come to God, and pleading with him to act upon and save them.” Still weeping as in an agony he continued “Look round you, my brother: do you not see sinners going to hell! and when I thus see and feel it I am compelled to act.” To this pathetic statement there was no reply. All the company were melted into tears; and Mr. Methley was so deeply affected that, unable to restrain his emotions, he abruptly arose from the table and left the house.’

We add, finally,—Let a minister of Jesus set his heart and mind on the conversion of souls, and throw himself fully and with strong faith into the great work, keep his eye single, and labour after this everywhere, and always, and we believe it impossible that he should not attain his object, and be blessed of God to the salvation of many of those around him.

THE CONDITION OF OUR SUFFERING POOR.—CHAPTER III.

BY DR. BURNS.

IN the previous chapters on this affecting subject, we have seen how physical suffering, depravity, and crime, are linked together. If such be the state of

the adult masses, what must be the character and condition of their children? Born in the lowest depths of misery—cradled in filthiness and want—reared

with keen appetites and starving stomachs—neglected by their parents—brought up in the open alleys and courts of crowded and diseased districts, they rise into life stunted in bodily stature, benighted in mind, and ready for evil which may assail them in their course. They are taught that the rich hate and oppress them, and, therefore, if by thieving, or in any other way, they can make reprisals on them, it is only natural and right. They are often either awfully ignorant of the Bible, or are taught to consider it the book of priests, who live on the fears and superstitions of timid men, and still more credulous women and children. Mr. Walker, who has been very useful in the worst part of Westminster, had the following case under hand, which portrays to the life, the unhappy character that I have been describing:—

‘———, aged 16 years, was also sent to me by the Rev. J. Cohen. This is one of the most painful cases that ever came under my observation. Had he been brought up in central Africa, there would have been little surprise at his ignorance. He had been taken before the Lord Mayor, on a charge of stealing some fowls which he had in his possession, a short time ago. His appearance was so truly distressing, that his lordship, instead of sending him to prison, ordered him to be taken and thoroughly cleaned and clothed, and sent where he might be properly educated. On receiving him, I inquired into his previous history. He answered that his parents died when he was an infant, as he was told. A woman brought him up, who supported herself by selling lucifers, staylaces &c., in the streets. This woman, it appeared, had become tired of him, some six or eight years ago, and left him in the streets, where he never met with her again. From that time to the present, he had been left to shift for himself. He told me that his means of support had been by begging, sweeping crossings, and selling matches; but that when he had been two and three days without food, he was compelled to thieve, although on this he was always taken and sent to prison. When he could afford to pay 2d. for his lodging, he generally had four and six bed-fellows. He heard in

pockets, which excited in this London Arab a desire to try what he could do in the way of a pocket-handkerchief; but he said, though he often made the attempt, he could never succeed. He also stated, that he was often obliged to be satisfied to make one of the London markets, or a dry arch his bedroom, for it was seldom he could raise the 2d. to pay for his lodgings. Respecting clothing, he had had but one shirt during the last eight years, and the way he managed to keep it clean was this. He was accustomed to pull it off, wash it in the river Thames, and dry it by one of the fires which is to be seen burning at night by coal-wharfs. As for shoes and stockings, he does not recollect when he had any. Wretched as he was in body, his mind was in a much worse state. He had never been in a school, and of course he could not read. I asked him if he knew who made him? His answer was he did not know, but ‘he had heard people say that God made everybody.’ I asked him again who God is? His reply was, ‘he did not know, but he had heard that he was born in heaven.’ I asked again, if he knew who Jesus Christ was? His answer was, ‘he did not know, he had never seen that man.’ I again asked him, if he thought that he should ever die? He said, ‘Yes.’ I asked him what becomes of people when they die? Answer: ‘They puts people in a coffin and buries them.’ I asked him, what kind of a place he thought heaven is? ‘He did not know,’ was his reply. I asked again if he ever heard of such a place as hell? His reply to this question was, that he had heard people in the lodging-houses say that there was no hell. The above are a few of the questions which I put to this poor ignorant youth. I promised one of the boys 6d., if he would teach him to read. At the end of the first month, so rapid is the progress he is making, that he is certain of the 6d. From the progress he makes, I have little doubt but he will yet become an honour to society. One feature in him has much struck me. He seems to have a good memory. What he is told, he remembers; and what he hears read, he does not forget, though he appears stupidly ignorant.’

Now we have no doubt there are thousands in this wretched condition. The question is,—What shall we do with

them? Neglected they will still exist, and exist as plague spots on society. They must be reclaimed, or they will support themselves by vagrancy and thieving, or we must support them in our union houses or prisons. If all children of this class could be laid hold of and rescued, trained to habits of industry, and morally instructed, there would be some hope for our paupered and suffering nation.

Among the means at present in operation, we may notice, City and Town Missions, Ragged Schools, and Temperance Societies. The great resort of these classes is the gin palace or beer shop; and while many of them have no means to buy decent clothes, or even to pay for washing their rags, yet they find money for gin, and other intoxicating drinks. Now these institutions have a wide sphere, and immense material to work on. But what is mainly wanting, is the deep sympathy and earnest co-operation of the christians of the land. We want all christian churches to embark in a holy and benevolent crusade for the physical and religious elevation of the masses. Our churches are too much like Central Depôts for the middle classes, while they ought to be also recognized as places of solace for the sorrowful, and homes of refuge for the unfortunate and wretched. We want a more cordial recognition of the poor as our fellow-creatures, entitled to our sympathy, having loud claims upon our help. Neglect of the poor became a crying sin of the Jews, and it was the forerunner of their ruin. It is a sin especially grievous to God, for the poor are his, his creatures and his care, and he will reward every beneficent act performed in a right spirit, with his public approval at the last day. I fear, excellent as the voluntary spirit is, that having to meet the legal claims of a State Church, and support our own places of worship, we are exposed to great temptation to do homage to wealth, and to overlook the poor. If this spirit should prevail, it will corrode and blight the church; and while there may be splendid edifices and crowded congregations, and liberal collections for public and fashionable charities, Ichabod may still be written on our walls, for, rely on it, the glory is departed. As nonconformists, we should provide ample accommodation for the poor in our places of worship. We should try to get them to attend on the

means of grace, and should exhibit a practical concern for their welfare, both temporal and spiritual. The Church of Rome may be well quoted as presenting a worthy example in some things, on this subject. For, however she may demand her fees for religious rites, she keeps up a spirit of enlarged sympathy among her rich members for the afflicted and necessitous poor. With a purer faith, and from different motives, ought not we to excel in this work? Some have recommended, that, besides Ragged Schools, we should have Ragged Churches, or houses of worship for the poor. This I would earnestly deprecate. The distinctions of class are sufficiently marked and wide already: let this not extend to the sanctuary, for there it ought ever to be recorded, 'That the rich and the poor meet together, for the Lord is the maker of them all.' And as all men are hastening to one common earthly sepulchre, and one judgment seat, and one endless eternity, let men of all classes and grades in society bow together before one common throne of mercy, and there learn the great truths which alone can sanctify adversity, and render riches a real and permanent blessing to their possessor. To create a healthy action on the subject of these papers, let us first carefully survey the physical miseries of the poor. Their frequent want of food and raiment; their cheerless dwellings; their privations and inward sorrows; their unfavourable position for mental improvement and moral culture; their exposedness to peculiar temptations; their liability to sickness, and to a short-lived earthly career; their circumstantial exclusion from many of the means of religious instruction and comfort: and then let our hearts act on our actions, and let our influence and energies be devoted to do all we can for their present relief, and for the advancement of their spiritual and eternal interests: and this not so much by direct alms, as by counsel and instruction, shewing how they may best be the architects, under the providence of God, of rearing a superstructure of intelligence and happiness for themselves. To stimulate christians to activity in this matter, we may, hereafter, detail some particulars of the absolutely horrible social condition of some thousands who dwell in the midst of the richest cities of our otherwise highly-favoured land.

A FEW THOUGHTS ON OBSERVATION.

ADDRESSED TO YOUNG WOMEN.

BY MRS. C. L. BALFOUR.

'He was alive
To all that was enjoyed, where'er he went,
And all that was endured.'

WORDSWORTH.

'Eyes have they but they see not' is a remark that applies to many who are neither heathen idols nor idolators. All who look on society and make no mental comment on what they see—all who gaze on nature and never reflect on its wonders—all who behold art and are unimpressed by the triumphs of mind over matter, are in the condition described. Neither books nor conversation will supply the place of observation. The eye was mercifully designed to be as great an auxiliary to the mind as the ear. Our sublime epic poet, Milton, when he pathetically alludes to his blindness in the magnificent invocation to light at the commencement of the 3rd book of his *Paradise Lost*—laments that he has 'Wisdom at one entrance quite shut out.' When a young woman has entered upon the work of self-culture, and fully resolved to improve her mind, she will find the faculty of *observation rightly exercised* a very great assistance. It may be that her time for reading is extremely limited, her opportunities of getting useful books very restricted. With respect to conversation too, she may be, nay, she must be dependent on others, whom probably she cannot greatly influence, still less control. But her eyes, those 'windows of the soul,' are her own, out of them her spirit should look clearly, intelligently, and thoughtfully at this world of ours. The eyes are valueless unless they let in light. 'If the light that is in thee be darkness, how great is that darkness.' If prejudice dims the vision, distorting every object, if vanity and folly dazzle to mislead, if indolence allows the films to gather, and crouches supinely in the glimmering twilight, saying, 'a little more sleep, a little more slumber, a little more folding of the hands to sleep;' ah! if these are the conditions, the eyes are darkened, and no clear observation can be made.

Metinks I hear some of my gentle

readers object,—'Oh! as to *observation*, my sphere is so limited, my life so monotonous, there is scarcely anything to stimulate me to observe.' In proportion to the restrictions of circumstances, I answer, should be the energy of individual effort:—if society does not teach you, all the more reason you should teach yourself. 'Look with both your eyes,' is an old quaint maxim very needful to be borne in mind. Woman has generally been thought to possess a very acute faculty of observation. Men often philosophize on abstract principles—women generally observe practical results. Each may thus be equally serving the interests of mind. I cannot imagine any one so placed as to have no exercise for the faculty of observation. Self-examination is the duty of all christians. If it is necessary for the man of business, who would understand the state of his affairs, frequently to examine his books, and strike a balance, how much more needful that the christian should endeavour to ascertain whether the soul has gained, or suffered loss; that observation should be made; that motives should be traced as accurately as possible, with a view both to repentance, if need be, and to future improvement. Peculiar tendencies to evil, the easily besetting sin, would then be ascertained, and more successfully guarded against; the errors of our good actions, the foibles blending even with our virtues would be traced, and humility thus deepened would conduce to safety. This observation would lead us often to test the grounds of our opinions—to be guarded against hasty judgments—wisely cautious in forming our opinions, still more careful in uttering them. The knowledge gained by observation of our liability to err, would induce us to take every principle and opinion to the word of God, either for correction or confirmation. Wisely distrustful of ourselves, the Book of books would be the man of our counsels. Such an enlightened self-observation would have relative as well as personal advantages. The better we know ourselves, the clearer is our

discernment in reference to others, for—

‘We have all one human heart—
All mortal thoughts confess one common
home.’

Students of human character should first begin with their own; the subject is always accessible; the materials always with them. It is wonderful how self-knowledge assists us to avoid occasions of offence to others—enables us to comprehend by our own feeling what would be painful, and aids in all those gentle courtesies and amenities of life that tend so much to produce social happiness. ‘Do unto others as you would they should do unto you,’ is a command that requires careful self-observation properly to obey.

Then by observing carefully the tempers and peculiarities of the circle surrounding us, we may be far more useful to them than we could possibly be if we acted at a hazard; we may also derive more instruction from them.

Then our observation should by no means be limited, either to ourselves or to our immediate circle. The manners of society, as far as we can notice them, the characteristics of the place in which we live are matters for reflection; and whether for rational amusement or improvement, or both combined, there is the ever-varying, ever-lovely face of nature. ‘But,’ you say, ‘the dweller in a town has little opportunity of beholding those beauties.’ True, circumstances differ much here, yet to keep the love alive in the soul is very possible amid great disadvantages. I once knew a young woman who lived nine years in a very cheerless dwelling in a populous suburb of London. There was neither yard nor garden to that dwelling: the high walls of a large building were immediately before the house she lived in, and the monstrous rear of some high houses shut in the back. Chimneys and tiles, windows and walls, a dusty street and its discordant noises, were poor substitutes for the sights, the sounds, the scenes of nature. There was, however, one object to keep the memory of the country from fading from the mind of the dweller in that house. In a nook or plot of ground at the back of one of the large houses behind my friend’s abode, there was a fine tall old pear tree; it had flourished there and grown to maturity probably before an

houses had enclosed it, and it still retained sufficient health and vigour to put forth its fair white blossoms every spring, though little fruit followed. Ah! there have been few fine orchards more admired and observed than was that one tree by my thoughtful friend. It was her herald of the spring, her exponent of the seasons, her calendar of nature. When its bare limbs swayed to the winter’s wind, or when the quickening pulses of the earth sent fresh sap through its leafless branches, causing each little twig to stiffen and stand out more clearly defined against the stormy sky of early spring; when it began to bud and burst forth as if to welcome the sunshine and the shower of April; when its full foliage gradually deepened in colour with the warmer summer months, till in autumn it yielded its rustling sapless leaves to every blast, and stood bare again, a frame-work for the frost and snow to cover with their glittering drapery. In all these changes it was observed, and nature’s general operations were thus remembered, and nature’s God was gratefully adored for the blessings of which this poor isolated tree bore testimony. I mention this case to shew how, even in the most unpropitious circumstances, people may observe and reflect if they will do so.

But the greatest misfortune is, not that the faculty of observation is not used, but that it is exercised on wrong and worthless objects. The true and the natural are neglected for the false and artificial, and the mind exercising itself on trifles, becomes trivial as a necessary consequence. An anecdote will illustrate my meaning. About a year ago I had an opportunity, now seldom enjoyed (?) of a whole day’s journey by stage coach. My route was from Plymouth to Falmouth, through Liskeard, Bodmin, St. Austell, and Truro. The weather, and a nervousness about coach travelling, compelled me to ride inside, and for the first twenty miles I had an opportunity of contrasting old with new ways of locomotion. Four people with cloaks, coats, baskets and umbrellas, crammed and crushed into a space that shut out comfort and shut in cramp, afforded, as I found, a very feeling comment on the ease, safety, and beauty of the old stage coach—while as to seeing the country, which some as-

sert atones for much inconvenience in that mode of travelling — a moving panorama of stunted hedge rows, trunks of trees, and wet banks, were all that the little window permitted a casual glimpse of. At last, however, the coach became more empty, and the country more open. One lady was my only companion, and her manners were rather alarmingly stiff and stately; she did not seem to know how to be agreeable to any one but a little asthmatic, pampered dog, that wheezed and whined in her lap, the victim of luxury. For many miles, the short breathing of the dog, as he languidly ate the sandwiches she was cramming him with, was the only interruption to our quiet. I took full possession of my window, and looked out as often as I could on the desolate moors and barren hills we were passing. At length a strange scene presented itself to my view: on one side of the open road was a flat surface, skirting the base of some wild hills—and the other side a deep ravine, partially overgrown by copse and dwarf wood; at the bottom of this ravine ran a little brawling, rapid stream, augmented as it flowed by tributary streams from the hills on the other side of our road. The attention of my companion being absorbed by her dog, enabled me to look occasionally out of both windows, and note the whole scene. The *colour* of the stream it was that startled me: it was white as milk, and apparently about the same thickness. Now however beautiful, as a figure of speech, 'a river of milk' may be, such an object in reality is far from lovely—the sparkling transparency—the limpid ripple that gives such exceeding beauty to water, was wanting here. Quickly it flowed and murmured over its stony bed, but it looked ghastly, unnatural. While wondering at the cause of this, I saw vast square pits, like gigantic saw pits, filled with a pure white matter, in a half solid state, and people with coarse garments, as white—men, women, children, working round the pits. What could it be? No lime that I had ever seen was nearly so white. The pits extended so far that the stream ran white for miles. 'Oh! what is this?' I at last ventured to say to my companion, but the dog, startled by my exclamation, growled, and in quieting his agitation, I suppose the lady forgot my question. I put it more formally, 'Can

you favour me by telling me what those pits are, and what the people are doing?' 'I really don't know,' replied the lady, with a kind of cool lazy manner. 'Oh! then you are a stranger like myself.' 'No, I am not,' said she, curling the dog's ear round her finger; 'What! have you travelled this way before and never enquired?' said I, involuntarily; the lady drew herself up and said, in a stately whisper, 'Often; but I take no interest in the county of Cornwall.' We spoke no more, and I was reflecting on the peculiarity of mind that could rest satisfied without enquiry. When the coach entered, I think, St. Austell, and while the horses were changing, a gentleman stepped out of the hotel, and peeping into the coach, recognized my companion; he opened the door, and began to tell her of a ball that had recently been given at the house of one of the notables of the neighbourhood. In an instant the lady's languor vanished: Who was there? and how were so and so dressed? (little scraps of scandal flavouring the gossip,) were questions asked in rapid succession. She was all animation and enquiry. No want of the faculty of *observation*, I found; but how was it employed? In a way to deteriorate instead of to benefit the mind. Soon after this lady and her canine victim departed, and her place was supplied by an old lady, seemingly by her dress, of a humbler rank in life, but by her manners of a far higher order. Something in her mild kind countenance encouraged me to ask her about what I had seen; and she instantly told me I had passed the famous Cornish clay works, for supplying the finest white clay found in England, to the porcelain manufacturers. She told me how many people it usually employed, their wages, something of the process and of the value of the material. 'You have lived about here,' said I, 'to have gained so much information.' 'No; I saw it once some years ago,' was the reply. It struck me, as I thought of the poor frivolous being who had left—that she would have consulted the interests of her mind far more by inquiring into the remarkable-looking natural production, that gave wealth to her country, and employment to her country people, than by merely learning what fripperies and colours some idle people wore at entertainments, and that her social dignity would have been in-

creased if she had aspired to be something more than a dog's nurse-maid.

It is wonderful how a spiritual character will spiritualize every object presented to the vision. The material world seems mantled o'er with thought; a leaf, a pebble, a drop of water, are full of instruction—replete with materials for reflection. The gift of expression may be denied us, but the faculty of observation is widely diffused. Well has one of our uneducated poets said,—

'I would not for a world of gold,
That nature's lovely face should cloy;
Fountain of blessings yet untold,
Pure source of intellectual joy.'*

'Let us observe,' should be the motto of every sensible young woman—customs, morals, manners, nature, are around us all. Their influence and discipline are constantly carrying on the life-long work of education and development. The only way in which christians can 'use the world as not abusing it,' is to get instruction from it, that may help to meeten them for usefulness here, and for the future and

abiding state that follows this present probation.

Nothing aids domestic management more than enlightened quick observation. We are not left to infer this, but multitudes of interesting and valuable discoveries that have been the result of female observation, attest the fact. Madame Galvani, the wife of a man of science, noticed the effect of an electrical shock on the limbs of some dismembered frogs that lay near the apparatus, and her remark called attention, and hence the scientific experiments that bear her husband's name—galvanism. The wife of Montgolfier, the aeronaut, threw the paper covering of a sugar-loaf she was nipping, upon the smoky fire; it filled with gas, and ascending from her sight she went out and noticed it rise high above the chimney, and hence the principle of the first balloon. Thus either for practical matters and daily details, for spiritual refreshment, or mental improvement—observation tends to make us more wise, and consequently more happy; more valuable, and necessarily more valued.

PASTORAL VISITS.

MR. JONES was the pastor of a church in a small country village. One pleasant morning he set off as was his custom, and visited the families of his charge. He first entered the house of an humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He had conversed a few minutes with this pious mother, when her husband entered, and with the well-meaning air of a very blunt man addressed him thus:

'Good morning sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon sir.'

'Yes, I observed that you were at church, and was pleased to see it.'

'Well Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking.

If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call *preaching*. Where a man goes up into his pulpit, and *reads* off his sermon, why, I may just as well stay at home and read a sermon out of a book.'

'I think myself,' said Mr. Jones, 'that preaching extempore is on many accounts preferable to reading written sermons; but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time if I thought it would be equally profitable to all my people.'

'Well,' said the man, laughing, 'if you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men *read* instead of *preaching*.' After a little further conversation Mr. Jones

* Robert Bloomfield.

bade them good morning, and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

'Good morning Mr. Jones,' said this respectful gentleman, in slow and courteous accents; 'I am happy to see you this morning, and to have an opportunity of telling you how much we were gratified with your *forenoon* sermon, yesterday', (placing special emphasis on the word *forenoon*.) 'That is the kind of preaching which elevates the people; it improves their minds, it cultivates their taste. A discourse *well-digested* and *carefully written*, is substantial food for the mind. I think if clergymen have not time to *write out* two sermons a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore.'

Mr. Jones was a man of acute sensibilities. He felt such remarks; but under the tuition of his blessed Master, he had learned self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a mind, and therefore quietly waived the subject, and after a little further conversation he bade the family good morning, and escaped further pain.

'How do you do, Mr. Jones?' exclaimed a man who was ploughing by the road-side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful; but want of humility was his infirmity. Mr. Jones inquired of him if there was anything interesting of a religious nature among his neighbours. 'Why yes sir,' said the farmer. 'Yes sir; I think things look more encouraging. My neighbours are more ready to talk upon the subject than they have been for a long time. It appears to me that forcible appeals to the heart are all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It isn't *enlightening* that they want, it isn't *instruction*, but melting appeals to the heart to make them *feel*. That is

my view of the matter, Mr. Jones.'

'There is, certainly, some good sense in what you say; but a man cannot *feel* unless he *believe*. We must convince a man of his danger before he can *feel* it.'

'True, sir, true; but if I may be so bold, it appears to me that you preach doctrinal sermons *a little too much*, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing.'

Mr. Jones continued the conversation a little longer, and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him; but he thought the times sadly degenerate. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hand of Mr. Jones, said, 'There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of old-fashioned, doctrinal sermons. The fact is, Mr. Jones, you modern preachers are altogether out of the way. The *doctrines* are the very marrow of the gospel. And it is *doctrinal preaching* that we want, to enlighten the public mind. Now, I have lived eighty years, Mr. Jones, and have seen the effect of all kinds of preaching, and you may depend upon it that the great thing needed is to have men well "indoctrinated." I do think it would be a great improvement, if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over.'

Mr. Jones smiled at the *delicate hint* which he supposed he was giving, and taking the book, endeavoured to lead the conversation to subjects of practical godliness; and after uniting with his venerable deacon in prayer, continued his parochial visits.

In the middle of this little village there was a milliner's shop, where Mr. Jones occasionally called. As Mr. Jones entered the door, he heard the voice of a female exclaim—

'Well, don't you think it is very improper for a minister's wife to dress as

Mrs. Jones does? Last Sabbath she had two large bows on her bonnet.'

'Why, Mary,' said another, 'I was working last week at Mrs. Bentley's and she said she thought it was too bad for Mrs. Jones to dress so meanly. She was finding fault with that very bonnet, and said that Mrs. Jones acted as though she thought there was sin in every pretty colour.'

'Well,' replied Mary, 'I cannot help what Mrs. Bentley thinks; but I think that a minister's wife ought to avoid every ornament whatever; and if I have a good opportunity, I shall make bold to tell Mrs. Jones my mind on the subject.'

Mr. Jones was an unwilling listener to this conversation, and endeavoured by walking about the shop to make a noise, and so to attract their attention. But those who were talking were in the back shop, and were too much interested in the discussion to hear him. He therefore quietly left the shop, and went on his way.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered when a parishioner called who had been for some weeks absent from town. 'I have come,' said he, 'to tell you the good news from Harlow. Oh, they have a most precious minister there. He is the most faithful, active man, I ever saw. He is all the time visiting from house to house. It appears to me that such activity and zeal as he possesses must be successful anywhere. People cannot be unconcerned when the importance of religion is urged so incessantly upon them in their houses.'

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visitor.

Mr. Henry, who last entered, was a gentleman of sincere piety and a refined mind. He was fond of close reasoning, and shrunk from everything which was not perfectly in good taste. After the usual salutations, he said, 'I had the pleasure, Mr. Jones, of hearing Dr. Simpkin preach last Sabbath. He

certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake who fritter away their time in running about from house to house. There is the minister of Harlow, for instance; they say that he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and who devote their energies to the pulpit are the men who do the most good.'

Now, Mr. Jones, though he loved his study, thought it his duty to devote a portion of his time to parochial visiting; and as the two visitors eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for their discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which seemed to him to be right in the sight of God, and most for the good of his people, and leave others to say and think what they pleased.—*Sabbath-day Miscellany.*

PREACHING.

When I preach, let me remember—

- 1.—That *nothing is in vain*, but in its consequence and effect, *eternal* for good or evil, to my hearers, and to the world.
2. That the least evil may work infinite harm; and the weakest good an infinite blessing.
3. To preach as if it were, as it may be, my last sermon.
4. That it may be the last to some hearer.
5. That an unknown company of angels, both good and bad, wait, watch, and listen with unspeakable anxiety.
6. That *the great God*, my Saviour and Master, is there to see and to hear; his searching eye turned full upon me, and his heart engaged with an infinite intensity of interest.
7. That swift as He is to mark

unfaithfulness, he is swifter still to give his help to the weakness of a trusting heart.

8. That I must confront my audience again in the presence of an omniscient Judge, when *all the facts* will be exposed in their naked reality.

DIOTREPES.

JOHN iii. 9, 10; 'I wrote unto the church; but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.'

We are to consider the character of the person here brought to view, and the method in which the apostle dealt with him.

I. The character of Diotrophes.

1. He was a *self-important* man: 'loved to have the pre-eminence.' Pride and arrogance are combined. Those who have such characteristics (do thus and so.)

2. He was a *slandering* creature: 'prated against' the apostles and others. What it is (to do so.)

3. He was *malicious*. The maliciousness of his nature infested his very 'words.' How this (taints, and poisons, and kills.)

4. He was *discontented*: an uneasy wretch, ever restless, 'not content with' all his management and devices. How (this agitating spirit busies, and is yet insatiable.)

5. He was *uncharitable*: a bigot, claiming the real orthodoxy as all his own, would 'not receive the brethren.' This (trait is now, &c. &c.)

6. He was *despotic*: a tyrant, usurping and abusing 'the power of the

keys,' 'forbid them who would' receive the brethren. 'Lording it over God's heritage' consists in, and is manifested by, &c.

7. He was a *persecuting* spirit: 'cast them out of the church' who had a right there, and were its vigour and life. He in effect excommunicated the apostles themselves, 'receiveth us not.'

8. In every way a *remarkably wonderful* man. His name imports 'foster-son of Jupiter.' And well he answered to it! When he spoke, it was terrible, terrible. (As it was not piety that gave him power,) he probably had some office or position more than a common man; was perhaps a committee-man, lawyer, doctor, captain, &c., &c.

II. His treatment by the apostle.

1. He *called him by name*, that it might be known whom he meant.

2. He *set his character in its true light*. (This often fails to be done in similar cases.) Enumerating its several particular traits.

3. He *publisheth it to the world*.

4. He *appropriately remembered his deeds*.

REMARKS.

1. *Trials in churches and abuse of ministers are not new things under the sun.*

2. *Any church which has a Diotrophes in it, is in a pitiable condition.* (It is to be hoped the number is but few.)

3. *Are there in this church any such brethren?* Not to be expected that there should be any admitting themselves to have such a character. But 'ye shall know them by their fruits.'

4. *Those who have such a character must be dealt with faithfully.* John was mild, dwelt much on brotherly love, would do nothing unchristian or unkind,—but he dealt earnestly, faithfully, openly with *that* Diotrophes, leaving to us for example this mode of dealing.

SOMETHING FOR OUR YOUNG PEOPLE.

HAVE YOU READ YOUR FATHER'S LETTER?

JUDGING by some sermons and tracts,

you might fancy that the Bible is a severe and angry book, or, at the very best, only a book of good advices. This is a mistake. The Bible has

many a solemn passage, and it abounds in good advices; but you miss the very best of it if you think that this is all. I shall suppose that a young man has left his home in Scotland or the north of England. He comes to this great London, and in a little while falls into its worst ways. In the theatre, and the tea-garden, and the tavern parlour he spends all his money, and gets deep in debt; and then he turns ill, and is taken to the hospital. And when there he begins to bethink himself of his foolishness: 'I wish I once were well again. I wish I once were home again. But 'tis no use wishing. I know my father's door is shut. They would not take me in. And if once I were able to creep about, they would have me up for debt. It would just be out of the hospital into the jail.' And, whilst bemoaning his misery, a letter comes from his father, telling him that he has heard of his wretched plight, and reminding him of the past, and all he had done for his wayward child; and glancing his eye over it, the sick youth crumples it up, and crams it away under his pillow. And by-and-by a comrade comes in, and among other things the invalid tells him, 'And here is a letter of good advice, just come from my father,'—and that other runs his eye over it, 'Good advice, did you say? I think you should rather have said, good news. Don't you see he makes you welcome home again? and in order that you may settle your accounts, and return in peace and comfort, he has appended this draft for twenty pounds.' Most people read the Bible carelessly, or with a guilty conscience for an interpreter, and they notice in it nothing but reproofs and good advice. They miss the main thing there. The gospel is good news. It tells us that God is love, and announces to every reader that the door of the father's house is open, and that this very night he may find a blessed home in the bosom of his God. And as we have all incurred a debt to divine justice, which, throughout eternity we never could pay: and as it needs a righteousness to recommend us to the favour of the Holy God—in every Bible there is enclosed a draft on the Sa-

viour's merits, to which the sinner has only to sign his believing name, and the great salvation is his own. By exhibiting the cross of Christ, by directing to that precious blood which cleanses from all sin, and by presenting a perfect righteousness, to every awakened conscience, the Bible becomes a benefactor and a friend in need. And, when rightly understood, the angelic anthem—'Glory to God in the highest; on earth peace and good will toward men'—is the cheerful but stately tune to which the gospel goes, and to which in heaven itself they sing it.

And, reader, try to catch that tune. Pray that God would this very night teach it to you. Fear not to believe too soon, nor to rejoice in Christ Jesus too much. Let the love of God your Saviour ride into all your soul, and, as it makes your feelings happy, so it will make your disposition new. Peace and joy will keep you from some sins, gratitude and loyalty will keep you from the rest. No cheerful glass will be needed to raise your spirits then, for a soul exulting in its great salvation forgets its poverty, and remembers its miseries no more. No sinful lust or forbidden joy will enthrall you then; for you will have discovered deeper and purer pleasures. And there will be no growling and cursing through your daily task, or filling with consternation your cowering family: for the peace of God will make you pacific, and scattering on every side kind looks and friendly feelings, you will come and go a sunshine in the shop, a fire-light in the house.

No; do not sit so sullenly. I am a stranger, but it is the truth of God I tell. In all your life you may never have got a costly gift; but here, at last, is one. It is the gift of God, and therefore it is a gift unspeakable: but accepted as cordially as it is graciously offered, it will make you blessed now, and rich for all eternity. Oh my dear friend, do not eye it so coldly; suffer it not so tamely to pass away. This night has brought you good news. It has told you of the Saviour's costly purchase and wondrous present. Let it also bring good news to heaven; let it tell that with tears of thankfulness you have surveyed the 'unsearch-

able riches of Christ,' and have given yourself to him who once gave himself for you; let it tell that your history has taken a new turn, and that, breaking off from your worthless companions and evil ways, you have begun in lowliness and love to follow Jesus.—*The Happy Home.*

AIM HIGH.

If I wished to give you a piece of excellent advice, expressed in as few words as possible, I think the following would be the sentence I should choose,—*Aim high!* And O, that I could take this advice myself as easily as I can proffer it to you! We all of us aim too low. Like beetles, we grope in darkness, instead of seeking the noon-day light. Like moles, we burrow in the earth, when like eagles we should soar towards heaven. Never be satisfied with a lower object than the everlasting welfare of your scholars. To use a figure, I would say, when you draw your bow, in the archery ground of instruction, *aim high!*

Some time ago, half a dozen young men, dressed in green, were shooting at a target with bows and arrows; when the arrows of one of them invariably struck the earth, on account of his aiming too low. 'Aim higher!' cried out one of his companions, 'aim higher, for your arrow head is always pointed to the ground. He that aims at a barn door will never hit the weathercock on the church spire.'

A father giving advice to his son, said, 'Let your objects be high and holy, and then the high and holy One will give you strength and grace to attain them.'

'What would you advise me to aim at?' asked a young man of a christian friend. 'At riches and honours,' replied his friend, 'if you mean to be satisfied with earth; but at christian graces, if you have any desire ever to enter heaven.'

This 'aiming high' is important to those who learn, but still more so to those who teach. Let your object be the Redeemer's glory, and the salvation of your scholars, and your aim will then be as high as that of winged angels and archangels in heaven.

In the midst of all the cares and occasional disappointments that await us in pursuing our best objects, it ought to afford us encouragement when we consider that our success is generally in accordance with our industry. In spite of the common-place expressions, 'fortunate,' 'lucky,' and being 'born with a silver spoon in the month,' it is not the rule, but the exception to it, when an idle man becomes rich, and when one who is lukewarm succeeds in his undertaking. As we sow so shall we reap. Whether it be money, time, or talent, that is expended judiciously in a good cause, 'he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully,' 2 Cor. ix, 6. Remember, then, in attending your classes, and instructing your scholars, that, as a general rule, *the success we attain is just in proportion to the effort we make.....* You will prosper according to your industry and your pains; you will do much good if you are determined to do it, always looking upward as you go onward.

A WHITE WOMAN'S SOJOURN AMONG THE SAVAGES IN TORRES STRAITS.

MR. W. B. JUKES, the author of the 'Surveying Voyage of the Fly,' has forwarded to the *Daily News* the following extract from a letter received by him from Mr. M. Gillivray, naturalist, of her majesty's ship Rattlesnake:—'Rattlesnake, Cape York, Oct. 16, 1849.— . . . After leaving Cape York last year, we put into Port Essington, and found the settlement in a still more wretched state than I had expected. When will that useless pest-house be blotted from the face of the earth? At this anchorage we were baked and roasted as usual, without a breath of air for days together. . . . 8 P.M. I resume my letter, but not the thread of my discourse, for I have to tell you of the most eventful occurrence of the cruise. . . . News came that a white woman was alongside, brought off from the shore. Had I been told that the blacks had opened fire upon us from a mortar battery on

Albany Island, or that one of them had brought off a correct solution of the quadrature of the circle made out in the native language, I would as soon have believed it—yet it is true. The woman had been wrecked three or four years ago in Torres Straits, when, with her husband (the skipper of the craft) all but herself were drowned; but one of the blacks in a canoe which was out turtling, approaching the wreck, carried her out through the surf, supporting her with one arm and swimming with the other. She happened to be the only survivor. They took her to an island, which we conjecture to be one of the Prince of Wales group. She lived several years with them, and was kindly treated by the men, less so by the women; occasionally taken about during their visits to Cape York, but carefully prevented from having communication with any of the numerous vessels which are constantly passing: she knew of our visit last year to Cape York; and a few days ago news came that the same 'large war canoe of the white men,' with the small one, had arrived. She prevailed on her friends to take her across to the main, which they did, accompanying her in four large canoes. She had great difficulty in inducing them to do so, as they supposed she wished to escape; but she told them that, after seeing her white countrymen, and shaking hands with them, she would return. Of course she won't. I very much admired her answer when captain Stanley asked her whether, of her own free will (for he would do nothing by compulsion) she wished to return to Sydney, where her parents were when she left: she said, 'I am a christian'—the remainder of the sentence she could not express. Her feelings choked her, and her tongue refused its office. She had forgotten much of her own language, and had frequent recourse to that of the blacks when wishing to explain herself. Poor woman! she is not more than twenty (nineteen to twenty, she says), and though not pretty, has a soft, feminine, and pleasing expression, and though living with naked savages for several years, she has not lost the natural feelings of womanly modesty, and appeared to feel acutely her situa-

tion, dressed only in a shirt, in the midst of a crowd of her own countrymen. It is almost unnecessary to mention that every kindness and considerate attention has been shown her, and that she goes with us to Sydney. She told the three blacks (one her rescuer from drowning, another an old friend of ours last year), that of her own free will she wished to leave them. They were liberally rewarded with axes, knives, &c., and are now sleeping on board.'

SINGULAR MISTAKE.

DR. WAUGH could enjoy an innocent joke with as much zest as any one: and few men could tell a humorous story with better effect. A reverend friend of his has told me, that he has often heard him relate a short anecdote, though at the expense of the body to whom he belonged. The anecdote was this. A worthy, but blunt old man, living in the part of Scotland from which Dr. Waugh came, had been so sand-blind from his youth, as to be unable to read without the help of glasses of a great magnifying power, and even then not without difficulty and pain. Being, however, a lover of the Scriptures, he made one of his sons, a little boy of thirteen years of age read a portion of them every night. The old man, I should here remark, was a most rigid Seceder. He could scarcely be brought to admit that piety could exist among any other body of Christians. One evening before going to bed, the son was reading the usual chapter, and he happened to light on that one in Timothy, in which it is said that the time will come when 'wicked men and evil seducers shall wax worse and worse.' The boy, by mistake—and we all know such mistakes will happen,—read 'seceders' for the word 'seducers.' 'Eh! fats that ye say, ladie?' exclaimed the worthy old man, in his own hasty manner. 'Just read that verse again.' The boy read the verse a second time, and again fell into the same error. 'Just lat me see the buik,' said the honest, but blunt Seceder, and as he spoke he hastily stretched out his hand

and snatched the Bible from the hands of his son. His glasses were forthwith produced, and got some half dozen extra rubs with his handkerchief before he adjusted them on his nose. He looked at the verse, and seeing but very imperfectly, commenced spelling the word. 'Se—se—se—' He then, owing to his deficient vision, mistook the three intervening letters, 'duc,' but read the remaining three, 'ers,' quite correctly. Finding that the two first and the three last letters of the word answered for the term 'seceders, the poor man thought that was actually the word. His confusion on thus fancying that the denomination to which he belonged, was expressly condemned in one of the epistles of St. Paul, was inexpressible. He uttered, or rather half uttered a significant 'humph,' and followed it up with the remark, closing the book as he spoke, 'Johnny, my lad, that'll do for the night.'

of the managers or trustees?" Yes, sir, I am the pastor—what did you wish? "Why I am one of a committee to obtain a suitable room for a public primary school in this neighbourhood; and if you can let us have the basement of this house, we will be at the expense of finishing off that room, and if it will be any help, we will furnish you with a *thousand dollars* or so, as the advance rent for three or four years." The engagement was soon concluded, and our house was before long completed with the money that God thus providentially sent us. I thought of that title, *Jehovah Jireh*: "the Lord will provide." Brethren, you call yourselves, *Providence Baptist church*, may you have as much cause as we have, to be thankful for the watchful care of a superintending Providence!

'PRAY WITHOUT CEASING.'

A SPECIAL PROVIDENCE.

THERE was a circumstance named by the brother who presented the hand of fellowship on the above occasion, that was deeply interesting. Brother Corey is the pastor of a young, but active and useful church, meeting in a small but neat and commodious place of worship in Eleventh Street. 'Some three or four years ago,' said he, 'we were building our house. Our money was all gone. We had done to the utmost of our ability, and had resolved to stop when our funds were expended. One day,' said brother C., 'I was standing with rather a sad heart looking at the workmen. I knew we had just enough money left to pay the bricklayers for that day's work, and that at night, unless God should appear for us in some unexpected providential way, they must all be discharged, for we knew not where to get the next dollar. What to do, I did not know, but silently sent up my prayer to God that he would come to our help. While standing there, a gentleman stopped to look at the building, and presently addressed me. "Can you tell me," said he, "who is erecting this building, and where I can see any

A NUMBER of ministers were assembled for the discussion of difficult questions, among others it was asked, 'how the command to *pray without ceasing* could be complied with?' Various suppositions were started, and at length one of the number was appointed to write upon it, and read it at the next meeting; which being overheard by a plain, sensible girl, she exclaimed, 'What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible.' 'Well,' said the old minister, 'Mary, what can you say about it? Let us know how you understand it. Can you pray all the time?' 'O yes, sir.' 'What! when you have so many things to do?' 'Why sir, the more I have to do the more I can pray.' 'Indeed! well Mary, do let us know how it is, for most people think otherwise.' 'Well, sir,' said the girl, 'when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my duty. When I begin to kindle up the fire, I pray that God's work may re-

rive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word, and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child—and so on all day. Everything I do furnishes me with a thought for pray-

er,'—'Enough, enough,' cried the old divine, 'these things are revealed to babes, and hidden from the wise and prudent. Go on, Mary, *pray without ceasing*. And as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, the meek will he guide in judgment.'

The essay, as a matter of course, was not considered necessary after this event occurred.

POETRY.

PRESS ON.

'Whatsoever thou findest to do, do it with thy might.'

Press on! the Master needeth
Thine arm of youthful strength,
For mighty ones are falling,
All powerless, at length.
For mighty heads are bowing,
And souls that never quailed
With fear, at peril knowing,
In feebleness have failed.
Arise! gird on their armour,
Their fallen weapons raise,
And in the love of Heaven,
Go forth—His name to praise.

Darkens thy path before thee?
Press on still undismayed,
Heaven shines resplendent o'er thee,
Though earth is wrapped in shade.
And He thy Trust, hath given,
With word from swerving free,
The angels of high Heaven,
A charge concerning thee.

That though thy feet may falter,
E'en in thy being's morn,
And from Hope's burning altar,
Thy light may seem withdrawn:
Thou yet shalt bless in sorrow
The chastenings of the rod,

Proving thy sure adoption
As the below'd of God.

For from thy self-prostration,
Thou shalt awake in power,
From tears and lamentation,
To conquest every hour.
Strong in thy perfect weakness,
Thy strength shall never fail,
Mighty in holy meekness,
Thine arm shall e'er prevail.

From Pisgah's lofty summit,
Behold the promised throne;
Press on till thou hast won it,
With its rejoicing crown.
Press on! though earth allure thee,
Till all its brightness gone,
It may by pain inure thee,
'There's rest in heaven'—press on!

God bless thy youth's bright promise,
God grant, that on thy head
Gifts glorious and enduring,
May evermore be shed.
God be thy succour given,
Thy soul from gloom to raise,
Till earth shall liken Heaven,
In holy works and ways—
Till, with seraphic feeling,
Thy path in weakness trod,
Shall view its close revealing,
The paradise of God!

REVIEW.

LUTHER: HIS MENTAL AND SPIRITUAL HISTORY; with special reference to its earlier periods and the opening scenes of the Reformation. By **BARNAS SEARS, D. D., Secretary of the Massachusetts Board of Education.** *Tract Society.* 12mo., pp. 422.

THE history of some men is the history of the age in which they flourished. So important was the part they acted, so prominently were they connected with all public events, and such an influence did they exert over them, that they alone seem to fill the page, and to convert all other people and events into the mere appendages of their deeds. Such a person was Napoleon Bonaparte. From the time that he was made commander-in-chief of the army of Italy, in 1796, until the battle of Waterloo in 1815, how were the conditions of states and nations affected by him! Italy, Naples, Egypt, Germany, England, Spain, Russia, as well as France, were all influenced, agitated, conquered, or shaken to their centre by him.

The history of Europe for the twenty years thus mentioned, would be, in effect, the history of Napoleon; for every court, every nation, every power, friendly or hostile, indeed every individual was made to feel the influence of his name and his genius.

Such a person, too, though in a better sense, was Martin Luther. From the time when the monk of Wittenberg posted up his ninety-five theses respecting indulgences, on the electoral church of All Saints in Wittenberg, on Saturday, Oct. 31st, 1517, until his death in 1546, the history of Luther, is in effect the history of christendom. Though himself but an obscure person, yet by his boldness, by the firmness with which he maintained a few cardinal truths, and by the effect which his preaching and writings produced on the popedom, on sovereign princes, and on the people, he seems to have disturbed all, and rendered them, whether friends or foes, auxiliary to his fame, and the appendages of his own historic deeds. In reading the life of Luther, we perceive that a se-

ries of popes are agitated by him; that the diets of empires are at his service: that though opposed by the mightiest potentates his doctrine takes root amongst the people, changes the relations of kingdoms, alters the face of Europe, and leaves its impress on the character and habits, or the life and hopes of that and succeeding generations.

How different was the career of the two men referred to. Both were men of genius. Both had received a training that prepared them for their future course. Napoleon was ardent, so was Luther; the former after martial glory, the latter to attain the knowledge of God. Napoleon fought to aggrandize himself, Luther to glorify God. The subjugation of the western nations to his iron rule was the purpose of Bonaparte; the emancipation of millions from the thralldom of error and Satan, that of Luther. The Frenchman used the sword for his conquests, and myriads of slain marked his path: the Saxon, though he did not fear death and braved all danger, used only the sword of the Spirit, the word of God, and the force of strong reasons, and eschewed the use of other force. Napoleon, by his ambition, and restless desire of conquest, roused against him all the powers of Europe, by whom he was at length conquered, despoiled of his power and glory, and as a prisoner in the custody of his chief adversary, condemned to pine away his life on a lone rock far off from the scenes of his former greatness. Luther, on the contrary, though against him were leagued the chief powers, both ecclesiastical and civil, in all Europe, who though they could not destroy his arguments, sought to destroy him, was protected by a hand unseen, and came to his grave in peace; was honoured with many honours, and while as he died he rejoiced in the hope those life-giving truths he had preached to others afforded him, he had the consolation to know that the same doctrine had taken deep root among the nations, and, spite of earth and hell, was bringing forth fruit to the glory of God.

In contemplating the life of a man so very public as was Martin Luther, historians are apt to overlook his more private and retired walks. He is chiefly seen as an actor on a public scene, and the performer of great deeds. The very publicity of the man's course renders this unavoidable. The quiet and contemplative christian however, wishes also to see him in the unreserved and unrestrained intercourse of private life. He would know how he lived at home, what were the private exercises of his mind, and how he deputed himself among his most familiar friends. This it is partly the object of the present biographer to shew, and hence there are given the most authentic accounts of his parentage, early training; and copious extracts from his multitudinous letters and correspondence, as well as sketches of him at home with his family, of his love of music, and of horticulture. We think Dr. Sears has executed his task with ability and honesty, and we sincerely thank him for the pleasure the perusal of his work has afforded to us, and with much pleasure commend it to our readers.

THE YOUNG WIFE; or, *Hints to Married Daughters.* BY A MOTHER. *Tract Society* 32mo. pp. 234.

This book is worthy of its title. It may be

read to advantage by persons in every station, and is a very suitable present to those who have entered, or are about to enter on the marriage state.

FAMILY SCENES in a *Mining District.* BY A RESIDENT. *Houlston and Stoneman.* 32mo. pp. 144.

The scenes here given are apparently, with little alteration, a relation of events which have actually occurred in the experience and observation of the writer. They are so truthful, so interesting and touching, that they are sure to be read. The inhabitants of the mining districts will feel a deeper interest in them than, perhaps, any other persons, on account of their resemblance to accidents and events with which they are familiar.

THE GEOGRAPHY OF PLANTS.
LIVES OF EMINENT ANGLO SAXONS.
Monthly Series. Tract Society.

These numbers of the sixpenny monthly series are worthy of the class to which they belong. This, indeed, is no small praise.

The geography of plants is a study which is comparatively in its infancy, and yet enough is known to invest it with no common interest. The eminent Anglo Saxons deserve our attention, and the number before us brings to our view some of the earliest of whom any knowledge is to be obtained.

CORRESPONDENCE.

DR. BURNS'S VIEWS OF THE WORK OF THE HOLY SPIRIT.

It is in justice due to Dr. Burns that I should express my gratitude for his kind endeavour, at my request, further to explain his 'Conversation on the Work of the Holy Spirit.' This is generally, and very properly, deemed a subject of great importance in the economy of human redemption. Respecting it we can know little or nothing, but from the revelation that this divine Spirit has been pleased to impart in the scriptures of truth. What we may learn there it is incumbent on us to search and inquire; and it may be useful, with christian candour and reverence, to converse and write respecting it, though it is a subject confessedly mysterious.

The *manner* of the Holy Spirit's operation on the mind is not the subject of inquiry. Respecting this, I suppose we can

know nothing, as we know not the medium of communication between the Creator and the spirits which he has made. This is not a subject of revelation, and, as our general impressions are through the medium of our senses, we can have little conception of purely spiritual communications. Still, we are sure that such exist, or there would not exist 'the sure word of prophecy.' To men of like passions with ourselves, the Spirit of Christ which was in them, testified things concerning him ages before they came to pass. But it is not uninteresting or useless to inquire whether the Holy Spirit is still an active agent in the church and in the world; or whether, having inspired the word of truth, and thus constituted a medium of communicating his will to the minds of men, he him-

self exercises no further any real influence. On this subject I now understand the respected writer of the 'Doctrinal Conversations' to teach, that the Spirit is undoubtedly active, though operating on the mind through the medium of the word of truth, for he says: 'All the spiritual good done in the world, and all the blessings conveyed to the church, are unequivocally by the gracious working of the Holy Spirit; that he convinces and converts, and renews the sinner, and dwells in the hearts of all believers; and the kingdom of God on earth is filled with the vital atmosphere of the Holy Spirit, without which there would be no life, no holiness, no blessedness.' A most comprehensive and glorious declaration. To effect his blessed purposes among men, it is most reasonable to suppose that the divine Spirit habitually honours the word which he has moved holy men of old to write. This may be concluded from the fact, that the All-wise Being does not supersede the proper use of one appointed agency by the employment of another; and from the consideration, that in the absence of information contained in the Scriptures, the heathen world remains covered with gross spiritual darkness. Hence, as the written word is the appointed medium of communication between man and the Holy Spirit, who is still the active agent in conversion and sanctification, it is most important that the word should be seriously read and heard, and that the thoughtful mind should pray to the Father of lights, 'Open thou mine eyes that I may behold wondrous things out of thy law.'

Dr. Burns says, 'The point in question is, whether the Holy Spirit in his operations acts by an *abstract* and *separate* power on the hearts of men, or whether he employs the truths of his holy word to effect his gracious designs.' To me, it does not appear that this is the exact point of question. With any one that maintains, as Dr. Burns does, that the Holy Spirit works by the *instrumentality* of the divine word, for the conviction and conversion of the soul, and for the sanctification and consolation of the believer, I have no controversy. With him I cannot think, that the Holy Ghost now inspires men as he did the prophets of old, or that he imparts any new truths in addition to what are contained in the Bible, but that he inclines the mind to attend to the things contained in the scriptures, and gives light to perceive and apprehend the saving truth of the gospel.

The point of inquiry was, 'Whether the Spirit is distinct from the word, and really operates on the mind by the truth, as his instrument; or whether, having inspired

the word, he exercises no real influence whatever, beside what is in the word?' A question, in fact, whether the influence of the Spirit on the mind, in conversion and edification, is real or only nominal. To this, in his kind attention to my inquiry, which I hoped might be useful to our mutual readers, Dr. Burns replies,—'I do not believe and teach that God, having inspired men to write the Bible, and having given it to men, leaves it to make its own way in the world, but that as the Author of all spiritual good, he employs it for the salvation of souls and the glory of his holy name.'

So far, then, we agree, that in conversion and the general edification of the church, the Holy Spirit works by the instrumentality of the word that he has inspired. Thus he honours the christian ministry so far as it is the medium of communicating the truths of God in his word, and not as it is the vehicle of a mere moral philosophy. But while we rejoice in the conviction that the divine Spirit, having given the Bible for the specific purpose of the conversion of the world, through the gospel ministry, and for the general edification of the church, habitually employs it for this purpose, have we not much reason to suppose that his operations are by no means confined to this instrumentality? If not, how are the dispensations of divine providence administered in the world? God does as it pleases him in the armies of heaven and among the inhabitants of the earth. And in the accomplishment of 'that which is determined,' (Dan. xi. 36.) God employs the instrumentality of those that do not read his word as well as those that do read it. Now if the evil spirit works in the hearts of men to accomplish his wicked purposes, why should we imagine that the good Spirit, by his direct influences, does not suggest or restrain according to his benevolent purposes? Such divine influence seems necessarily implied in the conduct of Providence and in the accomplishment of many prophecies. But for such restraining influences, it is probable that the world would be abundantly more wicked than it is.

Again, is not such general influence of the Holy Spirit necessarily supposed in the reasonableness and efficacy of prayer? The Saviour teaches that 'men ought always to pray and not to faint.' But why so, if there is not an unseen power at work in answer to prayer? What can I mean when I say with the psalmist, 'Lead me, O Lord, in thy righteousness because of mine enemies; make my way straight before my face,' if there is no direct influence of the Holy Spirit, enlightening, restraining, or

suggestive? When the anxious wife, watching for the long delayed return of her husband, looks up to the God of all grace and pours out her soul in prayer for his safety and return to his family, does she unreasonably, and without scripture encouragement, trust in an ever present God, and that he will, by his unseen and mysterious influence, answer her prayer? Assuredly Dr. Burns does as cordially as the writer, believe in the reality of divine providence and in the efficacy of sincere prayer. How then are we to understand his declaration, 'I do not believe that the Holy Spirit works immediately on the mind without the word.' There must surely be something understood which is not expressed here, and which to my apprehension is not obvious. Not only is the church but also the world 'filled with the vital atmosphere of the Holy Spirit.' 'He is not far from every one of us; for in him we live, and move, and have our being.' Let us not be afraid, then, of undervaluing the word of truth, or of indulging mere visionary ideas when we pray and look for the divine energy of the Holy Spirit to render the word effectual to salvation. The apprehension of one error, may cause us, without care, to fall into another; but truth, in all its parts, is harmonious and uniform. 'Good and upright is the Lord, therefore will he teach sinners in the way. The meek will he guide in judgment—the meek will he teach his way.'

March, May 7th,

J. J.

DR. MORRISON AND ARMINIANISM.

To the Editor of the General Baptist Repository.

DEAR SIR,—I would call your attention and that of your readers to a passage in the address delivered by Dr. Morrison, as chairman of the spring session of the Congregational Union, and reported in the British Banner of May 8th. With surprise and pain, thousands of pious men, as attached to evangelical truth as Dr. M. himself, will see his endeavour to fix a brand upon those anti-Calvinistic doctrines which are incorporated with the constitution of some of the most flourishing branches of the christian church. That sentence is here transcribed:—

'But rest assured, dear brethren, if our Congregationalism is to keep its ground, and increase its sphere, there must be no trimming to the spirit of these speculative times—no sympathy with a relaxed theology—no tampering with a modified rationalism—no shifting of the good old landmarks of gospel truth—no Pelagian or Arminian im-

portations into our pulpits; but a ready and staunch adherence to those evangelical verities which have made us what we are, and which, with an enlightened, fervent, and energetic ministry to uphold them, and to give them increased currency with the public, will hand down our congregationalism to the ages of the future as a boon and blessing to mankind.'

Now, sir, is it fair or charitable thus to associate Arminianism with a 'relaxed theology'—'a modified rationalism'—'the shifting of the good old landmarks of gospel truth,' and 'Pelagian errors?' As a member of the Evangelical Alliance, is not Dr. M. in fellowship with many who are zealous for those doctrines which, as chairman of the Congregational Union, he would represent as pestiferous and deserving strict proscription? Has not the Independent body made a decided remove, within the last sixty years, from ultra to moderate Calvinism? Are not Dr. M. and his friends almost as much disciples of Arminius as of Calvin? and on that very account do they not lie under the severe reprehension of Dr. Marshall and those who deprecate the most loudly and the most consistently 'Arminian importations into their pulpits.' What are the universal atonement, the universal influence of the Spirit, and the universal power and obligation of man to believe, but Arminian doctrines—and doctrines proclaimed every Sabbath in all their glorious fulness from thousands of reputedly Calvinistic pulpits? What but these leading Arminian doctrines contributed so marvellously to the efficiency (and so contributed because they were scriptural) of the early Methodist revivalists, and to that prosperity which most of the divisions of the great Methodist family have enjoyed? Is it generous to stigmatize the *name*, when the *chief principles* denoted by it are accepted and defended? Dr. Morrison's jealous anxiety lest encroachments should be made on the fundamentals of our common christianity is reciprocated by every body of orthodox christians: but how can their affection or confidence be won, who differ from Dr. M. on some points of the Calvinistic controversy, by such a hasty and harsh denunciation of a class of opinions which they hold as the teachings of God?

Lamenting, sir, that so objectionable and unkind an allusion should have escaped the esteemed editor of the *Evangelical Magazine*, where there is so much, both preceding and following, to approve and extol,

I am, very faithfully yours,
Leicester, D. Q.

AGED MINISTERS' FUND.

To the brethren who contributed to the late fund for aged ministers.

DEAR BRETHREN,—The sums subscribed by you, with the interest added, now amounts to about £100. As the institution is dissolved which it was intended to benefit, and no resolution has been adopted as to what object the money shall be appropriated, is it not very desirable that the contributors should meet at the ensuing annual Association, and adopt some important object which they will patronise and support?

There is evidently a growing conviction in our churches in regard to their duty of again endeavouring to establish a fund for the relief of afflicted and aged ministers: a resolution having been passed at the Association, expressive of a strong desire that those friends who had contributed to the late fund, would kindly transfer their subscriptions over to the Association, to form the nucleus of a new fund, for the benefit of aged and afflicted ministers.

Perhaps when this object is seriously and prayerfully considered, as well as the practice of other christian bodies, there will be but one opinion as to its vast importance. The carrying out of an efficient plan may be attended with some difficulties, but only let it be entered upon heartily and pursued with vigour, and the object will be accomplished. In the Repository for Jan. last, to which I would recommend your attention, Dr. Burns has wisely introduced the very important subject of a ministers' fund, and has shown, (if the connection wills it) that the object is practicable; and it appears to me, that the principle which he

has suggested as the basis of the institution, with some alterations in the detail, will effect the end which he has advocated. Allow me to suggest that the plan which may be agreed upon, should have a rather higher scale of allowance during sickness than the one proposed, which might be done by omitting the £10 as funeral expences. I would also recommend (contrary to Mr. Burns's plan) that all ministers leaving the Connexion, or who should cease from the ministry, should be allowed to receive back one half of their own personal annual subscriptions, provided that they have not received any aid from the fund.

Allow me, dear brethren, again to recommend to your prayerful consideration the object which is presented by Dr. Burns, and to press upon you to enter upon it with vigour; try to obtain an amount equal to 1s. from at least one half of the members of your churches as a *New Year's gift* to the *ministers fund*, and also to see that your minister is in such a position as to be able to pay his annual subscription without greatly feeling the want of the guinea.

The need of such a provision cannot be doubted; and although to carry out and perpetuate such an institution will demand some sacrifice, yet if we are so happy as to be assured that our redemption has been effected by the shedding of the blood of Him who was constantly going about doing good, then is not our duty to his ministers in this matter clear? Therefore, let ministers, deacons, and all the members of our churches, take up the subject, and use their best efforts in carrying out so important an object. Yours very cordially,

W. STEVENSON.

Uttoxeter Road, Derby.

OBITUARY.

REV. W. BUTLER,

This well known and highly esteemed minister and friend, departed hence, after a painful and protracted affliction, on Friday, April 19th, 1850, in the 49th year of his age. We hope to give a memoir in an early number of this periodical.

Died Dec. 17th, 1849, Mrs. ROBINSON, who, forty-six years ago united with the General Baptist church at Louth. For some years previous to her decease she was almost confined to the house by paralysis, which at length returned, seized her whole frame, prevented the utterance of any dying sentence, and separated her mortal from her immortal nature.

The precious 'fruits meet for repentance' rendered dying expressions unnecessary for the consolation of survivors. She was distinguished for her clear views of salvation, as being only through the substitutionary work of the Lord Jesus Christ, and for her faith in the sufficiency of this foundation. She was eminently a reader and a lover of God's word, and proved how much of it was stored up in her memory by pouring forth to others on proper occasions its invaluable contents. In matters temporal as well as spiritual she trusted in the Lord; and her calm trust in God was not disappointed, but greatly honoured. She could in her later years, although not free from trials, look with comfort and thankfulness on the kind interpositions of God on her behalf. When reproved, on becoming a

widow, years ago, for her tranquil confidence in God, by one who informed her that she would want more than the bread and water which God had promised, she replied that the promise referred to was not her only promise. She mentioned her assurance that God would withhold no good thing from them that walk uprightly, and that having reason to believe that her husband was gone to heaven, she had ground for encouragement. She has left an endowed almshouse, in which she enjoyed many mercies, and a body the infirmities of which had for several years been borne, to enter the 'house not made with hands, eternal in the heavens.' Her death, on the 23rd of Dec., was improved from Rev. vii. 13—17.

Also on the 8th of Jan., 1850, from the same church, was removed by death, another aged and beloved member, Mrs. BURTON the wife of one of our deacons. She was baptized on the 30th of March, 1806; having at death completed nearly forty-four years of honourable profession of christianity. As a professor, a wife, and mother, she evinced piety, affection, modesty, order. The means of grace, not omitting the prayer meeting, were attended with great regularity, when circumstances permitted; and when affliction and death came, she expressed and manifested unshaken confidence in Christ her Saviour. She declared her resignation to the will of God, whether that will were her recovery or removal. Yet she was not boasting, or triumphant, but tranquil and confiding. In dying moments, she stated that the Saviour was precious to her, and that she would be thankful to depart and be with Christ. She requested her relatives not to grieve for her, who could say, 'Lord, now lettest thou thy servant depart in peace.' Her death was improved by her pastor, from Ps. xvi. 9; 'My flesh also shall rest in hope.' The words were selected by herself. May the two verses to which the deceased felt a special attachment describe the decision and experience of surviving relatives and friends.

'Let me my few remaining days
Be devoted to thy praise;
So the last, the closing scene,
Shall be tranquil and serene.

To thy will I leave the rest,
Grant me but this one request,
Both in life and death to prove
Tokens of thy special love.'

R. INGHAM.

ISRAEL HODGSON departed this life May 3rd, 1849, aged seventy-eight years. Since Oct. 13th, 1806, he had been a member of the General Baptist church at Birchcliffe. His death was improved from Job xiii. 15, 'Though he slay me yet will I trust in him.' During his pilgrimage, he had to endure painful afflictions, yet he did not cast away

his confidence, having an eye to the recompense of reward; he was a man of strong and steady faith; hence doubts and fears were prevented from disturbing his mind; his religion, instead of being gloomy and repelling, was cheerful and attractive; it shed a bright and genial influence round about him—Christ was the foundation of his hope, and he could rejoice in the God of his salvation. It might be said of him,—'Behold an Israelite indeed,' for he was much respected by those that knew him. He was ready for every good work; before age and infirmities came on, he was actively engaged in the Sabbath-school, assisting to carry on the public meetings, and even till a short time before his death, was rendered very useful in the experience meeting. His end was peace, and now it is believed he is at that place where the wicked cease from troubling, and where the weary are for ever at rest. Reader, what are you doing in the service of Christ? Are you actively engaged in the Sabbath-school? Do you encourage the prayer-meeting by your presence and example? Is it your earnest desire to be useful in extending Christ's kingdom? Should this be the case, you have great reason to be thankful, for this employment promotes peace and happiness, but the occupations of the world produce care and anxiety. Should it not be the case, then devote yourself to it at once, and you will find by experience, that it is the active, zealous, useful christian, that makes the happy christian.

SALLY, widow of the late Charles Greenwood, of Field Head, in the township of Wadsworth, after a long and painful affliction, was delivered from the miseries of this world, March 15th, 1849, in the eighty-ninth year of her age. She had been united with the General Baptist church at Birchcliffe for more than half a century, and for several years was the oldest member; her minister is now the only one living out of those composing the church at the time of his baptism. Her funeral sermon was preached by her pastor, from Psalm lxxiii. 25, 26, to a large congregation. Though the distance from the chapel was considerable, having to pass through a valley on to one of the adjoining hills, and the road in many places steep and rugged, yet till she arrived to the age of eighty years, she was seldom absent from her pew on the Lord's-day; even in the winter time, when from the fall of snow the road was rendered almost impassable, sooner than stop at home she would have the horse fetched from the stable, and taken some part of the distance in order to make a track, whereby she might be the better able to walk and accomplish her journey. From this circumstance may be inferred that her

appetite for spiritual food was in a healthy state, unlike that sickly appetite which some persons possess, who are so seldom seen at the house of God on a Sabbath morning; and who, should the clouds threaten a shower of rain, can be kept away altogether. For her the Sabbaths never came too often; she enjoyed the day of sacred rest; she

loved to unite with her christian friends in the worship of God; but now her earthly Sabbaths are ended, and there is reason to believe, she is now enjoying the eternal Sabbath beyond the skies, there to sing the praises of redeeming love throughout the countless ages of eternity.

INTELLIGENCE.

BAPTISMS.

ARNOLD.—On Lord's day morning, April 14th, the first baptism in connection with our church was solemnized in the open air, in the presence of a large and deeply interested auditory. After a very appropriate and impressive sermon by Mr. Plowright, of Nottingham, from Mark xvi. 15, 16, Mr. James immersed three female candidates. The strictest order and the most serious attention were observed, and we trust that great good will be the result. In the afternoon the newly-baptized received the right hand of christian fellowship when the ordinance of the Lord's-supper was administered; and the church experienced it to be a time of refreshing from the presence of the Lord. We hope this is the beginning of better days, as the small drops before the copious showers. J. S.

NOTTINGHAM.—On Wednesday evening, May 8th, after a sermon by Mr. Syme, in which the way of salvation was explained in a remarkably lucid and pointed manner, seven candidates were baptized in the Broad-street chapel, kindly lent to the church worshipping at the People's College, for the occasion.

ILKESTON.—On the last Sabbath in April eleven persons were baptized, all of whom, except one, were the same day added to the church. At the Lord's table there were a greater number of communicants than on any former occasion in the recollection of the writer. Let God be magnified. A FRIEND.

LONGFORD.—On Easter Sunday, eleven persons were baptized in the canal. The subject of the morning's discourse was, 'Baptism a joyous occasion.' The principle object was to refute the objection that immersion is a *repulsive* and *painful* mode of baptism. It is supposed that there were between two and three thousand spectators. It was indeed a joyous occasion.

LOUGHBOROUGH, *Wood Gate*.—On Lord's day, May 5, 1850, six persons professed their consecration to Christ by baptism. Five were young men under twenty, and one a great

grandson of the late Rev. F. Smith of Melbourne. All were connected with the Sabbath school. 'The children of thy servants shall continue, and their seed shall be established before thee.'

LEAKE.—Five persons were added by baptism on Lord's day, April 13th. Our excellent minister preached a very appropriate sermon on the occasion, founded on Mark vii. 9, to a large and attentive congregation. We hope the good impressions of that day will not be in vain. W. C.

FORD.—On Lord's-day, May 4th, the ordinance of believers' baptism was administered to four persons, (males) after a solemn and impressive sermon by Mr. Hood, pastor, from John ii. 5.—'Whatever he saith unto you, do.' We hope deep impressions were made, and that God by his blessed Spirit will bring many into his fold, to unite with his people in the ordinances of his house, of such as he will own when he shall come to make up his jewels. Z.

DERBY, *Brook Street*.—On Lord's-day afternoon, April 14th, five persons were baptized in accordance with their Lord's command, and in the evening were cordially received into the church.

LEEDS, *Byron Street*.—On the 24th of March, two, and on the 28th of April, five persons were baptized. On the first occasion a numerous congregation listened to the advocacy of our distinctive principles, and many appeared convinced of their strict accordance with the divine word. For the second occasion, effort was put forth to secure the special attention of the middle class of society to the ordinance of baptism. The chapel was thronged: nearly all the strangers present appeared to be of that class. Our pastor proved, many thought to demonstration, the correctness of our practice and the dire mischief resulting from infant sprinkling, and urged with great faithfulness and power all the friends of Jesus to aid by their example and influence the maintenance of Christ's holy ordinance. E. M.

MANSFIELD.—Sunday afternoon, May 5th, our esteemed pastor preached a sermon from, 'baptizing them,' after which four females were hurried with Christ in that ordinance. In the evening they were received into the church. May God grant us many such days and seasons of encouragement. G. W.

BELTON.—Seven candidates were baptized here on Lord's day, April 28th. Mr. Wood of Melbourne preached in the morning to a densely crowded and attentive congregation, after which the friends repaired to the brook between Belton and Sheepshead. Here they found an assembly of, probably, 700 persons; the banks of the stream for a considerable distance being thickly lined, and the overhanging branches of the trees containing anxious spectators. After a short devotional service and an address, brother Whitehead and the candidates went down both of them into the water, and he baptized them. One of the candidates is a Wesleyan, and remains in fellowship with that body. The demeanour of the multitude was orderly and becoming. In the afternoon the meeting-house was again filled to overflowing; brother Whitehead delivered an address and received the newly-baptized into communion, after which the Lord's-supper was administered. This service was exceedingly impressive and affecting; almost every eye being suffused with tears. It is twenty years since baptism was administered in this village, consequently great interest was excited. The services will not soon be forgotten; indeed the beneficial effects are already appearing.

STALYBRIDGE.—On Lord's-day, April 7th, after a sermon on baptism, by our respected pastor, from Acts viii. 36, five young disciples, having professed 'repentance towards God and faith in our Lord Jesus Christ,' were publicly baptized. Most of them have been trained up in our Sabbath school. May He who is the good Shepherd gather these lambs in his arms and carry them in his bosom, guide them by his counsel, and afterwards receive them to glory. J. H.

GRANTHAM.—On Lord's-day, May 5th, the ordinance of believers' baptism was administered in the P. B. chapel, Bottesford, which was kindly lent for the occasion, when brother Bishop preached from Mat. xxviii. 18—20; and after a short address and prayer at the water side, baptized five persons, one female and four males. They are all heads of families. One is a teacher in our school, and two of them are brothers. They were received into communion with us at the Lord's-table in the evening.

LYNDEHURST.—On Lord's-day, May 5th, four young persons were baptized by Mr. Compton. The services of the day were conducted in a serious and appropriate manner, and we trust proved useful.

ANNIVERSARIES.

LONGFORD.—On Lord's day, April 14th, Mr. Staples of Measham preached the annual sermons for the Sabbath school. The day was a beautiful one, and the congregations overflowing. The collections amounted to about £19.

HUGGLESCOTE.—The ample sum of £22 was collected for the Sabbath school in this place on Lord's day, April 28th, after sermons by the Rev. Mr. Edwards of Nottingham.

KIRTON-IN-LINDSEY.—We had our annual tea party on what is called Good Friday. The attendance was unusually large: several friends being unable to gain admission. A number of Wesleyans, P. Methodists, and members of the Established church sat down with us. After tea addresses were given by brethren Hollingsworth, Sanderson, (P. Methodist) Barley, (Wesleyan) and our beloved and respected pastor, who spoke at great length respecting the beauty of christians of different denominations uniting to help each other. It was a season of spiritual refreshment from the presence of the Lord. Between each address a select band of music played some favourite tunes. T. D. C.

BRADFORD.—On Lord's day, April 28th, two excellent sermons were preached in our chapel; that in the afternoon by the Rev. A. Wallace of Bradford; the one in the evening by the Rev. T. Tunnicliffe of Leeds. Our spacious chapel was densely crowded on both occasions, and numbers went away unable to obtain admission. The singing, under the able management of Mr. J. Illingworth, (one of our own friends) was very superior. £34 2s. 1d. was collected at the services, the largest sum ever realized in our chapel on a similar occasion. The minister, teachers, and friends are much encouraged by this expression of public sympathy and confidence.

FORD.—The anniversary services were held on Tuesday, April 30, when Mr. Stamper of Uxbridge preached two excellent discourses, to very crowded congregations; the people of God were encouraged, sinners invited to the cross of Christ, and it was felt to be a very hallowed season: God was evidently in the midst of us. A spirit of real christian affection was manifested. Brother Smith of Wendon commenced the services with reading the Scriptures and prayer, in the afternoon; and brother Yates, (Indep.) and Dawson, (F. B.) in the evening. The hymns were given out by brother Ward, (Wesleyan) and Bedding, (P. B.)

MACOLESFIELD.—On Lord's day, April 28, 1850, the annual sermons were preached by the Rev. R. Kenney of Burton-on-Trent, when upwards of £9 were collected towards the chapel debt. J. O.

STALYBRIDGE.—On Lord's-day afternoon, May 12th, the death of that respected and faithful servant of Christ, the late Rev. W. Butler, pastor of the G. Baptist church at Heptonstall Slack, was improved by our pastor, the Rev. J. Sutcliffe, in a solemn and impressive discourse, on the mysteries of providence, from Rom. xi. 33, 'How unsearchable are his judgments, and his ways past finding out,' after which a collection was made for the academy funds, amounting to £4 0s. 2½d. J. H.

LENTON, near Nottingham.—The annual sermons in behalf of our Sabbath school were preached April 28th; in the afternoon by our esteemed pastor, the Rev. H. Hunter; and in the evening Mr. T. C. Bishop, of the G. B. college, Leicester, (who was a teacher with us previous to entering upon his studies for the ministry) delivered a neat and appropriate discourse, from Prov. xix. 2, highly creditable both to himself and the institution with which he stands connected. Collections £10 15s. 7½d. J. R.

LOUGHBOROUGH, Baxter-gate.—The annual sermons for the Sabbath school in this place were delivered by Rev. M. Payne of Chesham, Bucks, when the sum of £38 12s was collected.

ALLERTON.—On Whit-Sunday, our school anniversary sermons were preached by our pastor, the Rev. J. E. Bilson, after which collections were made, amounting to upwards of £30, being considerably more than on any previous occasion.

LOUTH, Walker Gate.—On Thursday, April 4th, a tea-meeting was holden in the Mansion House, Louth, the proceeds of which were appropriated to defraying expences incurred by painting and otherwise improving the chapel in Walker Gate. The greater part of the trays were furnished gratuitously. The attendance was good; several from Maltby and the North-gate Baptist interest being present; and addresses of a more than usually interesting character were delivered by Revds. W. Rose, Nutsey, J. T. Barker, and W. Underwood. W. N.

REMOVAL.

REV. G. MADDEYS.—We learn that Mr. Maddeys has resigned the pastoral charge of the G. B. church at Macclesfield. His labours there during his stay have been a blessing.

MISCELLANEOUS.

LONDON, New Church Street Chapel.—On Lord's day, May 12th, 1850, the Rev. Dr. Burns, on entering on the 16th year of his pastorate, made the following statement after the forenoon discourse, on the progress of the cause during the last fifteen years.

Progress since May, 1835.

Members.—At that period there were about twenty-nine members on the books, but not so many on the spot.

From May, 1835	} baptized 39 received 14				
to June, 1836					
1837		..	58	..	5
1838		..	54	..	3
1839		..	32	..	4
1840		..	39	..	5
1841		..	51	..	6
1842		..	56	..	2
1843		..	42	..	4
1844		..	50	..	6
1845		..	45	..	1
1846		..	27	..	6
1847		..	32	..	9
1848		..	15	..	6
1849		..	32	..	3
1850	..	26	..	3	
Total....		598		77	

Changes and removals have been very great. We have members in most parts of the world. We have lost by death forty-four.

Finances:—

For the chapel trust, improvement and enlargement, and reduction debt, there has been raised in the fifteen years,	£1,400
For the Sick poor of the district, upwards of	£800
For Sunday-school	£233
For Foreign Mission (without this year's collection)	£788

The Minister has only been out of the pulpit from indisposition one Sabbath and one week evening. He has preached during the fifteen years 2062 sermons.

Our present position is this:—

We never had so many members in fellowship. Never so many regular communicants. Never raised so much money in one year towards the liquidation; but the balance of our enlargement debt presses on us, and we must get it off. £225 will do it, and pay for deeds and leases. To effect this,—We have in prospect a bazaar, in the first week of June; anniversary sermons, cards, &c., in September.

We need:—

1. Better week evening congregations, though recently these have been cheering.
2. Greater freeness and activity in inviting strangers.
3. Greater personal piety, and its evidences in benevolence and spiritual devotedness to Christ.

And we ought to expect more conversions.

We have to cheer us:—

Efficient Sunday-schools, well-sustained and encouraging Bible classes, prosperous temperance societies, some faithful Tract dis-

tributors, a well-conducted day-school for the poor, great unity of spirit and peace among ourselves.

In addition to these :—

We have a densely-populated district, the very gospel needs, and God's gracious promise to bless us in proclaiming it.

LEEDS. Parents' Meeting.—Our pastor, the Rev. R. Horsfield, having expressed his desire to obtain an interview with the parents of the Sabbath school children, the teachers with great spirit and interest entered into the suggestion: all the parents were visited—and apart from any subsequent advantage, such visits were highly beneficial. On the 29th of March, a large proportion of parents attended a tea-meeting, for which, in order to accommodate the poor, a nominal charge only was made. A more interesting group it has seldom been our pleasure to witness. The fact that so many persons, unaccustomed to divine worship and to such social meetings, were then perceiving the happiness induced by true religion; and the deep interest taken in their children, afforded great satisfaction. During tea, the pastor and teachers mingled with the company, and engaged in free conversation. Subsequently addresses were delivered. The pastor, as arranged, delivered a lengthened and friendly address, in which he exhibited the blessed results of Sabbath-school efforts, in the intelligence, happiness, liberties, and religion of the people; and proved, from important statistics, that though they had done much, all that was required had not been effected—that they should only be regarded as auxiliary to parental endeavour. He then urged the necessity of affectionate and decided authority on the part of parents—their pious example and fervent prayers—the secular and religious training of their offspring, and showed how in several minor matters, great assistance might be rendered by the parents of the children to the teachers of the school; and then pleaded with the parents on behalf of their children, by the tenderness that was their due—by the fact that from them their children's depravity had been derived—and above all, by the happiness that the elevation and conversion of the children would secure to parents on earth, at the bar of God, and in heaven. Addresses were also delivered by G. T. Woodson, Esq., and Mr. Mallalieu, teachers of senior classes; and the superintendent and secretary. The meeting was highly interesting and profitable. Its salutary influences are becoming apparent in the more regular attendance of the children, and in the regard given by their parents to the house of God.

R. B., Sec.

THE POPE OF ROME arrived at Rome April 13th. It is said that he was received

with acclamations! So much for French bayonets.

THE MIDLAND CONFERENCE assembled at Broughton, on Whit-Tuesday, May 21st, 1850. Mr. Lawton of Wines would opened the morning service with reading the word of God and prayer, and Mr. W. R. Stevenson of Derby preached a very appropriate sermon, from Rev. i. 12, 13.

The Conference assembled for business at two o'clock, and the attendance of friends was very large. The minister of the place presided, and Mr. E. Stevenson engaged in prayer. The reports from the churches were generally encouraging; and it appeared that eighty-seven had been baptized since the last Conference, and 108 remained as candidates.

The committee appointed by the last Conference to investigate and arrange matters between the Stoney-street and College-street friends, presented their report, when it was resolved,—

1. That this report be received, and that the thanks of the Conference be presented to the committee for the great care and attention they have devoted to this case.

2. That the Conference affectionately recommends the church at Stoney-street, and also that at the Peoples' College, to abide by the decision involved in the report now read, as being in our judgement the most likely means of bringing the whole matter of the separation to an amicable conclusion.

3. And further, as the question between the friends at Stoney-street and College-street appears to this Conference to be now reduced to one of a pecuniary nature, we earnestly and affectionately recommend that the same committee be appointed, by the mutual consent of both the churches, to adjust this matter as speedily as possible; and we most anxiously hope that both the churches will abide by their recommendation.

4. That the regulation proposed by the secretary, in the Repository for May, be approved; and that this, with the other standing orders, and the constitution of the Conference, be arranged by the secretary and brother Goadby of Loughborough, and that they be printed under the direction of the secretary for distribution at the Conferences.

5. That the thanks of the Conference be given to the committee for their attention to the Arnold case; and we are happy to find that their recommendation has been adopted.

This Conference was well attended. Mr. Goadby of Loughborough preached to a full congregation in the evening.

The next Conference to be held at Thurston, on Tuesday, 17th September. Mr. Nightingale of Castle Donington to preach.

MISSIONARY OBSERVER.

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS INSTITUTIONS.

ACCORDING to our custom, we give a summary of the anniversaries of the leading Missionary and Benevolent Institutions. We are necessarily brief in these notices, as they are numerous, and it would be impossible without a considerable space to give even the various resolutions adopted at them. The chief points in a Report, the income and expenditure are of general interest. We are happy to give this brief notice. It indicates the living spirit and power of our common christianity, and shews that the good work is still going on. What with Bibles for all nations, tracts in all languages, schools for the young, missionaries for the heathen, and visitors for the houses of those who live in heathen darkness in a christian land, we have reason to hope God will give success to his servants, and cause them to rejoice in their labour of love.

THE BRITISH & FOREIGN BIBLE SOCIETY held its anniversary on Wednesday, May 1, in Exeter Hall, the Right Hon. the Earl of Harrowby in the chair. The report read by the secretary stated that during the last year 108,338 copies of the Scriptures had been sold in Paris, 12,000 in Italy, and that the Emperor of Russia had permitted 20,000 copies to be admitted free of duty. The report alluded to the various and extensive operations of the society in almost every land. Prince Albert has constituted himself a life member by a donation of £50.

The receipts for the year amounted to £91,634 12s. 7d., and the expenditure to £97,246 2s., being £8,414 over the previous year. The society is under engagements to the amount of £63,555.

The Bishop of Norwich, the American ambassador, Captain Pakenham, the Marquis of Cholmondeley, Dr. Archer, and others, addressed the meeting

THE RELIGIOUS TRACT SOCIETY assembled for its fifty-first annual meeting on Friday, May 3rd, at Exeter Hall. The Hon. Arthur Kinnaird presided. Mr. Jones read an abstract of the report, which glanced rapidly at the operations of the society in every part of the world. More than three million publications had been given to visiting societies, &c. Six hundred and fifty-seven libraries had been granted for schools, &c. The issues had amounted to 19,245,441. The grants amounted to £8,150 5s. 9d., being £3,000 more than the gratuitous receipts. The total receipts were £61,327 8s 8d,

being an increase on the previous year of £1,832.

Resolutions were moved or seconded by Revds. W. Robinson, Dr. Barth, W. Farebrother, R. Bickersteth, Dr. Archer, J. Sherman, Mr. Plumtree, M.P., and Gurney Hoare, Esq. At this meeting the chairman stated that in this country there were no less than ten stamped newspapers of a decidedly infidel tendency, with an annual circulation of 11,700,000, and that the total of publications of this order per annum was not less than 28,000,000. What need for the leaven of divine truth.

THE BAPTIST MISSIONARY SOCIETY assembled by its members in Finsbury chapel, on Tuesday, April 23rd, and discussed some questions relative to the constitution of the society, and held its annual public meeting in Exeter Hall, on Friday, April 26th. Alderman Calender of Manchester presided. The report, read by Mr. Trestrail the secretary, referred to the different branches of their labour in the several spheres of missionary operations, in translations, evangelization, education. There wants more labourers. Every mission needs additional strength.

The total receipts for the year were £19,776, and it had exceeded the expenditure by £144. There is a balance against the society of £6,000.

S. M. Peto, Esq., M.P., Revds. W. Walters, W. Farebrother, J. J. Brown, Newman, Baptist Noel, and others, took part in the proceedings.

THE WESLEYAN MISSIONARY SOCIETY assembled at Exeter Hall, on Monday, April 29. There seemed, unhappily, though the parties were admitted by ticket, to be a measure of dissension. Dr. Bunting was even hissed! The gross income of the society for the past year is £111,685 13s 6d. This includes £5,907 from colonial grants, and £11,830 from foreign auxiliary societies. With such splendid means of doing good, how distressing the fact that there are home dissensions, and also the reception of government money to the amount of £3000! We do most heartily wish that their dissensions may soon be wisely and effectually treated, and that the cry of 'police' will never more be heard in an assembly called for such a purpose, even though 'a minister at war' should be the president.

THE LONDON MISSIONARY SOCIETY held its fifty-sixth annual meeting at Exeter Hall, on Thursday, May 9th. Sir E. N. Buxton presided. After prayer by Dr. Redford, Dr. Tidman read abstracts of the report, which announced the success which had attended their labours. Of 170 missionaries only one had died, two had retired from the work, but their places had been efficiently supplied. There has been an increase of native agents. In the report there was a review of the various stations. Polynesia, New Hebrides, Tahiti, (where the French had given trouble) South Africa, (the early scene of the Society's labours, where new discoveries were opening new fields of labour,) China, (where the Bible was sold for 3d a copy,) and India, (where various obstructions to the spread of the gospel were being removed,) the whole review was interesting and encouraging.

The income of the society for the year was £62,546, and its expenditure £64,489.

A variety of translations of the scriptures was presented to the chairman, in languages which were unwritten before the missionaries reduced them to form. The Revds. Dr. Vaughan, Wardlaw, Liefchild, the Hon. and Rev. Baptist Noel, R. W. Clarkson, T. Adkins, &c. delivered effective addresses.

THE BAPTIST IRISH SOCIETY assembled at Finsbury chapel, on Tuesday evening, April 23rd, George Foster, Esq., in the chair. The report stated that the society employed sixteen missionaries, nine readers, twenty-four schoolmasters, and had preaching at seventy stations. There was an increase of seventy-nine members—about six to each church. The report stated that the income had exceeded the expenditure, and that the present debt was £1,606. The Rev. T. Aveling, W. Robinson, F. Trestrail, Baptist Noel, moved or seconded resolutions.

THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, held its seventh annual meeting at the Free Mason's Hall, on Friday evening, April 26th, J. D. Paul, Esq., presided. The report alluded to the increased facilities for preaching to the Jews, the favourable signs among many of them towards christianity, &c. The receipts of the society for the past year were £4,034, leaving a balance in the treasurer's hands of £340. The Rev. Dr. Bennet, E. Pizey, Dr. Archer, G. Rose, R. Herschell, H. Marchmont, Dr. Thompson, &c., addressed the meeting.

THE BIBLE TRANSLATION SOCIETY met in New Park Street chapel. S. M. Peto presided. Dr. Steane read the report. The issues of the society during the past year had been, in Hiudoostani, Bengalli, Thiridi, Persian, Sanscrit, 191,000. The receipts were £1,774. The Revds. Dr. Cox, Caleb Birt, J. Bell, &c., took part in the proceedings.

THE CHRISTIAN INSTRUCTION SOCIETY had its twenty-fifth annual meeting at Finsbury chapel, on Tuesday, April 30th. Alderman Kershaw, M. P., presided. The report stated that 105 churches are associated with the society; and 2,150 christian visitors are engaged in its operations. Many religious services, prayer-meetings, &c., have been held: tents have been employed for preaching, and many books, &c., have been circulated. This is a society that promises much good. Its income is greater than the expenditure by £131.

Revds. Messrs. Aldis, Smith, Robinson, Weir, Ainslie, Gill, &c., addressed the meeting.

THE SUNDAY-SCHOOL UNION held its anniversary at Exeter Hall, on Thursday evening, May 2. The hall was densely crowded. The report stated that the benevolent income had kept pace with its necessities. The income was £1,269, and the expenditure £1,251. The sales, during nine months, amounted to £6,595. Within five miles of the general post office, there are 503 schools, 10,207 teachers, and 100,075 scholars.

The Revds. C. Stovel, Dr. Archer, S. G. Green, R. Hamilton, W. Groser, G. Rose, and Mr. Corderoy were engaged in addressing the crowded assembly.

THE VOLUNTARY SCHOOL ASSOCIATION held its second annual meeting at the London Tavern, on Friday, May 3. Apsley Pellatt, Esq., presided. The report stated the income to be £2,307, and the expenditure £1,384.

The Rev. J. H. Hinton, D. Katterns, J. Burnett, W. Brock, and Messrs. E. Miall, and D. Wise moved or seconded resolutions.

THE BRITISH AND FOREIGN SCHOOL SOCIETY assembled at Exeter Hall on Monday May 6. The Right Hon. the Earl of Carlisle took the chair. The noble chairman delivered a lengthened address on the present aspect of society. Mr. Dunn read the report, which stated that 1000 children are in attendance in the model schools, that 142 students have been under instruction during the year, and 132 female teachers have also been under training; that seventy-two new schools for 7000 children have been opened, fifty schools have been temporarily supplied with teachers, and 100 permanently. 339 towns have been visited, and forty-one public meetings held. The finances are not flourishing.

Revds. Dr. Barth, W. Chambers, T. Remington, W. Archer, Messrs. J. A. Smith, Esq. M. P., W. Tooke, Esq., addressed the assembly.

THE BRITISH MISSIONS, comprising the Independent Home, Colonial, and Irish Societies, held their meeting at Exeter Hall, May, 7. The Home Mission has 116 mis-

sionaries, with the various agencies connected with the ministry. The expenditure is £6,360. The Irish Society has twenty four missionaries, and twenty six scripture readers. Income, £2,791. The funds are deficient. The Colonial Society has agents in Nova Scotia, Canada, Australia, &c. Income, £2,765.

The incomes of the following societies for the past year are as follow:—Congregational Board of Education, £1,734; British and Foreign Sailors' Society, £2,954; London City Mission, £20,320; Ragged School Union, £3,370.

QUESTIONS TO LE SEEN SANG AND HIS ANSWERS.

[We rejoice in the evidence presented in the answers of this Chinese convert, given in writing, of his christian knowledge. With him baptism was the answer of a good conscience toward God.—Ed.]

'What were your views previous to hearing the doctrines of the gospel, and reading the sacred writings?'

Formerly I only knew that Confucius was the teacher of a hundred generations, and that the doctrines of a thousand sages, and a hundred kings, remained entirely with him; therefore I read his books and affectionately regarded this man, desiring to walk in his ways, and, at that time, to hand down his doctrines to succeeding generations. This was my heart's desire.

When you heard the gospel, what inward reflections had you?

I, hearing the gospel, perceived that the religion of Jesus was more excellent than the instructions of Confucius. I, listening to the doctrines of the gospel, knew that I had many sins, and that I should quickly repent and follow that which is good.

What led you really to think about the salvation of your soul?

That which led me to consideration was the doctrine of Jesus; he is the Saviour of my soul. While I silently heard the gospel, and minutely examined the books of the ancient sages, (or saints) the power of the Spirit of God renovated my mind, and caused me entirely to depart from that which is bad and to rest in perfect virtue, only believing the gospel, and trusting in Jesus. Jesus suffered; (literally, eat bitterness) Jesus sustained heaven's anger; Jesus redeems man from sin; and only Jesus is able, or has ability to save my soul.

Is man at his birth naturally virtuous or not?

When man was first produced, and selfish desires were not yet expanded, the goodness of his nature had not left him; but very early he opposed the commands of God.

There existed a wicked demon, who deceived and tempted man and destroyed his nature; hence every kind of wickedness and not any virtue. There is not one man without transgression, the whole world are certainly sinners.

What was man's nature originally? and are men's hearts now naturally evil or not?

Nature was originally virtuous, but Adam, in the beginning, only possessed it; afterward, unto the present time, there is not one constituted good. Because men's minds are naturally vicious, they are not able, by their own virtue, to trust in Jesus and believe the gospel. God's Spirit renovates the human heart, and causes men to depart from evil and ascend to virtue, therefore God is able to constitute men righteous; man is unable to constitute man righteous, because men are naturally wicked.

Have you sinned against God or not?

Indeed! Alas! My heart within is really sorrowful; my sins are as the sands many and as the mountains heavy. Those for which I am responsible, I am not able to reckon, for they are innumerable. My transgressions are many, for I have sinned and erred my whole days; in heart and life I have sinned against the Majesty of heaven and have invited the anger of God. I sincerely intreat Almighty God, the Holy Father of Jesus, the Judge of my whole life, the Lord God, to assist me to acknowledge with tears my innumerable sins and errors. Now, on account of the name of Jesus, I earnestly beseech (God) to forgive my sins, and to wash me clean from the vices of my previous life, and afterwards aid me to serve God. I entreat him to renew my bones, render easy my marrow, change my heart, and transform my conduct, that I may be able to glorify God the Father, and avoid sinking into hell.

Is your own heart depraved or not?

My heart has very much depravity, and I am constantly anxious to exterminate the root. Depraved desires are united and combined in my heart. I therefore daily return thanks to the true God, constantly depend upon Jesus, and continually trust to the Divine Spirit to renovate my heart. Departing from evil and following goodness, leaving depravity and returning to that which is correct, I am anxious to exterminate completely the root of all these depraved desires.

The false doctrines, and the depraved religions and customs of China, do you desire to leave or not?

The false doctrines of our nation are exceedingly many, and we have very much depraved instruction, whereby men's manners are so had that words cannot express it. I have desired to leave these wicked practises for more than twenty years, and

have been moreover anxious (to know) what day I could entirely leave them. This is what I greatly desire.

Who is Jesus Christ?

Jesus Christ is the true God's beloved Son. He left heaven, and descended to this world to redeem men from sin, and he is the Lord and Saviour of the world.

On account of what merits do you expect to obtain the forgiveness of sin?

Because of the death of Jesus upon the cross. Jesus was without sin, and as a substitute for the world, redeems man from transgression. His merits are without measure, and his gracious energies are inexhaustible. I believe the gospel, trust in Jesus, constantly repent of sin, and carefully follow that which is good. In this way I hope to obtain the forgiveness of sin.

Do you desire to become a disciple of Jesus?

It is my heart's pleasure and real desire to become a disciple of Jesus, and to be subject to him.

Why do you desire to become a disciple of Jesus?

I would become a disciple of Jesus because he is God's beloved Son, because God created the heavens to revolve for me, made the earth to contain (good things) for me, and produced ten thousand things to feed and nourish me; and he is, in the heavens, my great Father. God sent his beloved Son Jesus, who came to exercise compassion towards all nations, and because Jesus, in redeeming us from sin, suffered extremely, and shed his blood upon the cross, Jesus is able to forgive our sins, and to save our souls. To ascend to heaven to enjoy ten thousand times ten thousand blessings, because he saves our souls, is an exceedingly important affair. I would exercise confidence in Jesus, and trust in him, and with a sincere heart desire to become a disciple of Jesus. These are my desires, and these are my reasons.

If you become a disciple of Jesus, how will you obey the commands of God?

In becoming a disciple of Jesus I would reverently obey the living God's ten prohibitions and commands; but certainly the commands of the true God are not all included in the ten commandments. That which the sacred writings contains is exceedingly broad, and I have not yet entirely read them. Entirely trusting in God to assist me, and to the divine Spirit to regenerate my heart, I would learn and judge, cautiously consider, and clearly distinguish, and afterwards I may be able truly to act.

Are you willing, on account of Jesus, to receive sufferings?

Jesus, God's beloved Son, the sent of God, came into the world, and he himself, though supremely benevolent and perfectly righteous,

having not the least degree of sin, yet for us endured the utmost bitterness and sorrow, and died on the cross in order to redeem us from sin, and save our souls that we might enter the kingdom of God, and obtain the infinite favour of Jesus. How can we forget favours, turn our backs on righteousness, leave Jesus and covet our own ease and leisure? If I become a disciple of Jesus, I must also, amidst affairs, receive my portion of suffering. If, in fearing death, I preserve life, I cannot be reckoned his disciple, and if not a disciple of Jesus, how shall I be able to escape my soul's eternal bitterness. On these accounts I would cheerfully receive sufferings.

Why do you seek the ordinance of baptism?

Because I am a sinful man, and sincerely seek God the Father to forgive my sins, the Son of God to save my soul, and the Spirit of God to transform my mind. Now I desire from *Hoo* and *Yay*, (the two Missionaries,) to receive the ordinance of baptism who have proclaimed to me these doctrines, causing the foolish to understand, and perceive the heaviness of his own sins, and obtain from our gracious Lord ability, that I might come to him and possess salvation. I therefore beseech the true God to assist me by godliness, piety, benevolence, and righteousness, to regulate life and joyfully to end my days. O Lord! allow a servant's prayers and desire to be according to that which is convenient. Give me in the present life clearly to know heaven's principles, that in the future life I may be able to obtain eternal happiness.

CONVERSION OF NOBINA.

Communicated by Rev. C. Lacey

'You remember the anecdote related of Nobina, Gunga Dhor's son, the first among our native christian children; I mean the first born. A devotee went one day to Gunga Dhor's house to ask for rice, the boy was at the door, and replied, "I cannot give you rice, ask the house." The devotee answered, "why should I do so? it cannot give me any thing." Then, said the boy, "Ask the tree," pointing to a cocoa-nut tree. "That cannot understand me if I do," was the reply. Then ask Jugger-naut whom you worship," continued the lad, "he will understand as well as the tree, because he is wood;" the poor fellow immediately walked away, bearing his rebuke as well as he could.

Well, Nobina has pursued his studies at the government school at Cuttack, and subsequently at the government college of Hooghly. He has laboured hard for eight

years, and has laboured very successfully. He has enjoyed the senior scholarship all the time he has been at Hooghly, and has now obtained a situation in the government educational department at Cuttack of 60 rupees a month, with a fair prospect and promise of advancement to higher grades in the government service. But what is best, and what I wanted to tell you is, that this, our first born native christian, has experienced that change of heart which constitutes him a child of God. He has become the subject of this happy change during the past six months of his college residence. The means to which, under the Spirit of God, he attributes his conversion, is the knowledge of the Gospel, which he obtained in the days of his boyhood through the medium of the Oriya, his native tongue. Towards the close of his residence at college he argued the subject of the christian religion with two of his heathen fellow students, and both have become the subjects of converting grace. One of them, a youth who is heir to large property, has been baptised at the Free Church institution, and has been received, and is employed there as a very pious and talented youth. The other young man was obliged to leave his home after his conversion, and it is judged he has gone into upper Hindostan, to find a refuge at some of the mission stations there. Nobina was solicited to apply for baptism at Serampore, and also in Calcutta, but he chose to join his own friends, and his own church, and has come to Cuttack and requested baptism and fellowship here. The conversation I have had with him fully convinces me of the reality of the change he professes. He says, I am a lost and undone sinner—Jesus died to atone for my guilt. There is no Saviour for sinners but Jesus Christ—he is all my hope—all my trust. God bless the youth! and keep him humble, and make him useful. Nobina is a first-rate English scholar, and will command great influence among the higher classes of the native community.'

LIBERALITY TO THE FOREIGN MISSION.

To the Editor of the Repository.

DEAR SIR,—Such an instance of self-denying liberality in the support of our Foreign Mission has recently come under my observation, that may, I think, with propriety, be recorded in the pages of our own periodical, as an example of faith and devotedness to the Saviour's cause worthy of imitation. I am persuaded that if any thing like an equal spirit of liberality was manifested in our denomination generally, instead of the income

of our Foreign Mission being £1600 or £1700 it would be as many thousands. The case to which I refer is the following:—After service at one of our village stations, two females whose means are but limited, being chiefly dependant upon their own industry for support, requested to speak with me. After a few words of conversation, they presented me with five shillings for the Academy, ten shillings for the Home Mission, and put into my hands a paper, which, upon opening, I found to be a ten pound note. My feelings were such that I almost hesitated to take it; they insisted upon it, stating that they had worked for it and wished to give it to the Foreign Mission, but did not wish their names to be mentioned. Look at this example: compared with it I apprehend the most liberal contributor to the mission in our denomination will find himself far behind. Who will say these servants of Christ have acted foolishly? Will they not have fulfilled in their own experience the Saviour's gracious promise,—'They shall receive an hundred-fold more in the present life, and in the world to come, life everlasting.'

Melbourne, May 14th, 1850.

DONATION TO THE MISSION ACADEMY.—J. Wright, Esq., of Birmingham, having learned from Rev. A. Sutton the desirableness of a few philosophical instruments for the use of the mission, has generously paid £30 for the purchase of them. This gentleman, though not connected with our body, has repeatedly made munificent presents to our academy and mission.

G. C.

F. W. BAPTIST MISSION.

ARRIVAL OF MR. & MRS. COOLEY. MRS. BACHELER'S HEALTH. THE GIRLS' BOARDING SCHOOL.

(From the 'Gospel Rill.')

It is with much gratitude to God, that we are permitted to inform our readers of the safe arrival of these dear missionaries at the place of their destination, in good health and spirits. They arrived in Calcutta the 15th of December, having been four months and one week on their voyage. In Calcutta they had the pleasure of meeting brother and sister Bachelier, though the joy of that meeting was somewhat damped by the ill health of sister B. The party reached Midnapore the 29th of December, and were most kindly received and hospitably entertained by Mr. and Mrs. Muston, where brother Phillips, with his two eldest boys, was waiting to receive them. This meeting, as well as

that in Calcutta, was one of deep interest, and the missionaries mingled their tears of gratitude to God for granting them the rich privilege of meeting each other. At eight o'clock that evening, brother Cooley met the native preachers, Rama and Mahesh. Of this interview, brother Cooley writes:—"It seemed as though Rama could not express his pleasure in meeting the new sahib, as he called me. He squeezed my hand, he pressed me to his bosom, he took me up in his arms and said, "Now I have a prize." January 2nd, they reached Jellalore, and were joyfully received by sister Phillips. The company remained in Jellalore till the 14th of Jan. when brother Bachelor left for Balasore, taking with him three of his own children and the native school girls. Sister Bachelor and their eldest daughter, who was ill, were to leave and follow brother Bachelor the sixteenth of the month. By the last month's intelligence, it seemed quite probable that brother and sister B. would remain a season in Midnapore for the benefit of her health. It now appears they have returned to Balasore, and that the school girls in Jellalore are to go there also, accompanied by Mary Sutton, and unite with the girls under sister Bachelor's care in forming one school. As sister B. is very desirous to have the charge of that school, her heart being greatly in the work of teaching, it seems very important to finite mortals that her health should be restored. Though she returns to Balasore better than she was when she left, her symptoms are such that at present no very sanguine hopes are entertained that she will be able to do as much as she has previously done for the school.

A CHRISTIAN VILLAGE IN ORISSA.

From the 'Gospel Rill.'

During the session of Conference we took a vacation of three days, to visit the christian village of Choga, five miles from Cuttack. The approach to this village is peculiarly pleasing. After crossing the Mahanuddi river, with its two miles of sand, we suddenly merge upon an extensive plain, covered with long grass, interspersed with patches of rice. Just on the opposite side, two miles distant, at the base of a range of hills, the little white chapel of Choga rises to view in the midst of a pretty grove. On a nearer approach, the village appears in sight in the rear of the chapel. An elevated spot of about twenty acres, formerly a dense jungle, has been cleared, and an ugly idol, worshipped in days gone by, but long since made over to the society of tigers and jackalls, was dragged from its resting place, and deposited in a neighbouring ditch. The place is now

covered with christian habitations, and a more lovely spot one will not often see in this desolate land. There are about thirty families located here, most of whom support themselves by agriculture. Two native preachers reside at the village and preach in the country round. Being near to Cuttack, the missionaries often visit it. What a lovely land this will be when thousands of christian chapels, filled with humble worshippers, shall have risen from these beautiful groves, and idol worship, which now curses the land, shall have passed away.

Our visit to Choga was delightfully interesting. Six large tents were pitched in the grove near the chapel, for the accommodation of the missionaries, their families, and the children from the boarding school at Cuttack, while the native christians, which the occasion had called together, were located with their brethren in the village. The little mound was all alive, and the impression on the heathen must have been imposing. Four converts were baptized during our stay, and two broke caste, one of whom was an officer of the rajah, in whose territories the village is located. It seems but a small matter here, for a Hindu to become a christian. Several brahmins and highly respectable persons have been converted, consequently christianity is not so much in disrepute among the heathen here as in some places. There is also a large body of native christians, consequently, converts have no fear of being alone. It will probably prove to be the case throughout the country, that when a beginning has been made, and a good number converted, that the work, through the blessing of God, will go on in a constantly increasing ratio, till Christ's reign shall be universal.—*Rev. O. R. Bachelor.*

MISSIONARY ANNIVERSARY.

TICKNALL AND HARTSHORNE.—As usual we had our missionary anniversary the last Lord's-day and the last week in February. Rev. A. Sutton attended. A sermon was preached at Ticknall by Rev. R. Nightingale, of Castle Donington. We had a pretty good meeting; but the whole of the proceeds were not much more than formerly. There were some bags brought by, or sent from, two of Mr. Thorpe's children of Repton; William Thorpe's contained £1. 13s. 0½d; J. Thorpe's contained 8s; Martha Brooks and Elizabeth Hill's, 11s. 8d; Jane Brooks's 4s. 1d. Our public collections, £3 14s. 10d. At Hartshorne, the contents of the late Mrs. Sharpe's missionary box was 17s; also a bag containing 3s. 1½d., from a little girl named Ann Hervey. Collection, £1 0s. 2½d. Mr. Sutton's parting addresses were listened to with considerable interest. J. B.

THE
GENERAL BAPTIST REPOSITORY

AND
MISSIONARY OBSERVER.

No. 139.]

JULY, 1850.

[NEW SERIES.

MEMOIR OF THE LATE MR. JOSEPH BALM,
OF QUORNDON, LEICESTERSHIRE.

SHALL the warrior record with delight the achievements of the battlefield?—shall the traveller describe with pleasure the scenery through which he has passed?—shall the historian mark with deepest interest every startling epoch in the history of the past?—and shall the christian allow the triumphs of divine grace to sink into perpetual oblivion, while the word of God assures us that ‘the righteous shall be in everlasting remembrance?’ When an individual has been endowed with talent, with influence, and with piety, and those endowments have been employed for the good of man, and the glory of God, it is a duty devolved upon surviving friends to rescue that character from oblivion, and record the triumphs of divine grace, for the good of the church and the glory of the Redeemer. It has been thought that a short account of the late Mr. Joseph Balm of Quorndon, Leicestershire, might be read with interest by many of the readers of the G. B. Repository, and be made useful to some who are still sojourners in this vale of

tears. From materials left by our departed friend it would be easy to write a volume, but the following short account has been selected and prepared principally by some of the members of his family.

Our beloved and much honoured father was born at Swithland, a quiet little village in Leicestershire, where he passed the earliest years of childhood. When he was about eight years of age he was severely injured on the forehead, by a kick from a horse. He often related this circumstance to us and always considered the preservation of his life at this time as a remarkable interposition of providence. At a very early age he had a great desire for learning, and and though a country lad following the plough, and enjoying but few advantages for the acquirement of knowledge, he could not remember the time when he was not able to read. One day while in the field, he picked up a few leaves of Bunyan’s ‘Pilgrim’s Progress,’ and so delighted was he with the contents that he would give his father no rest until he

had been to the Rev. B. Pollard, then the minister at Quorndon, to procure the book for him. About the same time he met with 'Robinson Crusoe,' which much interested him; and although he continued through life a great reader, he seldom read fictitious books, as he greatly disapproved of this kind of reading, and discountenanced it in his family. At the age of fourteen he entered the service of Mr. W. Parkinson of Quorndon, an old General Baptist, and the person who introduced the cause into this village. During this year a Sabbath school was formed in connection with the G. B. church; he was one of the first scholars, and many, many times has he blessed God for this opportunity of improvement. While living with this good man he frequently accompanied Mr. Pollard on his preaching excursions to the adjacent villages. Oh! how profitable were these walks to his young, intelligent mind—through life they were never forgotten; and the pious instructions then given doubtless proved the means, in connection with a very striking dream which he had two or three years previous, of implanting in his tender mind, through the Holy Spirit's aid, a strong desire for that religion which through life has been his solace, and enabled him in his last moments to exclaim, 'Thank the Lord, all is well.'

A memorandum found in his own handwriting will more fully explain his feelings at this time:—'I can remember something of the dealings of God with me at an early period of life: when but a child I thought I ought to worship the great Creator of the whole universe in some way or other. I was taught to attend the church, and to say a form of prayer before I closed my eyes in slumber, which duty, pressed on me by my parents, I believe I executed in a faithful manner. I thought that the Sabbath day should be held more sacred than the rest—I knew I was

to abstain from those exercises which I practised on the other days—I believed that I should not take the name of the Lord God in vain. At about the age of twelve I was informed of the dissolution of all things—that the firmament would be all in flames—the earth on which I stood would be burned up. These things had such an effect upon my mind I even wished I had never been told them, thinking that if I were kept in ignorance it would be better with me. At about the age of fourteen I had a great desire to live with a General Baptist, having much wished to go to their meetings. I went to live with Mr. William Parkinson of Quorndon, and as I was got now from under the care of my father, (my mother dying when I was about ten years of age) I left off my former mode of worship and regularly attended the meetings of the G. B.'s. In this manner I continued for something more than a year, in prayer very frequently, but extemporary. I now thought I was in the road for happiness, building upon duty and prayer, but this was a sandy foundation and it proved such, for when my year was up with Mr. P. (which was about the fifteenth year of my age,) I went apprentice to learn the art of framework knitting, and in a short time after I got corrupted by a bad set of companions, and was led into the paths of wickedness—now prayer and duty became a load—but I found but little pleasure in this state.'

Between the age of sixteen and seventeen he again became anxious about the salvation of his soul, and continued searching after truth until he had obtained that peace which passeth all understanding. Ever anxious for temporal as well as spiritual things, he prevailed upon his father to buy his time out at the framework knitting, (having about two years to stay) and an elder brother living in Nottingham, in 1803 he went to reside there, and learned to work in a

point net machine. He began regularly to attend Stoney-street chapel, and enjoyed the ministry of the late Rev. R. Smith, to whom he was much attached, and for whom he ever cherished feelings of sincere regard. He soon heartily engaged in Sabbath school instruction, and was one of those who assisted at the formation of the Sunday School Union. He also took an active part in the meetings for prayer, and visiting the sick was then a very favourite employment with him although in after years it was more than his sensitive mind could bear.

The following letters, addressed to his eldest brother, will show the correctness of his principles, the fervour of his piety, and the happy state of his mind at this time.

Nottingham, April 1st, 1804.

Dear brother,— I now, according to promise, submit a few lines to your perusal, hoping they will find you in health of body, and peace of mind. With regard to this poor tabernacle of mine, it is in but an indifferent state, having a bad cold and cough, which render me incapable of performing those spiritual exercises which I ever wish to be the desire of my soul and practice of my life, with that pleasure I should if I was in health, but I ever desire to be possessed of that spirit of resignation, patience, and serenity which good old Job seemed to manifest when he said, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord,'— and to be like Paul, contented in every state. I know I am in the hands of a tender and affectionate Father, a loving friend, a kind benefactor, an almighty deliverer, and a glorious Saviour. Truly I may say, 'goodness and mercy have followed me all my days.' Hitherto hath the Lord supported me, and I have lacked no good thing. He afflicteth not but of necessity. He doeth all things wisely. I doubt not but he designeth all the dispensations of his providence for my

real good. I know that very soon I must lay this poor body aside, and my spirit return to God who gave it. Oh! that the Lord may enable me to hold out to the end, to fight the good fight of faith and lay hold on eternal life; then, then, dear brother, I shall tread those star-paved mansions, and take my fill of bliss, and bathe my weary soul in seas of heavenly rest; there I shall join the blood-bought throng in ascribing salvation to God and the Lamb. It rejoices me to think that there is one so near to me by the ties of nature, travelling to the same place, an heir of the same blessings. Oh, brother, I rejoice with you in our high calling of God in Christ Jesus. Let me exhort you as you have received the Lord Jesus so walk in him. As you have enlisted under the banners of Christ, fight manfully his battles; act the part of a valiant soldier under your great captain; arm yourself with the whole armour of God; handle well the sword of the Spirit; be sober; be vigilant; be strong in the Lord; and in order that you may be found in the above heavenly employments, take notice of the following advice:—

1st. Often think what your sins have exposed you to.

2nd. Consider the greatness of the price laid down for your redemption, that nothing less than the blood of the immaculate Lamb of God could satisfy divine justice.

3rd. Reflect on the goodness of God towards you, both in a temporal and spiritual point of view. You have been dependant upon his merciful hand ever since you had a being for all temporal blessings, and it was he who took pity on you in your low estate and called you to virtue and holiness.

4th. Consider the many privileges you are brought into the happy enjoyment of—God your father, Christ your brother, angels your guardians—messengers of God for your good.

5th. Heaven your eternal home;

O, how glorious is the theme. Believers in the Saviour's name.

Not all the men of high renown
Are worth one diamond of our crown.

6th. Often be in secret with your God. Oh! be very regular in your attendance on public worship.

7th. Frequently read the Word of God and meditate on it.

8th. Be very constant in the practise of self-examination. Examine yourself whether you be in the faith.

9th. Let self-application be practised by you.

Dear brother, I am persuaded that if you duly consider and practise the above imperfect suggestions, they will be productive of much good. I leave them with you, and may that God, whose *I* am, and whom I desire to serve, make you perfect in every good word and work to do his will; and if we should never meet more on earth, oh! that we may meet around his throne, and join the glorious assembly and church of the first-born in ascribing eternal hallelujahs to the unfathomable three in one, is the prayer of your affectionate brother,

JOSEPH BALM.

To the same, written shortly after the above.

Dear brother,—I still continue very poorly, and what the issue will be I do not know, only my kind God hath said, 'All things shall work together for good to them that love him.' I trust I do love him, though alas! but little in comparison to what he deserveth. Remember my love to my honoured father, and tell him I want to know what effect our conversation had on his mind. Remember me likewise to all the rest of our family.

Dear brother, if the following reflections, which occupied my mind at the close of the last Lord's-day, will be of any use to you, they are at your service:—Now, oh my soul! the curtains of the night have veiled the

bright luminary of day—creation is retired to rest—the solemn midnight hours are fast approaching—the worshipping assemblies are now broke up and fallen into the arms of sweet slumber—the busy throng are now upon the couch of repose, insensible of all dangers that may surround them in these gloomy moments—the noisy world seems in profound silence—a solemn awe fills my soul—though I am excluded from my fellow-creatures, and the eyes of the gazing multitude are closed in slumber; yet slumber hath nothing to do with him who neither sleepeth nor slumbereth: his all-piercing eye can penetrate through the sable clouds; yes, adamant itself could not obstruct the passage; no veils can intervene between an omnipotent God and thee; then act as seeing him who is invisible; be serious as eternity, and solemn as the grave. There are now no charming accents to fill thy ears—no attracting objects to tempt thy eyes—but all is calm, pensive, and serene; retire for a few moments into thy closet, and let serious and faithful examination occupy thy thoughts. Oh! my soul, another Sabbath-day is gone—another of those glorious days hath run its round, and alas! never, never to return. Thou art another Sabbath-day's journey nearer to that place where Sabbaths never end. How hast thou spent this day? Didst thou rise with the refulgent orb of day, with praises on thy lips to the great God of the morning, and solicit him to be with and guide thee through the day? Hast thou walked in his fear all the day long? Hast thou acted as seeing him who is invisible, knowing that God will bring thee to judgment? Hast thou worshipped him in his holy sanctuary, in the beauties of his holiness? Hast thou rendered him the tribute of praise, and of a grateful heart? Hast thou offered up a sweet sacrifice, acceptable to God through Jesus Christ? Perhaps before another Sabbath thou wilt be in eternity,

yea, for aught thou knowest the summons may come this night—grim death may be ready to lay his icy hand upon thee and to strike with a deadly blow. Hast thou prepared for such a solemn, awful, and alarming event? Hast thou fled for refuge to lay hold on the hope set before thee in the gospel? Dost thou now live a life of faith on the Son of God, who loved thee and gave himself for thee? and leaving the things which are behind dost thou reach forward to those which are before? Suppose thyself at this time stretched on a death-bed, racked with torturing pain, tossing to and fro and can find no settled rest for this dying body; friends and relations can avail thee then but little; the world with all its false amusements vanisheth away; then, oh! how important it is to have the peace of God which passeth knowledge, and to find in him an asylum when all others fail. View thyself passing through death's dark vale, then, oh! my soul, how desirable it is to have Jesus to cheer thy drooping

spirit when the waves are ready to roll on thee, and the light of his glorious countenance to illuminate the dark and lonely mansions—think thyself arraigned at the awful bar—behold the solemn Judge ascend his great white throne, and thou called upon to answer for the things done in the body; oh! solemn, awful day, to be arraigned before the great God. Oh! how important it is to mind the *one thing needful*, to make the Judge thy friend. If, oh! my soul, thou hast an interest in his dying blood—if thou knowest in whom thou hast believed, then go on unto perfection; very soon faith will be turned into sight, and sight into fruition of glory; then, oh! my soul, thou shalt bask in fountains of unveiled felicity, and join the blood bought throng in ascribing eternal hallelujahs to the glorious *three in one*.

'With awe profound my soul adore
The God of goodness, love, and power.'

Your affectionate brother,

JOSEPH BALM.

THE GLORY OF THE CROSS DEFENDED AGAINST THE SCORN OF INFIDELITY.

'And is there who the blessed cross wipes off
As a foul blot from his dishonoured brow?
If angels tremble, 'tis at such a sight.

YOUNG.

THE christian may have been tempted to regard these words as expressing nothing more than a flight of fancy. So often has he himself found consolation, peace, and hope in meditating on the doctrine of the cross; so frequently has he observed the efficacy of its annunciation from the pulpit in dispelling the sorrows of the penitent, and bringing down the rebellious scorner to the dust of humiliation; so many times has he fixed his attention on the atoning sacrifice, as the one transaction in which the Eternal displays, as in a mirror, his

own transforming glory;—his solemn regard for that law which is the rule of action for the whole intelligent universe, in conjunction with his great compassion for the transgressors of it;—his faithfulness in fulfilling promises amidst the highest provocations, in combination with acts of grace at which angels might be filled with wonder; in short, so often has he thought of the power of the cross, both in raising the believer above the world, and disposing him to sympathize with the best interests of its inhabitants, that to describe any man

as repudiating the very sign of it, may have seemed to him to be rather a poetic fiction than a veracious reality. Honest, unsophisticated friend, you are mistaken. Infidelity can so far darken the intellect, as to hinder the perception of the most obvious truths: it can so far pervert the sentiments of the heart as to cause an aversion to the brightest exhibition of moral excellence. Nay; it can teach its victims to glory in contemning the christian character, which is the highest style of man, and to imagine that he is making great displays of heroism, when he is only giving utterance to passion and pride, and reckless impiety.

The following sentences, transferred from the pages of the Westminster Review into the May number of this Miscellany, will furnish ample proof of the correctness of the above remarks.

‘But the mechanism, provided for this end in the dogmas of the church, has lost its efficacy upon all the higher class of minds, and wields no longer any worthy power over the lower. The forensic scheme of vicarious atonement is too probably at variance with the habitual moral sentiments of men, to command the old reverential assent; too manifestly conceived in the artificial style of legal fiction, to suit a people eager to ground themselves on some veracious reality. It is useless for the preacher to treat the repugnance of reason and affection to this doctrine as the sign of a graceless heart. His hearers know better, and are fully conscious that the protest comes not from their lower passions, but from their higher discernment; from indignation that the dealings of the Infinite should be described in the language of debtor and creditor, and the universe, as the theatre of responsible existence, be degraded into the likeness of a bankruptcy court. They feel moreover, that to accept the offer of such a doctrine would be unworthy of a noble heart; for HE WHO WOULD NOT RATHER BE DAMNED THAN ESCAPE THROUGH THE SUFFERINGS OF INNOCENCE AND SANCTITY IS SO FAR FROM THE QUALIFICATIONS OF A SAINT THAT HE HAS NOT

EVEN THE MAGNANIMITY OF MILTON’S FIENDS.’

The author of these lines is wrought up into fury by his own misapprehensions. That feature in the work of reconciliation on which the question of rectitude turns, he either does not perceive, or dishonourably omits to notice. A hideous caricature of the transaction, which has been condemned by wise and good men in successive ages, he exhibits as the real picture of evangelical truth. He substitutes insult for argument, and a dashing display of his own bravery, in relation to spiritual evils, in the room of that cool reasoning, by which it behoved him, either to demonstrate their non-existence, or to assign a ground on which a reflecting mind might be assured of escaping from them. We shall animadvert on each of the above sentences in succession.

‘But the mechanism,’ says this impious writer, ‘provided for this end, in the dogmas of the church, has lost its efficacy upon all the higher class of minds, and wields no longer any worthy power over the lower.’

The language here used is deeply fallacious. Terms are employed expressing grounds of objection, which do not apply to the subject against which the objection is directed. *Mechanism* is one of them. The idea of meeting a moral exigency by mechanical appliances is of course preposterous. But is it a proper term to describe the voluntary movements of minds? Neither the promise of a Mediator, nor the fulfillment of that promise ought to be thus designated. Equally sophistical is the phrase, ‘provided by the dogmas of the church.’ The church does not pretend to have provided the atonement. The question, whether the scriptures contain the dictates of inspiration is tacitly denied by a deceptive statement, which traces the scheme of redemption to the craft of ecclesiastics. The man who penned this sentence

knew that he was penning an untruth. He was well aware, that the church does not pretend to have provided, what he profanely denominates this mechanism, and that its constant appeal is to the scripture as an inspired record, for evidence of its reality. The previous questions are, 'Does the Bible contain the true sayings of God? Does it, or does it not, direct our attention to the sacrifice of Christ as a means of reconciliation?' It is much easier to *assume* the falsehood of previous questions, than to *prove* their falsehood; but it may fairly be added, that it is not 'the higher class of minds' which has recourse to expedients so mean and base.

'The forensic scheme of vicarious atonement is too probably at variance with the habitual moral sentiments of men, to command the old reverential assent; too manifestly conceived in the artificial style of legal fiction, to suit a people eager to ground themselves on some veracious reality.'

The idea of vicarious atonement may be at variance with the selfishness of this caviller; but it is not opposed to the sentiments of the higher order of minds. There are numbers of truly elevated characters who voluntarily undergo pain and toil for the benefit of others, who willingly submit to pay fines exacted in a court of justice, for offences committed, not by themselves, but by relatives and friends, and who would be willing even to suffer in various ways, for unworthy characters, could they be assured that by this suffering moral ends would be secured. To the rectitude of the *principle* of vicarious atonement their hearts do not object. The principle is acted upon whenever an upright man consents to pay the fine demanded by the laws, from an unworthy offender; and as this is frequently done in every country where reason and conscience have been much cultivated, it is a violation of truth to assert that this principle is at variance with the habitual moral sentiments of men. So far is the

conception from the artificial style of legal fiction, that illustrations of it may be found in the legal records of every civilized country: and when it is stated that infinite wisdom and love have carried this good principle further than it has been carried by man, and that God has commended his love towards us in his mode of acting upon it, there is no reasonable ground for incredulity. He who believes the statement on the authority of scripture, is beyond all doubt 'grounding himself on a veracious reality;' since there is nothing more solid, more worthy of confidence, than the word of Him 'who cannot lie.'

'It is useless for the preacher to treat the repugnance of reason and affection to this doctrine as the sign of a graceless heart.'

Reason may rebel against a vile caricature of the doctrine, but there is no just ground for rebelling against the true statement of it. The real complaint of the preacher is, that men are so much in love with their sins, as not to be willing to desist from the commission of them, even when they are told, that through the atonement, they may obtain both a remission of the penalty due to transgression, and a renovation of their moral sentiments. The repugnance which is the sign of a graceless heart is repugnance to forgiveness, and to the use of the means by which holier principles and purer motives of action may be originated: and it is because aversion to the atonement is a sign of the deeply criminal repugnance just mentioned that preachers make the remarks to which this writer alludes. His representation is essentially false. The author of it either knows or ought to know, that the weapons of christian warfare are directed against *sin*, that the exhortation of the ministry is an exhortation to repentance, and that the facts concerning Christ are preached as a train of palpable events in which

God has embodied his attributes in condemning *sin*, in making an exhibition adapted to influence our moral feelings, and in providing for the exercise of mercy towards believers, without disparaging the claims of justice in the view of the whole intelligent universe. That the affections of this writer should revolt from a doctrine so hostile to every form of transgression we need not wonder: but we are not disposed to give him credit for the fine discernment, to which he lays claim in the following sentence:—

'His hearers know better, and are fully conscious that the protest comes not from their lower passions, but from their higher discernment; from indignation that the dealings of the Infinite should be described in the language of debtor and creditor, and the universe, as the theatre of responsible existence, be degraded into the likeness of a bankruptcy court.'

The whole of this sentence is pervaded by the most unfair misrepresentation. The writer either knows, or ought to know, that by eminent authors, both in the Establishment and out of the Establishment, the most vehement protests have been delivered against the method of representing the atonement as a sort of commercial transaction. It has been denounced by them as derogatory to the divine character, and inconsistent with the terms of scripture, in which redemption is ever stated to be the proof, and not the cause of divine love. No pious mind is unwilling to express its abhorrence of doctrines which obscure the glory of the infinite Jehovah; and had the animadversions before us, been honestly aimed against those statements only, which have this tendency, it would have been our duty to remain silent. But it is obviously his aim, to bring *every* view of the doctrine of atonement into contempt. There is, however, one word in his denunciation worthy of notice. He speaks of the 'theatre of responsible existence;' and so far he speaks well.

Man is a responsible agent. He is the subject of a moral law, which he knows he has often violated. He will have to give an account of these violations; and as he cannot assign a just reason for them, shall we say that he is in a hopeless condition, or that there is a way of escape provided. The objector scorns the idea of a bankrupt universe. No enlightened christian ever once said, that this is the state of the moral universe. The doctrine of the gospel is in perfect contradiction of this assertion: since it speaks of other orders of un-fallen intelligences, who are spectators of the developements of divine wisdom, in the restoration of man. The universe, as a whole, may, for aught we know, be in a solvent state; but the objector himself may be deeply in debt to the justice and holiness of God; and, to use scripture language, 'may have nothing to pay.' Is he in a hopeless condition? or is there some resource provided for him? Will he venture on abstract mercy, though opposed by abstract justice; or will he listen to the voice of revelation, which speaks of a ransom, of forgiveness, of restoration to holiness and bliss? Listen: speaking of himself and of others, he says,

'They feel moreover, that to accept the offer of such a doctrine would be unworthy of a noble heart; for he who would not rather be damned than escape through the sufferings of innocence and sanctity is so far from the qualifications of a saint that he has not even the magnanimity of Milton's fiends.'

It is most evident that he thinks there is some danger to be 'escaped.' His objection is not to the idea of moral exigence. He feels it; he knows it; and he is aware of the possibility of most awful consequences beyond the grave. His imagination has been busy in depicting the scenes of future woe; and he has been constrained to reflect on his ability to bear the frown of the Eternal. In this state of mental solici-

tude, he has recollected the prowess, the daring courage given to infernal spirits in the poetic fictions of Milton. In order to render his poem interesting, the blind bard has exhibited some of them, not only as making good the occasion of working evil, not only as invincible, in their profound hatred of every form of moral excellence, but as recklessly daring, the thunders of omnipotence, and trying to scorn the heat of the burning lake. The affirmation of a willingness to take the side of those vile outcasts, is not made: but we are tempted to suppose, that this audacious writer has found some consolation in the thought, that possibly, he might be able to emulate the rebellion of infernal fiends, and even 'defy the Omnipotent to arms.' Whether this idea have crossed his mind or not, he deliberately declares that he would rather be 'damned than escape through the sufferings of innocence and sanctity.' Millions of excellent characters, in different ages of the world, have escaped temporal evils through the sufferings of comparatively innocent characters, who have voluntarily interposed in their behalf; neither have they deemed it beneath them, to acknowledge their obligations to the sufferers afterwards. Why this mode of escape should be right in relation to temporal dangers, and yet *wrong*, in relation to eternal ones, it is impossible even to conceive. The question is one of principle: the quality of the evil does not affect it in the least degree. The truth is, that in penning this furious effusion, the objector forgot the *voluntary* nature of Christ's substitution; a feature of it, very often asserted in the New Testament. Had the Saviour been made a vicarious sacrifice against his will, there would have been an act of injustice. But, on the contrary, he is represented as coming with holy joy 'to do the divine will' in the oblation of himself,

as 'giving himself for us,' and as absolutely denying that any one could take away his life. Nor is there any more indignity, in owing deliverance to his sufferings, than in owing escape from a watery grave, to the voluntary effort of some humane individual, who for our rescue, plunges into the liquid element.

Two truths are of great moment: one, that punishment for sin is not merely *corrective*. Under a moral government, it may be *exemplary*, and designed to uphold the majesty of law. The other is, that the sufferings of Christ, though not for his own sins, not corrective in the least possible degree, answered the exemplary design. An infinite virtue was given to them in this tendency, by the union of the Divine with the human nature of Jesus; and it was in consequence of this union that they gave satisfaction to public justice, and upheld the dignity of the divine government. It is a veracious reality, that God our Saviour gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works; and if the objector would rather be damned than be saved by faith in him, I must confess that my taste is infinitely different.

Of secular men, there are some who glory in external distinctions; and others, in their free thinking, their rejection of established *maxims*, their daring unbelief; but the truly philosophic mind, which contemplates in the light of revealed truth the facts which have been in his own personal history, and in that of the world at large, the facts which now are, and those which may hereafter be, in time and in eternity, will say with the apostle, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.'

JOSEPH WALLIS.

MERCY. AN ENGLISH ESSAY, BY A BRAHMIN.

To the Editor of the G. B. Repository.

MY DEAR BROTHER GOADBY,—The following Essay was written by a native student in the Berhampore college, under the Rev. Mr. Denholm. In a conversation that I had with Mr. D. he said that the subject was not given to the young man, but that he chose it himself; that he had no books to assist him in preparing the essay; and that only four slight alterations had been made. With that exception it was entirely his own. He died a short time ago. He was a ruling brahmin by caste. His friends persecuted him much during his affliction, in consequence of his attachment to christianity. He said to them in his dying hours, 'I am a christian; I die a christian.' I only add, that this essay was written in English by the young man mentioned above. If you think it will interest the readers of the Repository, it is at your service.

Calcutta.

Yours very affectionately,
W. BAILEY.

MERCY is an attribute of God, distinct from goodness and opposed to justice. The distinction between mercy and goodness is, that the former consists in pardoning, the latter does not; the goodness of God alone is not enough for the salvation of man, for he is a sinner. Many even among good and learned men mistake in treating of this subject; they confound goodness with mercy, consequently they have an imperfect idea of the grounds of salvation; but there are some who err still further, in professing that they can be saved by the performance of various duties, and affirm that mercy is not necessary to salvation. True, God is a just God; if there be nothing blameworthy in them, certainly they will neither incur, nor will he inflict punishment on them; but the question is, are their deeds blameless, perfect, such as God can acknowledge? Take the best of them; instance their love to that God in whom we live, move and have our being. Should not the love wherewith we love *him* be perfect? Ought we not to love him with the whole heart, and soul and strength? But those men fail to love God even as they love the world; how much more to love him with a love corresponding to his goodness. Man, moreover, is a sinful creature, no works of his own can be the meritorious cause of his salvation. Surely *sinner*s need mercy; but in what way can God show his mercy without violating the

harmony of his other attributes? If a man be brought before a judge, and his crime be fully established, by the testimony of competent witnesses, should the judge forgive instead of decreeing sentence to the criminal? nay more, set him free? would not justice be outraged and violated? If man, sinful man, feel it to be a sin, how must God who is a Holy Being regard it? The great difficulty, how can God be just and yet merciful, exercised the minds of the sages of the earliest times. They failed to solve the question satisfactorily. But is there no way of solving it? no way of reconciling these apparently conflicting attributes? None, but the plan laid down in the scriptures of Truth—He who is sent of God and is able to stand in the place of sinners and endure the penalty due to them. This he did when he died for them. The justice of God is seen in Messiah's obedience and sufferings; Jehovah's mercy in his being sent. The mercy of God, though pure mercy, is yet consistent with justice. God is righteous in showing mercy to the most guilty and appears unimpeachably just in receiving sinners of the human race who were polluted with sin, as in conferring happiness on the highest archangel, or confirming the blessed spirits in their standing, because the debt of justice, if not paid by the saved sinner, has been fully paid by Jesus the Saviour. When the necessity of di-

vine mercy is distinctly declared, some persons, though fully convinced of its truth, will rise in hostility against it and will declare it cannot be mercy unless extended equally to all. This is one of the misconceptions arising from an improper view of the nature of divine mercy, to which we before adverted; they want to bring those who reject the word of God to stand on the same level with those who are accepted by him. Men naturally wish that kind of mercy in God which they imagine will allow a portion of human merit to be blended with Messiah's obedience or their sincerity. This cannot be. Others would have God all mercy. These should look around them: how often do they see their fellow creatures suffering, and the sufferings they undergo beyond the reach of human controul. There are many ills of life which arise not from the imprudence of those who are the sufferers, nor are they ascribable to the individual, but to causes above and beyond him—the cholera, the pestilence, hereditary sufferings and the like. If God be all merciful why are such things permitted to exist? Neither do these agree with divine justice abstractedly. Tell the man who has violated God's laws by folly

or constant dissipation,—tell such people that God is all merciful, and mark the reply. It is not because their sins are too great to be forgiven by God, but because of their unbelief and impenitence. Faith is the medium through which sinners approach God; by faith in the Redeemer they obtain mercy; all deserve to die but mercy declares he who believes shall be saved. Fellow traveller to Eternity, a HINDOO asks you what are your views of God's mercy? It is as far above the mercy that could be anticipated by the human mind as heaven is above the earth. But how wonderful is it that the mercy of God may be obtained even at the last moments of the life of the most guilty, still none can guarantee a single day or hour, none therefore should delay. 'Behold now is the accepted time; behold now is the day of Salvation. To-day if ye will hear his voice harden not your hearts.' My earnest desire for myself and all my fellow creatures is that they trust not to themselves, but entertaining a lowly opinion of themselves before God, and being deeply humbled with a sense of their need of his grace, seek after that satisfying blessing which can be had without money and without price. C. P. C.

THE PENITENT.

ONE Sabbath evening, not many years ago, a young man was sauntering through the church-yard of a country town. His form was emaciated, his step feeble; and in the ghastly pallor of his countenance—in the hectic flush upon his cheeks—in the unnatural brightness of his hollow eyes—in the short sharp sound of that slight but ominous cough, might be read the sentence of mortality, the execution of which could not be far removed from him. He had been leading the prodigal's life. He had mingled with the abandoned, and the reckless, and the

guilty. His laugh had been loud in the boisterous revel and his step alert in the mazy dance. Not precipitately however, did he plunge into dissipation. Gradual was his capitulation to the tempter. By opportunities, at first with a considerable period intervening, did he indulge in unhallowed joys. For a time the remonstrances of a conscience not yet seared—the holier memories of earlier days—the influence of pure example—held him back from criminal excess; but these wholesome restraints soon lost their power, till at length he could contem-

plate sin without recoiling, and practise it without a shudder. The downward road grew more inviting; it was carpeted with flowers—fringed with bowery foliage—lit with exhilarating sunshine—cooled with balmy airs; light-some companions lured him on, and he surrendered himself unreservedly to the Circean enchantments of carnal pleasure. But the hand of disease laid a check upon his frivolous career, and the invalid left the gay scenes of his city life, hoping by the vicissitudes of travel and the pure air of the country, to recruit the health that by dissipation he had wasted. Upon this lonely and sad pilgrimage he was wandering when he leaned against a tomb-stone in the sequestered and still church-yard. There was a murmur in the church—it was the low and general response which followed the conclusion of the sermon. The organ indicated the parting tune, and the young man listened eagerly as with its deep and mellow music mingled the varied voices of the congregation. The strain sounded familiar to him, like the voice of some long-absent friend. It was one he had known well in his boyish days; and as the solemn tones of that sacred melody rose from that ancient church—acceptable as the incense of the evening sacrifice to God. It carried back the auditor's remembrance to better seasons and a holier place.

Let us look at the picture that presented itself to his mind. It was a dissenting meeting-house. Not one of those ornamental structures by which Nonconformists of the present day appear ambitious of rivalling the architectural grandeur of the Establishment; but a plain, brick, village chapel. We, like the young man in our story, knew it well. It stood back from the street in the midst of a quiet and sombre grave-yard. A clump of elm trees extended their lower branches over the roof. Behind it a mill stream ran gurgling over pebbles, and though it was com-

posed of four bare walls and a flat ceiling,—though it was surmounted by no sculptured crucifix—though no gothic arches spanned that homely congregation—though no stained windows softened the glare of the mid-day into a 'dim religious light'—though no surpliced successor of the apostles ministered at that schismatic altar—yet, despite of all this, the puritanical conventicle was a consecrated place. Here had met and worshipped generations now mouldering in the dust. Here souls had been born for God and for glory. Here lisping age and clear-voiced infancy had sung the songs of Zion. Here the followers of Jesus had assembled in fraternal sympathy around the table of their crucified but exalted Lord. Here the quivering lips of the penitent had murmured, 'God be merciful to me a sinner.' Here the torn and agitated heart had found the peace of God that passeth all understanding, and many a ransomed and regenerate soul had exchanged the devotions of that humble sanctuary for the services of a Sabbath that never ends. Here he attended in his earlier youth; and he—thought the young man—he had neglected—had despised the lessons of that sacred place and favoured time. The faithful preaching—the friendly counsel—the fervent prayers, had all been lost on him. And then, as his reflections deepened in their melancholy, and grew more and more self-reproachful, he recurred to one whose ashes reposed in that green graveyard; one whose love had beautified his early years and had made his home a magic world; whose smiling face had been the fairest sight that fed his infant vision, and whose silver voice had been the sweetest sound that fell upon his ear: This once idolized but now sainted being had made the religious training of her child the dearest object of her heart and life. And now, as that mother seemed to speak to him from the dead in tender reproof of his past

transgressions and in yearning imploration of amendment, the young man sank to the ground, overcome by remorseful emotions; his breast heaved with the strong tide of penitential sorrow, and he rose from his knees with the resolution in his heart to begin from that moment an improved career. Well was it for him that that resolution had been formed, and that while space was allowed him it was faithfully adhered to, for before many months had passed away the flattering but relentless malady had effected its work on him.

Last year we visited the village chapel. It was unaltered, save that the moss had increased somewhat on its walls. The towering elms over-shadow it still; the 'pebble-paved' mill stream warbles by; and in the quiet place of burial another narrow mound has been upheaved by the side of the grave of her who long ere this has clasped to her sinless and sorrowless bosom the erring but repentant child of her passionate and holy human love.

Nottingham.

J. T.

PRAYER.

THE mercy-seat was the covering of the ark of the covenant. At each end of this over-shadowing oracle was a cherub of pure and massive gold, stretching out its wings, each toward the other, and forming a sort of throne. *There* was the visible emblem of the divine presence, and 'God appeared in the cloud.' There the high priest took of the blood of the bullock of the sin offering, 'and sprinkled it with his finger upon the mercy-seat eastward, seven times.' The book of the law was there, protected by the ark of the covenant, and bearing the marks of atoning blood. It was God's throne of grace, and where the thrilling words were often addressed, 'O thou who dwellest between the cherubim!' It was the place of prayer: 'There will I meet thee,' says God to Moses, 'and I will commune with thee from between the two cherubim which are upon the ark of the testimony.'

We wish the reader to go with us to the mercy-seat. We doubt not he has often been there, and listened to the instructions, as well as been comforted by the hopes uttered from the holy oracle. We are not introducing him to new scenes, nor do we profess to interest him with novel truths. There is nothing new in the subject

of prayer. How can there be? It is addressed to the same being, by creatures of the same fallen character; it is expressive of the same affections, and under the influence of the same Spirit; it utters, for the most part, the same precious thoughts, and for the same ends.

Prayer is the language of desire; it is 'the offering up of our desires to God.' It is the devotional thoughts and affections of the soul expressed in words. No spiritual emotions enter more intimately into the experience of the christian, or more truly form the character of his piety, than those which are felt and expressed in his habitual intercourse with God. If he has adoring views of his Maker, and humbling views of himself; if he hungers and thirsts after righteousness; if he has strong confidence and joy; if his desires go out toward the enlargement and beautifying of the church of God on the earth, and the salvation of men; no where do these internal emotions and desires find utterance so truly as in prayer. Where these devout affections exist with anything like ardour and intensity, they are uttered by a sort of necessity. Such persons cannot help praying. It is not possible that emotions thus deep and

spiritual, thus high-born and heaven-imparted, should remain silent and smothered within the bosom. The heart is too deeply affected by them not to seek this relief.

Prayer is the language of nature, because it is the language of desire and want. Even the 'young lions, when they wander for lack of meat, cry unto God.' The veriest infidel, the vile atheist, in seasons of great public calamity, or personal danger and suffering, forget their infidelity and atheism and pray. Emphatically then is it true of the christian, that he is a man of prayer. Though he knows that his neglect of prayer will not prevent the Father of mercies from causing his sun to shine upon the evil and the good, nor his rain from descending on the just and the unjust, his own heart will not allow him to live in that neglect. The divine bounty may still deck the earth with verdure and clothe it with fertility, and he may be a partaker of this, God's impartial goodness, while it is unsolicited; yet there is something within his own heart that constrains him to pray. He has wants which nothing but prayer can supply; spiritual necessities, wants of the soul, which without prayer feeds on husks. Just as the plant strikes its roots into the ground to draw thence its vigour and nutriment; just as the flower opens its bosom to the sunlight and the dew; so the soul, by prayer, has communication with the God of all grace, and places itself under the kind influences of his love. It is like a stream cut off from its fountain when it ceases to pray. It is like the plant that grows in the shade, pale and sickly; the sport of the winds, and blown about by the tempests of passion and the storms of earth, because it seeks not this heavenly protection and aliment.

Those who know most of the power of prayer, are themselves the witnesses of the strength and fervour of its desires. None have felt more deep-

ly than they. But they cannot break the bondage of sin, nor, when once broken, can they enjoy the liberty of God's children, without strong crying and many tears. 'Having escaped the pollutions of the world, through the knowledge of God their Saviour,' they are sure to be entangled in them and overcome, if they live without prayer. Those periods of their history in which their faith has been the most weak, their love cold, their zeal relaxed and wearied; when their relish for heavenly contemplation became dull and insipid, and they 'savoured not the things that be of God, but the things that be of men;' and when they cast their eye backward upon the world and its pleasures; were seasons in which their lukewarmness, if it did not shut them out of their closets, shut them out from all communion with God. The degree of interest which men take in this religious service, may be uniformly looked upon as a sort of moral barometer by which they may ascertain the elevations and depressions of their spiritual state. The mercy seat is where the shekinah dwells, and where, beholding as in a glass the glory of the Lord, the suppliant is transformed into the same image, from glory to glory. It is the mountain top, which catches the last rays of the sun, when it no longer shines on the vale below.

The examples of prayer furnished in the Bible are exemplifications of true, sincere, and strong desire. The only rebukes to prayer ever uttered in the sacred volume are against those supplications in which the desires of the soul have no part, where the heart is wanting, and where the most solemn offerings are but 'vain oblations.'

Every gracious affection has both its aliment and expression in prayer. Its adoring love is there uttered—sometimes breaking out in the ecstasy of joy, and exclaiming, 'whom have I in heaven but thee, and there is none upon earth I desire beside thee!'

There too are expressions of its penitence, weeping at the feet of mercy, sorrowing on the past, covering its face, and in prostration of soul before the offended majesty of heaven, uttering its purposes of new obedience. There are the actings of its confidence, the simplicity of its trust in God, as well as the frequent renewal of that endearing and joyful submission to the Divine claims, which was the turning point in the sinner's progress from darkness to light. There too are the more abundant utterances of his gratitude. A thankful acknowledgement of God's mercies forms no small part of prayer. No man has received so few mercies that he has nothing to thank his Maker for when he approaches his throne in acts of worship. A sinner has reason for songs of praise as long as he is out of hell. Not returning thanks to God is one reason why our prayers are not more frequently answered. Christians sometimes pray as though they had nothing to do but to moan. Ministers sometimes appear before God as the mouth of the church, as if she was in a state of condemnation. This is unwarranted, and characterizes a spirit of bondage. 'Be careful for nothing,' says the apostle, 'but in every thing by prayer and supplication *with thanksgiving*, let your requests be made known unto God.' We would not offend against the generation of God's children, much less would we depreciate the right of a broken, contrite heart, when we say, that grief and mourning are not the only emotions which become the mercy seat. There

is no fear of our becoming too penitent and humble. 'The sacrifices of God are a broken spirit, a broken and a contrite heart he will not despise.' The prayer of the publican, when he stood afar off, and smote upon his breast, and said, 'God be merciful to me a sinner,' is a strong rebuke to the spirit of self-righteousness and pharisaic self-clamency in prayer. There are seasons when the heart is so burdened with a sense of sin, that it can do little else than mourn. But, while these things are true, and important truths, we are not to forget that 'the fruit of the Spirit is love, peace, and joy.' There may be self-righteous tears, as well as hopes of self-righteousness. It is not unfitting for a sinner to call upon God 'with joyful lips.' The meek and subdued cheerfulness, the holy joy of piety, greatly honour the God of our salvation. If I mistake not, those are the most acceptable offerings, and those the most profitable seasons of prayer, and the most invigorating for duty and trial, when the soul rejoices in God through our Lord Jesus Christ.

Prayer is an humble, but not a servile spirit. There is more cheerful thanksgiving in the heart of a praying man, than in all the men of the world put together. 'I will bless the Lord,' says the Psalmist, 'at all times; his praise shall be continually in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together.'

DR. GARDINER SPRING.

THE DEATH ANGEL.

(From the *Morning Star*.)

AN angel was commissioned by the Lord of Paradise to cull a wreath of spirit-flowers from earth's garden. Happy came he on his mission of love—to bear bright, holy spirits to a sinless

world. Little thought he that the remaining flowers would fade and die, or fold their pretty leaves in sorrow, that their sister-spirits were to be transplanted to a sunnier clime. *He*

thought only of the task he was to accomplish, and of the bright beautiful garden where this world's flowers may always grow, bright and blooming. He sought the flowers he thought his Master best would love. 'With his sickle keen,' he cut the tender bud, just unfolding upon its parent stem. And the rose tree bowed in pain and anguish that the infant bud, so fondly cherished, should thus be rudely removed. And though other buds unfolded, and other roses bloomed, yet this fond treasure, so early taken, was never remembered without a sigh and a tear.

The reaper paused in sorrow at the grief he had given, yet wondered why a tear should fall for flowers he bore to heaven.

But remembering his mission to earth, he again culled with his death-sickle the full-blooming rose, bright in beauty, and fragrant with perfume, and placed it exultingly, yet with peculiar care, in his master's coronet. But as the life-chords were broken, its sister spirits swooned in sadness and grew pale. Their colourless leaves folded languidly, and they no more tuned their smiling faces and lifted their sunny eyes upward to catch the first bright beams of day, as they had used to do; but in sad and fitful moanings, they whispered of the cruelty of the Death-Angel. Their hearts could now no more be gay, since their sister-spirit was borne away.

Again, the reaper, intent on doing the task assigned to him, put forth his sickle to cut the *fading* flower, for he saw that the mourners for the infant bud and the new fresh rose, were calling him their foe, and hoping that his mission here would soon be done.

He sought not to give them pain, so he said I now will take a *fading* flower, whose sister spirits are shattered in dust, and for this no tears will be shed; but in that sunny land, perchance I can re-create it in immor-

tal freshness, and make it fit to bloom in heaven's bright bowers, or deck my Master's crown. He took the withering flower from its lifeless stem, and placed it in his casket. And he was happy, for he thought he now had caused no tears to fall, and he hoped he should no more be thought an enemy to those he came to bless. But when the aged flower was seen no more, the sisterhood bewailed their monitor—their counsellor and friend. In bitter woe, they sadly dropped their heads and arrayed themselves in drapery of mourning. No more they smiled at the coming of the morning, or sported in the light breezes of evening.

Then the Death-Angel sorrowing, returned to his Master and told him of his reception in the garden of earth. And his master said, 'Thou hast well done; but still there are more flowers to be gathered. Return again, and here and there cull out all the brightest gems. Take those which are most loved and cherished—and those who weep their loss—whate'er they know not now, they'll know hereafter. Fulfil your task, till my wreath is made complete from those rare flowers. Fulfil your task.'

Then the eye of the Death-Angel brightened, and he returned again to his mission on the earth. Steadily, noiselessly, and mercifully, he is ever doing his Master's bidding, taking the sweetest flowers of earth, and transplanting them in the Paradise above, where his Lord hath need of them. Still he is thought of as an enemy, and many a rosy flowret fades at the mention of his coming.

Thus heaven has many a messenger sent on embassies of kindness here, whose deeds of love are all unknown and unacknowledged. Happy are they who receive as a friend, and welcome with a smile the approach of the Death-Angel.

MARTYRS FOR THE TRUTH'S SAKE.*

AMONG the earliest books we read was Foxe's *Book of Martyrs*. The impressions then made will never be forgotten. It gave a true view of moral heroism, which time has not effaced. It made sacred to our most tender emotions the names of Latimer, Hooper, Ridley, and a host of others of whom the world was not worthy. It is one of the admirable results of the progress of the arts and literature, that this excellent work is now to be had in a handsome portable octavo volume, well illustrated with cuts, and admirably edited, by one fully competent to make it worthy of the age in which we live. Its price, too, is brought within the reach of industrious and sober working people; and it may be, as it ought to be, found in every school library connected with a protestant place of worship. But the martyr spirit is as necessary now as ever. The man who is prepared to appeal to the scriptures, and to form his own views of them, and to express those views in phraseology different to that of the prevailing creeds of the day, will surely be called to an account; and, if he be not sounded in his doctrinal watchword, he will, ten to one, be hunted down, not by Romanists, but by the members of his own protestant community. The fact is, that true liberty of conscience is but little understood, and even much less practised, and the bitter, angry, worrying spirit of Rome, is not confined to the papacy, but is often rampant even where Romanism is professedly abhorred. The history of the Church of England is fraught with illustrations of this, during the last twenty years. Methodism is ever and anon giving striking evidences of the same spirit, and, perhaps, no dissenting denomination is entirely free from it.

Men are prone to extremes; and religious persons as well as others, are apt to sink into theological indifference, and to adopt the most undefined latitudinarianism, or else to rise to a spirit

of arrogant and illiberal bigotry, and are ever on the watch with lynx eye, to observe every apparent spot on their brethren, and to make them offenders for a word, or even the shade of a difference in their religious views and principles. The result is, that any man who has not magnanimity of soul, or in other words the martyr spirit, must be content to pin his belief on the sleeve of the antiquated teachers of past generations, and never be anything else but a poor contemptible second-hand wearer of the religious garments of the departed. And it matters not how much he may dislike the material, or the shape, or antique cut—let him put them on—never venture to think much, and by all means say less, or his religious principles will be impugned, and no surprise if his christian character and standing in the church of Christ are both imperilled. Now, we hesitate not to affirm that this spirit is of Rome, and if it could, it would make use of her inquisition and instruments of torture and death, as she herself did in days of old.

How opposite to the calm, lovely, peaceful spirit of the gospel. How unlike the Saviour, and how opposed to his temper, conduct, and precepts. How ill becoming frail, fallible men, who at best are compassed about with ignorance and infirmities. How religion has been damaged by such carnal exhibitions.

The great essential principles of christianity are few, and clearly defined in God's holy word. A confession that would have satisfied Jesus and his apostles, should surely justify erring mortal man.

To condemn a person for not having mind to perceive metaphysical subtleties, and hair-drawn theological distinctions, is both foolish and cruel. A faith in the Lord Jesus Christ, as the One Mediator and Divine Lord and Head of the church, accompanied by the evangelical fruits of a sanctified life, should entitle every such soul to our love, confidence, and prayers.

Let every christian aim at attaining the martyr spirit, buying the truth, however great the price, and never selling it, however tempting the offer

* *Foxe's Book of Martyrs*. By REV. J. MILNER, M.A. *With Essay and additions* by REV. INGRAM COBBIN, M.A. London: Partridge and Oakey.

which may be made for it. Thus Christ will be honoured—thus true-hearted religion will flourish—and thus, and thus

only will the victory be obtained over the persecuting spirit of sectarian bigotry.

THEOLOGICAL CABINET.

ON THE WORK OF THE HOLY SPIRIT.

Remarks on the article in the last Number of the Repository.

HAPPY would it have been for the church and the world if all controversies had been conducted in the courteous, candid, and kind spirit so eminently displayed in the article of brother Jones of March, which appeared in the last No. of the Repository.

With the sentiments of that carefully written communication I have no cavil whatever. On the main points of supposed difference of views, the want of agreement was only in the modes of stating certain truths. Brother Jones, however, has gone into regions beyond those which I had traversed. My remarks were especially designed to refer to the conversion of the soul, to regeneration, and to the rich consolations which the Holy Spirit supplies to the children of God.

As to the operations of the spirit of God in the providential government of the world I have no doubt. God upholds, controls, overrules and carries out his divine purposes by a variety of agency; but the Holy Spirit is above all, and working by all. No doubt afflictive dispensations, bereavements, and earthly crosses are often means which God employs to secure attention, to excite anxiety, and to impress the heart; but the whole aim of my remarks was to show, that it was by the truth and the belief of the truth, and by this only that the soul was brought to the enjoyment of pardon, and the peace and love of God. And, also, while every day may present providential events calculated to chasten the mind of the believer, to elicit his graces, and to develop his character, and while the Holy Spirit has to do directly with these, yet the growth of the soul in the knowledge and love of God, the prayerful sanctification of the heart, is by the Spirit's operation through the truth, as interceded for by the Saviour, when he prayed,—‘Sanctify them

through thy truth: thy word is truth;’ (John xvii. 17) a prayer which harmonizes with Christ's saying,—‘Now ye are clean through the word which I have spoken to you.’—John xv. 3. And, also, with the declaration of the apostle Peter, where he says, ‘Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren,’ &c.—1 Peter i. 22.

I hesitate not to affirm that we may safely and invariably conclude, that when the power of the word of God is spoken of as converting and sanctifying the soul, it is always to be understood in connection with the operations of the Spirit, and that when the quickening, convincing, and converting power of the Spirit is described, that we are as invariably to consider that the instrumentality of the truth of God's word is involved. I cannot on the one hand therefore conceive of God's word as sent into the world to be left to every kind of contingency as to its operation and results, and neither do I believe it to be a dead letter, but to be spirit and life, for all the great ends God graciously designs, and as his power to the salvation of all who believe. God's word contains the very ideas, thoughts, and emotions of God, his will as to our duties, and a charter of the most blessed privileges and promises to us; so that in it, and by it, he will, as the Spirit of light and power and love, glorify his Son, and finally save the world. J. BURNS.

MISQUOTATIONS OF SCRIPTURE TEXTS.

THE copious use of scripture language, in theological compositions, has been frequently objected to on the ground that it gives an uncouth and barbarous air to works in which it

abounds. Among those who disapproved of this style of writing and speaking, was the late Mr. John Foster, who represents it as one of the causes that have rendered evangelical religion unacceptable to persons of cultivated taste. To some extent we sympathize with him, as we disapprove of the excess to which scripture quotations are made in the writings and oral addresses of some pious men; yet at the same time we believe that the judicious, and even frequent, use of scripture language is an important auxiliary in conducting devotional exercises, whether in public or private, and in the ordinary ministrations of the pulpit. In addition to the literary excellencies of the Bible, which may well recommend it to the most cultivated minds, the charm of our Anglo-Saxon idiom and phraseology which pervades it, and the circumstance that large portions of it are ploughed into the memories of the multitudes of the people, there is much to commend its frequent use in religious and devotional compositions, in the fact, that inspired men wrote its contents, and that it speaks to us with an authority exclusively its own. In addressing our Father who is in heaven, or our brethren on the earth, there is peculiar propriety in enforcing our petitions or statements in words given to us by Him who knows the heart, and dictated by the Spirit that 'helpeth our infirmities.'

Every person, however, who is well acquainted with the language of the English Bible, must often be painfully conscious that texts are quoted inaccurately, both in the pulpit and in the parlour, and more frequently in meetings for social prayer. And when the influence of language upon opinion is remembered, these frequent deviations from the volume quoted may well be supposed to exercise an injurious influence on the impression conveyed to the hearers of the truth embodied in these fragmentary portions of sacred writ. Some of these misquotations are so egregious, that they have only to be once placed side by side with the text they caricature in order to exhibit their objectionable features, and to lead to the careful avoidance of the evil involved in their continual use. It may be of some service then, to the cause of Biblical science, if we briefly illustrate the subject of which we complain, by pre-

senting to our readers some of the misquotations of scripture, which it has happened to us to hear.

For the sake of more distinctly exhibiting our meaning, we shall arrange the remarks we offer so that they may bear on separate classes of quotations, embracing 'those' which resemble holy writ, but are entirely of human origin,—such as are mere imitations of scriptural sentences,—passages of scripture which are mutilated,—those which have emendations or additions of a very questionable character,—and genuine scriptures, which are obviously misapplied.

We make a brief reference to some religious expressions which, from a supposed similarity to scripture phraseology are, by some persons, imagined to be in the Bible. 'God tempers the wind to the shorn lamb,' is a smooth line of Sterne's which has no parallel in the scripture. The nearest approach to this sentiment is to be found in the beautiful language of the Hebrew prophet, 'He stayeth his rough wind in the day of his east wind.'—Isaiah xxvii. 8. 'In the midst of life we are in death,' is a reflection derived from the burial service in the Book of Common Prayer, and yet it is said that the Rev. Robert Hall had chosen it as a text for a funeral sermon, and there are multitudes who now imagine that they could find it within the covers of the Bible. 'Bread and wine, which the Lord hath commanded to be received,' is a sentence from the Church of England Catechism, which was once quoted in our hearing to prove from the Bible that total abstainers were wrong in objecting to the use of wine at the sacrament of the Lord's Supper. The admonition 'Not to be wise above what is written,' we are sometimes told, is enjoined upon us in the sacred scriptures, and it is generally used to repress any undue anxiety to comprehend the higher mysteries of christianity. The parties who thus employ the injunction, may be surprised to find that it has no place in the Word of God. Many of the pious, gifted brethren in our churches pray for the recompense of a pastor's toil in uncouth figures, when they express the wish that God would give him 'seals to his ministry, and souls for his hire.' This metaphorical language may be admired or otherwise, but let it be remembered that the phrase is not scriptural. A very objec-

tionable form of expression is sometimes used in prayer, when persons entreat that the Spirit, or the Lord, 'would go from heart to heart, as oil from vessel to vessel.' It tends to lower our conceptions of the omnipresence of the Being invoked, and it conveys anything but a correct conception of divine grace in individual minds and hearts.

Many of the spurious phrases which pass current in the christian world for sacred truth, are obviously formed in some way or other on the model of biblical passages. Thus kindness to animals is often enforced by the oracular saying, which is regarded as scripture, 'The merciful man is merciful to his beast.' This, however, is not in the Bible, but something like it may be found in Proverbs xii. 10, where it is written, 'A righteous man regardeth the life of his beast.' In speaking of the rapid increase of Messiah's subjects in the latter times, it is often affirmed that God has said, 'A nation shall be born in a day.' There is, however, no such prediction, either in the Old or New Testament, but it is probable that some floating impression of the inquiry put forth by the prophet Isaiah, xlii. 8, 'Shall a nation be born at once?' led to the construction of a saying which has formed the chief foundation to many of the hope of millennial glory. Had the theory no surer basis it would certainly cover its advocates with confusion.

There are several passages of scripture frequently so quoted that, by the alteration of a word, or the modification of a sentence, they convey a totally different impression to that which the inspired writing teaches. For instance, Solomon said, 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.'—Prov. xxvii. 17. The common, but by no means improved version of this saying is 'as iron sharpeneth iron, so doth the countenance of a man his friend.'

The expression 'That he who runs may read,' is a misquotation founded upon a misapprehension of the meaning of a scripture. The popular but erroneous form conveys the notion of a writing exhibited by the way-side, the characters of which are so large, that he who runs along the path may comprehend its meaning and accelerate his speed. This, however, is not the reading nor the application of the scripture

injunction. In Habakkuk ii. 2, it is enjoined, 'Write the vision and make it plain upon the tables, that he may run that readeth it.' Here the reading is to be deliberate, and previous to the running, or in order to it. We have heard the advice given as sacred to 'owe no man anything but love,' as if we were ever to withhold from our fellows the important and valuable manifestation of right feeling towards them. This is a mangled quotation of the two-fold apostolic injunction to 'owe no man anything, but to love one another.'—Rom. xiii. 8.

The most serious damage and dishonour are, however, done to the Bible by interpolations which have gradually crept into many of the passages in common use. These, probably, originated in the desire to make more plain the supposed meaning of the text, or to express the theological sentiments of the persons adopting it. Nevertheless, these alterations are anything but improvements, as may be seen in the following examples. The memorable promise of the Saviour, Matt. xviii. 20, 'Where two or three are gathered together in my name, there am I in the midst of them,' is often used with the addition, 'and that to bless them.' This additional sentence is probably a mutilated fragment of the promise of Jehovah, Exodus xx. 24, 'In all places where I record my name I will bless thee.' But it is a superfluous appendage, not in harmony with the design of the Redeemer's promise, and when attributed to him as his own word, is incorrect. The wish expressed by the apostle Paul, 2 Thes. iii. 1, 'That the word of the Lord may have free course and be glorified,' is often quoted with the addition, 'and run.' This appears to be an incorporation of the proposed marginal reading, for 'free course' is mere tautology, and consequently, should be avoided. The cheering declaration, Eph. iii. 20, that God 'is able to do exceeding abundantly above all that we ask or think,' has often appended to it the somewhat unmeaning and unscriptural sentence, 'or at all worthy to receive.' Now, as salvation is of grace, we are not worthy of any mercy at the hand of God, and this addition is, consequently incongruous with the passage. The beautiful and affecting declaration, Psalm cxxx. 7, that 'with the Lord

there is mercy, and with him is plenteous redemption,' is sometimes encumbered with the ungraceful appendage, 'that he may be sought unto,' which certainly is not in the text nor in the ode from which it is taken.

All sorts of amendations have been attempted of the Lord's prayer and of the apostolic benediction, 2 Cor. xiii. 14, with which our public religious services usually conclude. Indeed, so common are the alterations in the latter, that, in a majority of instances in which it is used in dissenting places of worship, it is employed with some interwoven comment or addition. Surely the beautiful, comprehensive, and universally appropriate words of the christian form of benediction might be allowed to obtain among us, as it was in apostolic times, without the numerous interpolations that conceit or vanity foist into it.

Many are the misapplications of scripture in common use, even when accurately cited. We content ourselves with noticing only the following. We have often heard persons, both in and out of the pulpit, quote, with a view to prove the universality of divine influence, 1 Cor. xii. 7, 'But the manifestation of the Spirit is given to every man to profit withal.' The slightest examination of the context proves that the 'manifestation' refers to spiritual gifts, not to grace; and that the 'every man' means, not every human being, but every privileged person in the Corinthian church. This quotation is often mangled as well as misapplied, by substituting the phrase 'a measure' for a 'manifestation.' Some pious persons in supplicating a blessing on the preaching of the gospel, pray that what 'was sown in weakness may be raised in power.' Now, to say nothing of the uncomplimentary character of the allusion to him who sows the supposed seed, it is a sad misapplication of a figurative statement concerning the resurrection of the human body, contained in the sublime argument of the apostle Paul for that doctrine in 1 Cor. xv. The striking phrase in Malachi ii. 15, 'Yet bad he the residue (margin, excellency) of the Spirit,' is inappropriately employed in prayer. A careful examination of the passage will convince us that it refers to the creation of the first human pair as one flesh, and one soul. Archbishop Newcombe renders

it, 'And did he not make one flesh, and one spirit thereto? A godly seed?' The received version shows clearly enough, that this disjointed sentence should not be used in prayer as an argument for the outpouring of the Holy Spirit on the church and the world.

The passage in 1 Cor. ii. 9, 10, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,' is almost universally applied to illustrate the supposed entire ignorance in which even christians are found, of the joys of heaven; a dogma which appears not much in harmony with other statements of the Bible. This, however, is a misapplication of the saying, which being a quotation from the Old Testament, refers to the imperfect acquaintance of men in the early ages of the world with the disclosures and joys of christians. This is evident from the words of the apostle, immediately following, 'But God hath revealed them unto us by the Spirit.'

There is a deceitful handling of the word of God, in which certain doctrinal points are undertaken to be proved, by the citation of a disjointed phrase, which bears a distorted or opposite view to that of the passage to which it belongs. As when the passage, Philip ii. 12, 13, 'Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure,' is arbitrarily divided in twain, the one part used and the other purposely suppressed; or as when fragments are torn from their connection and strung together in conformity with the whim or caprice of the person using them. Such tampering with any other kind of documentary evidence would be justly denounced among honourable men; but persons often take such liberties with the word of God as would render them liable to a charge of untruthfulness if they so acted in reference to the words of their fellow creatures. It may be well to remember, that we are told concerning all the words of Deity, 'Add thou not unto them, lest he reprove thee,' Prov. xxx. 6; and that the closing part of Revelation guards sacredly the integrity of the Apocalypse, by the most solemn threatenings against those who shall 'add to or take from, the words of this prophecy.' — *Biblical Review.*

THE BEAUTY OF PATIENCE.

'The red-breast warbles round this leafy
cove—
Sweet messenger of calm decay,
Saluting sorrow as you may
As one still bent to find or make the best;
In thee, and in this quiet mead,
The lesson of sweet peace I read,
Rather to be resigned in all than blest.'

The Divine Teacher, who sends us to the flower of the field to learn humility, and to the sparrow upon the house-top to understand the all-seeing providence of his love, would also, we may believe, suffer his disciples to gather a lesson in patience and contentment from a robin. Nature has no sweeter voice of wisdom, than christian meditation may hear from that home-bird. In the winter it seems to remember the promise of spring; and when the snow whitens the garden paths, and the parlour twilight flickers through the cottage window, its peaceful heart appears to think of orchard bloom and the cool branches of glimmering trees. If sermons have been read even in stones, they are more eloquently spoken by the robin. To wait till our change comes, is our necessity; but to wait in a trustful temper is our duty.

The sick man lingered at Bethesda thirty-eight years, but he was healed at last; many had recovered of their diseases before him, yet he continued to hope on, even against hope. It is a very beautiful spectacle to behold Faith thus leaning on the bosom of Resignation, and sitting patiently by the gate of the temple until the messenger of heaven passes by. The man of Uz knew that, when his heart had been tried, he should come forth like gold. His temporal wealth was doubled. Before his affliction he had seven thousand sheep, and three thousand camels; after it he had fourteen thousand sheep, and six thousand camels. He had longed for death, as a servant in the wilderness pines for a shadow; but a tabernacle was presently reared for him, and peace sat at the door of his tent. The history of the Patriarch was written for our instruction. In the same spirit of meekness, and patience, we ought to wait at the healing fountain of sacred and saving truth. 'Some are blind by ignorance—these he illuminateth by the light of faith; some are lame by imperfection—these he enableth by the

strength of hope; some are lepers by the contagion of sin—these he cleanseth by the merits of his death; some are hardened by the obduration of heart—these he wakeneth by the calling of his word; some are dead by reason of sinful life—these he raiseth in the inward man to a spiritual life; some are needy and destitute of help—these he adorneth and clotheth with grace.' But without patience, we can look for nothing. What a lesson is taught to every discontented heart by the history of the Martyrs! Their letters were published by Miles Coverdale; and after the sacred epistles of apostolic men, no remains of christian sincerity and fervour are more delightful, or affecting. Sometimes compelled to break off abruptly; sometimes deprived of all materials; sometimes hindered by chains; sometimes by want of light; sometimes by the sudden entry of gaolers; sometimes obliged to trace the characters in their own blood; yet in every situation, equally cheerful, and already with their glorified Master in Paradise, even while wasting away in the prison chambers of the tower. Angels visited their stony pillars; and voices, unknown in the streets, breathed music upon their sleep. There are flowers of christian beauty, which only open in the dark: there are fountains of consolation, which are only heard in the night.

The soul possesses faculties of endurance concealed from itself, until awakened from their slumbers by the grace of God. The harp utters some of its sweetest notes, when the sad airs of autumn sigh over its strings. So it is with the human mind; and softer strains of harmony often breathe from it in November, than in May; we are surprised at our own tranquility and resignation; we perceive that the overthrow of our high fortune often lets in a clearer sunshine upon the heart; and that the proud tower of fame, or honour, in which we trusted, only shuts us out from light and air.

Fuller said, in his picturesque way, that a pearl chain united all the christian virtues. We never have Patience without Humility, or Humility without Content, or Content without Charity. We cannot be patient if we are not humble; nor contented, unless we overcome that feverish desire of distinction and pre-eminence, which flushes the features of

modern religion. In that solemn and glorious hour, when the face of Jesus shone like the sun, and his raiment like the light, we behold only Peter, James, and John, and their lips were holden. When he passed into the weeping house of the ruler of the synagogue, and took the sleeping maiden by the hand, the same disciples accompanied him. In the closing agony of his ministry upon earth, again those favoured three went with him in his sorrow, while their companions remained in Gethsemane. Andrew was an apostle also, and the brother of Peter; but he did not envy him his glory; when John lay in the bosom of our Lord, Peter did not murmur.

Sorrow is the mother of many christian graces, which look loveliest when attending on their parent. Let us, then, learn—not only from the sacred book of life, but from those who, being dead, continue to speak,—the wisdom of resignation. Patience will bring hope, and hope will not make us ashamed. If we cannot see the well, we shall assuredly reach it in the evening. Our faith may totter and become weak; it may be dimmed by a cloud of uncertainty; it may even faint under the sword of persecution; but it will not perish. The Captain of our salvation never abandons his exhausted soldier. If we gaze into

the gloom of the future, let us remember the brightening footstep of Providence in the past. Let us listen for the murmur of the stream, in the midst of the wilderness; let us look for the rose even where there is no verdure. A voice speaks to us from Judea, 'Sufficient unto the day is the evil thereof.' When our Saviour taught his disciples to pray, he limited their supplications to the supply of their daily bread. We may gather instruction from an Arabian tent. When Buckhardt was preparing for a long and dangerous journey, he concealed a small piece of bread in the fold of his dress. The action did not escape the notice of his Eastern host, who had been deceived by the traveller's accurate assumption of the Oriental character: 'Now I have found you out, for you could not trust God for a single day!' Among the graces that wait upon christianity, we always recognize Patience. We are to sit at the gate of the Temple of Mercy, and LOOK UP; and we may, perhaps, obtain a costlier gift than the gold or silver we expected to receive. Even our afflictions will then become our blessings, and we shall acknowledge, that if the Lord of the vineyard had not cut the luxuriant leaves of the vine, its branches would never have been so green, or its fruit so abundant.—*Pictures of Christian Life.*

RELIGIOUS PROGRESS.

HOW TO TREAT ROMANISTS.

PROTESTANTS in this country have much to learn, as to the best method of dealing with Roman Catholics, with a view to their conversion. The controversy with Rome is better understood, than the way of leading its subjects from the superstitions and errors of that idolatrous system to the cross of Christ. This, after all, is the great question—*Are the mass of the adherents to the Papal Church unconverted men? Can they be converted? How can they be converted?* The narrative of Ledger Ritty's labours for three years, which follows, will throw some light on these questions; and if its perusal should serve to moderate the zeal of mere theological combatants, and awaken a spirit of sympathy and com-

passion and earnest prayer for the unhappy followers of Rome, in place of the indiscriminate denunciation of the system and its votaries, which has characterized too much of what has been said and written on this subject, the purpose of the writer will have been subserved.

Aside from the opportunities presented in the meeting of colporteurs for more than a week, of eliciting R's views and facts, I sought a private interview with him, and spent four hours in drawing from him such statements as would throw light on the whole subject of the relations of the colporteur work to Romanism. You will have space only for a very condensed view of the matter.

With a clear view of the nature of spiritual religion, and a familiar acquaintance with thousands of Roman-

ists, formed during his three year's labours and previously, it is R's settled conviction, that there is scarcely a man of them all within the fold of Christ. A few, who have enjoyed more light than the mass, from their contact with Protestants, or through other means, may be truly converted. But he feels perfectly safe in addressing them, man by man, as in an impenitent state. With scarcely an exception, as soon as they come to a saving knowledge of Christ, without any instruction to this effect, they leave the Roman Catholic communion, and make their way to Protestant sanctuaries.

This is an appalling view of the Romish Church, and the one that ought chiefly to affect the hearts of true believers. If it is true that a million or more, of souls in our midst, of a single class, nominally associated with a so called christian church, are, as a mass, in an unconverted state; we ought to spend our breath and our efforts, not in vain wrangling and angry controversy, but in importunate prayer, and incessant efforts for their salvation.

Can this people be converted? It dishonours the word and Spirit of God, to suppose, that they cannot be: and yet, there is an amount of popular unbelief on this point, that is unpardonable. It has almost passed into a proverb, 'once a Catholic, always a Catholic!' And this in the face of the Reformation; the scenes just witnessed in Germany, in connection with the movement of John Ronge, and the triumphs of the cross in France and other parts of Papal Europe. Shame on the sentiment! It is from beneath, not from above. Let us see what the teachings of R's experience are on this point.

On his return from his interview with the secretary of the Tract Society three years ago, he commenced his labours, and the first Romanist with whom he conversed, after an interview of eight hours, was hopefully led to Christ, and joined a Protestant Church. One of the next on whom he called was a young Catholic woman, whom R. described as 'quite a lady, with rings on her fingers, and flowers on her bonnet:' she was induced to examine the subject of religion, bought books to the value of 150 dollars, including Baxter's Call, &c' After repeated interviews she was led to the Saviour: threw her ornaments into

the missionary box of the Protestant Church, which she joined; gives all her earnings to the Tract Society, and other benevolent societies; buys Testaments and religious books, and goes to her fellow Romanists to bring them to a knowledge of the truth, and is doing herself the work of a colporteur in the town in which she resides. The Priest did his best to get her back to the fold of Rome; but, as R. expressed it, 'the Spirit of Jesus Christ is too strong for the Priest, and she holds on her way.'

Hour after hour will R. relate facts of this sort in his broken English. I have memoranda of many incidents of this kind: but it would extend this letter too much to give them now. A single sketch must suffice.

He entered a poor dwelling, where he found a catholic woman, with four daughters and a son, one of the daughters lying sick. He spoke at once of the Saviour's dying love, and of their need of an interest in his atoning blood.

Woman. 'What church do you belong to?'

Ritty. 'O, I'm, an old Catholic such as they were in the Apostle's days. I believe in the Bible and in the religion it teaches, and I want to get Catholics back on the old ground.'

W. 'What is this religion?'

R. 'It is the religion of the heart—a spiritual religion. Faith and love are the whole of it. The heart must be changed by the spirit of God.'

W. 'How can one get this religion? In the Catholic church?'

R. 'No: by prayer. Pray in your closet; read the word of God, and you will find how great your sins are and will think you must go to hell. But from the Bible you will learn that when you loathe your sins and would escape from them, you must go to Jesus Christ for pardon.'

W. 'How do you pray? Do you pray out of a book?'

R. 'No: out of the heart. I come before the Lord just as a child comes to his father for bread; and when I come with a broken heart he hears me; and he will hear you, if you come to him and confess your sins.'

W. 'You have some books I see?'

R. 'Yes: I have the Bible, which is God's Word, and some excellent books about this heart-religion, of which I have been speaking.'

W. 'I wish I could get the Bible, and some of your books; but I am poor and have no money. My dear daughter is sick and things all go wrong.'

R. 'Here madam, is Luther's Bible, which you may keep, and may it lead you to the Saviour.'

W. 'I will work and get money to pay for it.'

R. 'No; take it "without money and without price;" and here's a book for the children,' handing them Baxter's Call.

He conversed and prayed with the

sick daughter and with the family. A few months afterwards he visited that family again, and found the woman and all her children hopeful converts to the religion of Christ, and members of a Protestant church. One of the daughters bought some Testaments and other publications, and went out to instruct her neighbours in the gospel. The priest tried to win or drive them back. 'But the Spirit of God,' said R—, 'works on the side of the Protestants, and it was of no avail.' *Can Romanists be converted?*

FAMILY CIRCLE.

TRUTH IS STRANGER THAN FICTION.

BY REV. GEORGE W. WEEKS

It was a beautiful morning in June, 1830, when I left my play, at the call of my mother, took dinner from her, and received her usual counsel,—'Be a good boy to-day, George,'—and hastened away to school. O, how those days of innocence and joy come back on memory's wing. They are green and sunny spots in this cold world. They are springs and running brooks to the parched and weary traveller over life's desert. O, the memory of early days gone for ever, yet loved for what they were.

On my way to school, I lingered for a moment beneath a lofty elm, whose spreading branches shaded the neat little cottage of the widow W., and sat down till her son, my schoolmate, would be ready to go with me. He was later than usual. While he tarried, I heard several loud words, and casting my eyes toward the house, I saw Mary, the widow's only daughter, standing in the door, smoothing her long tresses, which fell in rich profusion around her neck. Her mother soon stood beside her, and it was evident that something uncommon was stirring the passions of both mother and child. Billy soon made his appearance from a back door, and I rose from my grassy seat to depart, when I heard the mother utter, in tones which even now seem to vibrate on my ear, the following solemn sentence: 'Mary, I tell you once for all, if you follow that vile seducer, and leave your mother in her old age,

you will break my heart, and ruin yourself, both soul and body.'

Mrs. W. was the widow of a kind and generous man, who had been for some years dead. She was left, however, with ample means for the support of herself and these two children.

Mary at this time was only seventeen; young, handsome, thoughtless, and gay, with little knowledge of the world, and less of the human heart. Billy was twelve, a good boy, sober and thoughtful; and his love for his mother and sister was little less than adoration. Poor Billy! he died before sixteen summers had cast their light upon him.

There was in our neighbourhood a gentleman dancing-master. He was just what such professions are calculated to make of any man—conceited, hollow, heartless and intemperate. It was against the wiles of such a man, that I had heard the mother warning her lovely daughter. But with this creature, despite the fearful warnings of her mother the gay Mary soon eloped.

Sadness and sorrow veiled the poor mother's dwelling; for the sunlight of youth and innocence which had cheered her heart so long, had set for ever—had set in shame and infamy! The childless, broken hearted mother soon followed her darling boy to the grave. Poor woman! the iron had entered her soul. The last we knew of the poor deluded Mary, she was in New York city.

Years rolled away.

'They never wait for mortals' care or bliss.'

Time changes all things earthly, and ah! how sad the change we sometimes see! Time's changes had obliterated from my memory all recollections of this family, except so much of it as might still linger in its secret silent chambers. * * * * *

It was a bitter day in February, 1836. The storm of the preceding night had increased to a perfect tempest of snow and hail, and I was compelled to give over my journey, and halt for the day, six miles north of Providence, R. I. All day the storm had raged without abatement, and approaching night threw a sullen gloom over earth and sky. I stood by a window gazing on the scene before me. 'God help the poor traveller,' thought I, 'who has no shelter in such a night.' I was just turning away, when I beheld a poor horse endeavouring to make his way into an adjacent shed. He halted. In an old box, an apology for a sleigh, from beneath snow, hay, and rags, issued a man and woman followed by five children. I will not attempt to describe the dress or appearance of this miserable group. They were the wretched workmanship of intemperance, and its attendant vices. At first the landlord refused them admittance, but another stranger and myself pleaded the cause of suffering humanity, and they entered the bar-room. The man was intoxicated, and while the woman was holding in her arms, and endeavouring to warm the stiffened limbs of her infant, the big tears ran down her pale and care-worn cheek. I gazed on the scene before me, with feelings of unmingled pity. At length she ventured to look up, and for a moment our eyes met. A thrill, like a shock of electricity, passed through my whole frame. A spark had fallen on memory's altar, and was lighting up her slumbering fires.

'Where is your native place?' I asked. It was not until I had repeated this question several times, that I obtained an answer. At length, with faltering voice she said, 'P., in New Hampshire, was my home.'

'And your mother was the widow W.' I added. With some effort she rose from her seat, cast into my face a searching glance, reeled for a moment, then sunk down on the floor. With

some effort she was restored to consciousness, when I learned from her own lips, the following brief history of one, who by the curse of disobedience and ingratitude, had been made to drink deep of the waters of misery and despair.

Soon after arriving at New York, she began to see things in their true light.—In less than a year, her paramour had become so degraded as to be unable to support her, and she was obliged to earn a scanty subsistence with her own hands. Step by step the guilty man descended to the lowest depth of vice, infamy, and crime. For two years, he was confined in prison, whilst she was reduced to the most deplorable state of poverty and wretchedness. She had no home, no friends, no employment,—and was left in a land of strangers, to struggle with life, death and misery. Sometimes she was the object of public and even private charity. She had embraced the meanest and most servile employments to keep from starvation. At length her guilty companion was released from prison. They sought and found each other. She had since endured years of shame and suffering with him, which none can know but those who feel them. She had at length prevailed on him to leave the city and go into the country; but wherever they had wandered, the wages of sin had been *his* portion, and the misery consequent upon disobedience to a parent *hers*.

They were now endeavouring to make their way back to New Hampshire, in the vain hope of relieving a guilty conscience, and finding sympathy among early friends. To return and die among her native hills, seemed to be her only wish. 'To return,' said she, 'and lay me down on my mother's grave and die, is all I ask. O, for that hour.' Her heart was bursting! Sobs checked her utterance. I turned away and wept. Alas! alas, for poor human nature. My heart bleeds, while I rehearse its tales of woe. I weep over the miseries which fall to her lot, and many of these I feel are the direct results of the sin of disobedience to a parent's wish.

I have been a constant traveller for more than eight years out of my short life, and have seen misery in all these

various forms, but few instances have more deeply affected my heart, than the one I have related. When shall we learn wisdom from the past, and by timely caution, save ourselves from the mournful fate of the once lovely Mary W. ? Merciful Father ! may the erring children heed the command, 'Obey your parents in the Lord.'

WAS IT PROVIDENCE ?

BY MRS. SEDGWICK.

TAKE, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood, in a boarding-school through her youth, never accustomed to air or exercise, two things that the *law* of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through her hard offices of giving birth to children, suckling and watching over them, and dies early. 'What a strange Providence, that a mother should be taken in the midst of life from her children !' Was it Providence ? No ! Providence had assigned her three-score years and ten, a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of 'what a striking Providence !' This man has been in the habit of studying half the night, of passing his days in his office and the courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off ? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of

our cities for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy, blooming young girl, thus dressed in violation of heaven's laws, pays the penalty,—a checked circulation, cold, fever, and death. 'What a sad Providence !' exclaimed her friends. Was it Providence or her own folly ?

A beautiful young bride goes, night after night, to parties made in honour of her marriage. She has a slightly sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare; for whoever saw a bride in a close evening dress ? She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over. 'What a Providence !' exclaims the world. 'Cut off in the midst of happiness and hope !' Alas ! did she not cut the thread of life herself ?

A girl in the country, exposed to our changeful climate, gets a new bonnet instead of a new flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future ? Look, my young friends, at the mass of diseases that are incurred by intemperance in eating or in drinking, in study or in business; by neglect of exercise, cleanliness, pure air; by indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence ! Is there not impiety as well as ignorance in this ? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and of the long list of maladies that make life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, this 'godly temple,' would gradually decay, and men would die as if falling asleep.

SOMETHING FOR OUR YOUNG PEOPLE.

A FEARFUL EXIT.

(From the *New England Puritan*.)

CAPT.—was a son of pious parents;

the powers of his mind were more than ordinary; his natural disposition was amiable, and his manners rather prepossessing. Being noble, generous, pub-

lic spirited and efficient, he secured the respect of his fellow-townsmen, who variously manifested their confidence in him. But he indulged an appetite for intoxicating drinks, and thus brutified himself. A wife worthy of his best love, he abused, returning insult for unwearied kindness. After years of excessive drinking his iron constitution yielded to the effects of the burning poison, profusely poured into it. He saw his end approaching, yet refused to humble himself before the Lord. With a coldness that chilled the chaste beholder he acknowledged himself in the hands of God, yet intimated no sorrow for sin, no sense of need, or wish that atoning merits should become his. When reminded of the penitent thief, and urged to make one effort to look to Jesus for pardon, 'he raised his hand to his brow, and drew it with a strong pressure across it, while the perspiration oozed from the pores as though he felt a momentary pang; yet he expressed no sorrow for his heaven-offending course. Ah, it may have been 'the incipient sting of the never dying worm.' He died as the fool dieth; but his Judge has passed sentence upon him, according to the greatness of the guilt accumulated. Men may make brutes of themselves, and depart as such; yet the light of eternity will convince them that they were accountable beings. These claims, which are impiously rejected here, will follow them in all their wanderings in the darkness of the damned. The entire universe does not afford a retreat from the pursuing wrath of God, when life is thus worse than wasted.

SELF TRAINING.

THE late Sir T. F. Buxton had great faith in the self-training power of men. He thus expresses himself:

'I am very sure that a young man may be very much what he pleases. In my own case it was so. I left school, where I had learnt little or nothing, at about the age of fourteen. I spent the next year at home, learning to hunt and shoot. Then it was that the prospect of going to college opened upon me. * * * I made my resolutions, and acted up to them; I gave up all desultory reading—I

never looked into a novel or a newspaper—I gave up shooting. During the five years I was in Ireland, I had the liberty of going when I pleased to a capital shooting place. I never went but twice. In short, I considered every hour as precious, and I made every thing bend to my determination not to be behind any of my companions; and thus I speedily passed from one species of character to another. I had been a boy fond of pleasure and idleness, reading only books of unprofitable entertainment; I became speedily a youth of steady habits of application, and irresistible resolution. I soon gained the ground I had lost, and found those things which were difficult and almost impossible to my idleness, easy enough to my industry; and much of my happiness and all my prosperity in life, have resulted from the change I made at your age. It all rests with yourself. If you seriously resolve to be energetic and industrious, depend upon it you will, for your whole life, have reason to rejoice that you were wise enough to form and to act upon that determination.'

A reviewer adds:

'No man ought to be convinced by any thing short of assiduous and long-continued labours, issuing in absolute failure, that he is not meant to do much for the honour of God and the good of mankind.'

DUTIES OF BROTHERS AND SISTERS.

BROTHERS and sisters should vie with each other in promoting the comfort of parents. 'Honour thy father and thy mother,' is a precept which God has placed at the head of the second table of the law, and which he has enforced by a promise of a long and prosperous life. You owe to your parents a respect to their authority, compassion to their infirmities, attention to their wishes, solicitude to give them all necessary aid, and reverence and love undiminished by the decline of their faculties; and in the performance of these duties, your credit and peace of mind are deeply interested. It is a delightful encomium when it is heard from the lips of parents about children, 'I cannot tell which of them is kindest to me.' It is truly honourable to the characters of the young, whom God

hath set in families, when they vie with each other who can be most frequent in their visits, and most abundant in their liberalities to aged parents in their days of evil. Such persons will go back to their own dwellings with a lighter heart; and they may look forward to the period when dutiful children shall, by their affectionate attentions, promote the comfort of their declining years.

A STRING OF PEARLS.

Use soft words and hard arguments.—Friend's help is not to be bought at a fair.—Misfortunes are a kind of discipline of humanity. The first part of wisdom consists in the ability to give good counsel; the next is, to take it. If your means suit not with your ends, pursue those ends which suit with your means. Truth overcomes falsehood, and suspicion cannot live before perfect frankness. Never carry a sword in your tongue to injure the reputation of any man. Teach your children well, then, though you leave them little, you give them much. When the heart is won, the understanding is easily persuaded. When

passion enters in at the gate, wisdom goes out at the back. The noblest designs are like a mine: when discovered they are lost. A friend, like a glass, will best discover to you your own defects. Discourse, like the season of the year, is best in its proper time. Secrecy is the key of prudence, and the sanctuary of wisdom. He is the richest who is contented; content is the riches of nature. A spare and simple diet contributes to the prolongation of life. If a jewel be genuine, no matter who says it is counterfeit. Self-esteem is often punished by universal contempt. All men are idolaters; some of riches, others of honour. Make other men's shipwrecks sea-marks to yourself. Make choice of a wife by the ears—not by the eyes. Make not a sail too big for the vessel, lest you sink it. To whom you betray your secret you give your liberty. At the gate which suspicion enters love goes out. We do not want precepts so much as patterns. It is better to have enough than to have too much. Forget others' faults by remembering your own. Nothing is more noble than fidelity; faithfulness and truth are the best endowments of the mind.

PARENTS AND CHILDREN.

THE LITTLE GIRL'S HEART.

THE following dialogue occurred one day between a pious father and his little daughter. Every little girl who reads this magazine, and every other little girl, ought to understand what God means, when he says, 'My son or my daughter, give me thine heart.' No little girl can go to heaven till she has given her heart to God. Every little girl who reads this dialogue may suppose if she pleases, that we have selected and printed it to help her to learn something more about her heart. 'Pa,' said Maria suddenly, one day after she had been thinking for some time, 'Pa, what does heart mean? When you talk about my heart, I can't think of anything but those gingerbread hearts that we eat.'

'You know, my dear, that your

heart is not anything which you can see.'

'O yes, pa, I know that, I know my heart is not like those, but I want to know what it is like.'

'You know there is something within you, which loves and hates; this something is your heart. So when God says, 'Give me your heart,' he means, 'Love me.'

'Pa, it seems as if I wanted to love God, but I don't know how.'

'You know how to love me, don't you?'

'O yes, papa.'

'But I never told you how to love me.'

'O, but that is very different.'

'Different—how?'

'Why, papa, I see you, and know all about you, and you love me.'

'Do you love nobody that you have never seen, Maria?'

'I don't know, papa; yes to be sure, I love grandpapa, and uncle George, and aunt Caroline. But then I have heard you talk about them, papa, and I know that you love them, and they have sent me presents.'

'So I have talked to you about God, and you know that I love him, and he has made you more presents than everybody else in the world. Besides, you love people sometimes who have never given you anything, and whom none of us have ever seen. Don't you remember little Henry and his bearer?'

'Yes, papa, I love Henry, I am sure.'

'You see then it is possible to love the characters of people whom you have never seen. Now, the character of God is infinitely lovely; He deserves to be loved more than all other beings together; and if you love those who have been kind to you, only think what God has done for you. He gave you parents to take care of you, when you could not take of yourself; he has given you food, and clothing, and health, and friends; he has watched over you by night and by day, and when you were sick, he has made you well; and now, when he comes to you, after all this, and says, 'My daughter, give me thine heart,' you say, 'No, I can't, I don't know how; I can love my father and mother, and brothers and sisters, but I cannot love God, who gave them all to me.'

'O, papa, I will, I do love him,' replied Maria, with fervour.

'Perhaps you think so now, Maria.'

'O, I shall always love him, I know I shall.'

Her father smiled.

'Papa, you cannot see into my heart—how do you know that I do not love God?'

'Suppose you should come to me every day, and say, "Dear papa, how I love you," and then go right away and disobey me—could I believe you?'

'No, papa.'

'Well, dear, how can I believe that you love God, when I see you every day doing those things which he forbids?'

Maria could not reply to this, and so the conversation closed. She was obliged to confess to herself, that her father had spoken the truth, but still thought it no evidence that she did

not love God. 'I never thought,' said she to herself, 'that when I am cross to George, or anything like that, I was sinning against God; at least, it never seemed as if He minded anything about it; and I did not think about His being so good either; but now I remember it, I shall never do so again, and then papa will see that I love God.'

THE LITTLE BLIND BOY.

A LITTLE blind boy was once asked what forgiveness was. He replied—'It is the odour that flowers breathe when trampled upon.' Now, my dear little readers, did not this sweet little youth, to whom the world was dark—who could never more see the pleasant light of the sun—give the true explanation of forgiveness? It is not difficult to feel kindly toward those that love you and confer favours upon you; but to have a store of good wishes and kind deeds for those that abuse and treat you ill—to be like the cinnamon tree that sheds a sweet perfume around the axe-man that wounds it—this is hard! But this is what the meek and lowly Jesus did, and what his true children do. Here, then, little folks, is a test to know if you love Christ:—'If ye love them' only 'that love you, what thank have ye?' How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so, you are 'the children of your Father which is in heaven, who maketh his sun to rise on the evil and the good.' Remember, now, that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica, was questioning the little black boys on Matt. v, and asked—'Who are the meek?' A boy answered, 'Those who give soft answers to rough questions.' This accords with what Solomon says, 'A soft answer turneth away wrath, but grievous words stir up anger.'

THE MOTHER OF ALFRED THE GREAT.

ALFRED the Great had reached his twelfth year before he had even learned his alphabet. An interesting anecdote is told of the occasion on which he was first prompted to apply himself to

books. His mother had shown him and his brothers a small volume, illuminated in different places with coloured letters and such other embellishments as were then in fashion. Seeing that it excited the admiration of her children, she promised that she would give it to the boy who should first learn to read it. Alfred, though the youngest, was the only one who had spirit enough to attempt obtaining it on such a condition. He immediately went and procured a teacher, and in a very short time was able to claim the promised reward. When he came to the throne notwithstanding his manifold duties and a tormenting disease which seldom allowed him an hour's rest, he employed his leisure time either in reading or for the best interests of the people he was called to govern, and the benevolence of his conduct is well known.

A GOOD REPLY.

A SABBATH school teacher, instructing his class on that petition of the Lord's prayer, 'Thy will be done on earth as it is in heaven,' said to them, 'You have told me, my dear children, *what* is to be done—the will of God and *where* it is to be done—on earth, and *how* it is to be done—as it is done in heaven. How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?' The first child replied, 'They do it *immediately*:' the second, 'They do it *diligently*:' the third, 'They do it *always*:' the fourth, 'They do it *with all their hearts*:' the fifth, 'They do it *altogether*.' Here a pause ensued, and no other children appeared to have any answer; but, after some time, a little girl arose, and said, 'Why sir, they do it *without asking any questions*.'

THE FIRST SHILLING GIVEN TO MISSIONS.

A LITTLE fatherless boy in England, belonged to a Sunday-school class, and he heard what christians in Great Britain and America were doing for the heathen. His mother was poor, and was obliged to work very hard for her living. And yet as soon as he was

able to earn a little money, he gave the first shilling to the heathen. Possibly the young readers of the Repository would be glad to read the letter which he sent to his Sunday-school teacher, enclosing his first contribution to missions. Here is a copy of the letter:—

'My dear teacher: I am happy to inform you that I have begun to work for my own living, and this is the first shilling I have ever earned; and I feel much pleasure in giving it to the Missionary Society, as a token of gratitude to God for his many mercies he has been pleased to bestow upon me, praying that God for Christ's sake, may add his blessing to the gift. I am, dear teacher, your affectionate scholar.'

Perhaps some child who reads this letter, will say, 'God has bestowed many mercies on me, and I will now make him a thank-offering, as did this fatherless boy.' But that child should remember to pray that God for Christ's sake will add his blessing.

MISTAKE IN THE EDUCATION OF CHILDREN.

CHILDREN are often led by the example, if not by the instructions of parents, to think of christianity as unsocial and misanthropic; an enemy to innocent enjoyment, the cultivation of taste and improvement in our temporal condition; indifferent if not unfriendly to the institutions of society, and the progress of science and art. How fatally erroneous and hurtful is this impression concerning the holy religion of Christ. Christianity, though anti-worldly, is not morose or anti-social. It is in all respects the best friend of human happiness. It seeks the highest advancement of man in all his legitimate powers, tastes, capabilities and enjoyments.—It does not identify worldliness with the work and ordinances of God, but directs us how to use every creature of God for our good, and bids us to rejoice therein with thanksgiving. To give children the contrary persuasion, is to set the nature which God has given them, at variance with the instrument of their salvation.—*Rev. Dr. Skinner.*

POETRY.

LIVING WATERS.

BY JAMES LUMBARD.

Ho! ye fainting sons and daughters,
Thirsting for the stream of life,
Come ye to the Living Waters,
Undisturbed by waves of strife,
Flowing from a fountain bright,
Robed in rays of purest light.

Traveller, in a pathway dreary,
Toiling on 'mid care and strife,
With a heart oppressed and weary,
Panting for the stream of life!
Come where living waters burst,
Drink of them and never thirst.

Child of error, tamely drinking
Of a peace-destroying stream,
Whose o'er burdened heart is sinking
'Neath its wild and withering gleam,
Come where flow the waters bright,
And drink in their gladd'ning light.

Pallid mourner, broken-hearted,
In thy grief uncomforted,
Weeping o'er a friend departed
For the country of the dead;
Come where living waters burst,
Drink of them and never thirst.

Rosy youth, with buoyant spirits,
Unrepressed by care or pain,
Ere thy happy heart inherits
Aught its purity to stain,
Seek the precious fount of truth,
Drink and know abiding youth.

Maiden, while thy brow unclouded
Wears not one dark shade of care,
While thy hopes are all unshrouded,
And undimmed by stern despair,
See the waters running o'er,
Drink of them and thirst no more.

Mother, with thy tender bosom,
And thy ne'er forgetting love,
Guarding each bright cherished blossom,
Lent thee from the world above;
Bring them to the fountain's brink,
And its waters let them drink.

Grey-haired man, whose tread unsteady,
Faded eye, and trembling hand,
Tell us thou art nearly ready
For the dim and silent land;
Teach the young and tender mind,
Where this glorious fount to find.

Weary mortal, vainly thirsting
For enjoyments which endure,
From this sparkling fountain bursting,
Flows a treasure ever pure;
Here are waters running o'er,
Drink of them and thirst no more!

THE LIFE-CLOCK.

TRANSLATED FROM THE GERMAN.

THERE is a little mystic clock,
No human eye hath seen;
That beateth on—that beateth on,
From morning until e'en.

And when the soul is wrapt in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

O wondrous is that work of art,
Which knells the passing hour;
But art ne'er framed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed;
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers
All still and softly glides,
Like the wavelet's step, with a gentle beat,
It warns of passing tides.

When threat'ning darkness gathers o'er,
And hope's bright visions flee,
Like the sullen stroke of the muffled oar,
It beateth heavily.

When passion nerves the warrior's arm,
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
Till that strange life is ended.

REVIEW.

THE MERCY SEAT: *thoughts suggested by the Lord's Prayer.* By GARDINER SPRING, D. D., of New York. Hamilton & Co. 8vo. pp. 222.

THE beautiful model or form of prayer given by our Lord to his disciples, when they said to him, 'Lord, teach us to pray, as John also taught his disciples,' has especial claims on the regard of all christians. It is remarkable for its simplicity—for its comprehensiveness—for its brevity, and the perfect absence of tautology and repetition. It involves the highest principles of morality, and the deepest sentiments of piety and devotion. It carries in itself ample evidence of its divine origin; for what philosopher, however wise, what saint however excellent, ever composed such a form of prayer, or presented his disciples with such a model?

How many times has it been the subject of exposition. Perhaps there are few christian ministers, of any standing or ability, who have not taken its various clauses as the subject of a series of discourses. And when thus made the subject of close and continued meditation, how does its fulness become apparent to the mind. God's gracious relation to us—the reverence due to his name—the desirableness of the prosperity of his spiritual kingdom, both in our hearts and amongst mankind—the importance of his will being done on earth as in heaven—our habitual dependance on his providence and mercy—the importance of a forgiving temper—our need of the preserving grace of God to keep us from temptation, and to deliver us from the power of the tempter,—the honour and glory which should ever be ascribed to God in our devotions:—how wide and interesting a range of experimental and practical subjects is here! How unlike some of the pompous and wordy productions of men, which, when analyzed, are found to contain little or nothing! This divine production is a mine full of ingots of gold, and of thoughts which are above rubies.

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We have met with few works on this prayer more to our taste than the one before us. It appears to have been originally a series of discourses, probably delivered in the course of his ordinary ministrations, but now divested of every thing like the form of sermons, it is presented in a volume containing some sixteen chapters, each with its special subject. The following headings will give some idea of the Doctor's plan:—Chapter I. General Observations on Prayer. II. The Instructions of the Bible as to the manner and matter of Prayer. III. God a Father. IV. The name of God hallowed. V. The kingdom of God on the earth. VI. The means of extending God's kingdom. VII. The will of God performed on the earth. VIII. Dependence for temporal blessings. IX. Prayer and praise. X. The doctrine of forgiveness. XI. Prayer for forgiveness. XII. A forgiving spirit. XIII. A martial spirit not the spirit of christianity. XIV. Temptation deplored. XV. The dread of sin. XVI. The argument by which prayer is enforced.

We have given in another place an extract from the first chapter, which will convey an idea of our author's style and manner. This work is not so much critical as popular and practical. There are several points which we are rather surprised he should have passed over untouched. For instance,—The true import of the phrase, 'Deliver us from evil,' which is strongly contended by some, and we think correctly, to refer not to sin in the general, but to 'the evil one,' viz., Satan; the phrase *του πονηρου* clearly requiring such a meaning. It is not even hinted by Dr. Spring that such a meaning is at all within the range of the words. We marked other illustrations of this peculiarity, but this shall suffice. As a whole the work is deserving a place in the devout christian's closet, and will be read with interest and profit.

THE OLD TESTAMENT POCKET COMMENTARY; compiled from Henry, Scott, and other writers: with numerous explanatory and illustrative notes.

Tract Society. 18mo. pp. 336.

THOSE of our readers who are in possession of the Pocket Commentary on the New Testament, published by the Tract Society, will not need any explanation as to what kind of book this is, nor will they require any recommendation to induce them to become possessed of it. The excellence of the New Testament Commentary is its own recommendation. The same plan is followed in the present volume. The text is omitted, and a vast amount of useful information is packed up in a convenient form.

THE THREE QUESTIONS: *What am I? Whence came I? Whither do I go?* By the Author of 'The Mirage of Life.'

Tract Society. 18mo. pp. 180.

THIS is a very excellent work. It is intended to meet the semi-infidelity of the present age. It is well adapted to its purpose, and is a most suitable book to put into the hands of intelligent and thoughtful young people. We do most cordially recommend it.

NATURE'S WONDERS; or, *God's care over all his works.* By the Author of 'Peeps at Nature.'

Tract Society. 18mo. pp. 234.

'INTELLIGENT children are often so inquisitive, that an astonishing variety of information may be imparted to them by merely answering their questions.' This testimony is true, and the lessons contained in this book will be a great help both to teachers and children. We have here nature's 'sounds,' 'variety,' 'stores,' 'elegance,' 'migration,' and 'hibernation,' 'instinct,' 'animal defences,' 'microscopic wonders,' 'nature's colours,' 'nature's balance,' and 'memory's power.' A more instructive little book of the kind we have not met with. It is illustrated with many engravings.

THE LIEGE AND TIMES OF LEO THE TENTH. *Monthly Series.* Tract Society.

A judicious compendium of a very interesting section of Historical Biography.

THE TREATISE OF ALBERTUS MAGNUS. [1193—1280.] *DE ADHÆRENDO DEO; of adhering to God.* A translation from the Latin. Gilpin, Bishopgate Street. 16mo. square. pp. 72.

THIS is one of the few productions of the middle ages, which will retain its value through all time. It deserves to be reprinted, and will, we doubt not, obtain an extensive circulation. The excellence of its matter, as well as the fact of its antiquity, commend it to all good men. For one shilling such a precious relic may be ours.

OBITUARY.

THOUGH the life of a christian may not be marked by any unusual incidents, yet a record of the piety and worth—the trials and mercies of departed saints, whilst it is ever dear to surviving relatives and friends, cannot fail to convey some lessons the truly pious will not neglect. In such records, excellencies are portrayed which the reader feels ought to be embodied in himself, and he is excited to strive with increased diligence to attain them. The subject of the following notice was one whose life was marked by no great variety of incidents, and yet as her example may be copied by all, it is hoped the following account of her life and character may be useful to all who read it.

ELIZABETH SANBY was the daughter of Thomas and Elizabeth Rogers. She was born at Bobber's Mill, near Nottingham, April 15th, 1798. From infancy she was taught to know the God of her fathers, and to serve him with a perfect heart and a willing mind; nor can there be any question

but that through the instructions she received in early life, impressions were made on her mind which eventually led her to seek to know him whom to know is life eternal. When only eight years of age death deprived her of a mother's care. This painful bereavement, notwithstanding the solicitude with which her surviving parent watched over her, was an irreparable loss to her. In the year 1814, she, with her father and the other members of his family, took up their abode at Fleet, he having accepted an invitation to take the oversight of the G. B. church there. At Fleet, the effects of her early training manifested themselves: she became a decided follower of Jesus, and in obedience to his command, was immersed in his name, April 19th, 1818. In the following year she was united in marriage to Mr. K. Sanby. This union, entered into in the fear of God, and crowned with his blessing, while it increased her cares, added to her happiness; but in the present imperfect state, joy and grief succeed each other, plea-

sure and pain are mixed together in the cup given us to drink. They were so in the case of the subject of this notice. By painful experience, first by the death of her sister, Mrs. Helen Hill Smith, of March, to whom she was devotedly attached, and then by that of her much loved and highly revered father, she was taught that the nearest connections must be dissolved, and the tenderest ties severed. Being naturally very sensitive and affectionate, these bereavements were most keenly felt by our departed sister, though under them she could look upward and say, 'It is the Lord, let him do what seemeth him good;' yet her watchful care of both her sister and father, during their illness, and the grief occasioned by their death, were too much for her strength, and from the effects of which on her delicate constitution she never fully recovered. Symptoms of the disease (consumption) which eventually 'brought her to death, and to the house appointed for all the living,' had also for some time appeared, but by great care its progress was stayed, and it was hoped the painful apprehensions awakened in the breasts of those to whom she was near and dear were groundless. Vain hope! In the spring of 1843 she took cold; a violent cough followed—the aid of physicians was sought, but only temporary relief could be obtained. From this time she never flattered herself with the hope of recovery, though she willingly consented to use any means which it was thought would restore her to health. Months rolled on and found her strength decreasing. Of this she was more fully aware than those around her, and it led her to keep her end in view. Each morning as she awoke, especially if she had any engagement in prospect which more particularly engrossed her attention, would the thought cross her mind, 'Ah! but I am going to die.' In the summer of 1848 she spent several weeks in the neighbourhood of Derby and Basford, it being hoped that her native air might prove beneficial, but no material improvement in her health was apparent. She arrived at home on the 16th of September; the following day being Lord's day, she came to Fleet, though earnestly entreated not to do so, as she had not recovered from the fatigue of her journey; but she was determined, believing, as she afterwards said, it was the last opportunity she should enjoy of meeting with her much esteemed brethren and sisters there. This proved to be the case. Towards the close of the year the disease made rapid progress, and her cough became very distressing. Her mind also, about this period, was severely exercised. Though she doubted not the ability and willingness of Christ to save her, and clung to his cross as the only foundation of hope, yet that she did not love him more caused her much anguish

of spirit and led her to write bitter things against herself. From these distressing feelings she was happily delivered; and as the end of her pilgrimage approached, her mind became tranquil and serene, and she could say,—'Though I have not the extacies some have, yet I have a sure and certain hope—I feel perfectly happy and resigned to the Divine will.' Doubts now, as to the reception she should meet with at her journey's end, no longer troubled her, and as 'the outward man perished the inward man was renewed day by day.' Her confidence in the Redeemer increased, as did her desire to be with him and to behold his glory. To depart and be with Christ was now her chief desire. Hence, when a friend who was leaving her said, 'I hope you will be better,' she replied, 'Do not wish me better: I have no desire to be well again.' And when reminded that in the world of bliss she would meet with her parents and sisters and other beloved friends, though apparently pleased with the thought, she immediately added, 'O! 'tis Jesus my Lord and Saviour I long to see.' To her indeed Jesus was all and in all, and by him she was sustained and kept in peace. The three last weeks of her life were spent in great bodily suffering; her difficulty in breathing was great, and as her strength decreased her disease seemed to increase in severity, so that at times her paroxysms were painful to witness. Under these sufferings her fears were excited lest she should be impatient, but he who never leaves nor forsakes his people, enabled her to bear them with calmness. On the Thursday preceding her death, she thought the time of her departure had arrived, and as a conqueror through the blood of the Lamb, began to sing,—

'Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?' &c.

On recovering a little she said, 'I thought I was going, but the Lord sees there is something yet wanting in me.' On Saturday morning, September 1st, she was evidently much worse, and her bodily sufferings were apparently excruciating. Upon her husband remarking that the conflict was almost ended, and that she would soon be with the Saviour whom he hoped was still her support, unable to speak she turned towards her children, who stood at her side, and smiled, at the same time raising her hand and pointing upwards. After this she became quite composed, and gently fell asleep in Jesus. Her death was improved by F. Chamberlain, from Psalm lxxiii. 26. As it respects our departed sister it may be truly affirmed, that she held fast the profession of her faith without wavering, and by a consistent life and conversation adorned the doctrine of God her Saviour. As a friend, those esteemed

her most who were best acquainted with her. As a wife and the wife of a deacon of the church of Christ, she sustained the character described, 1 Tim. iii. 11. As a parent, she felt a deep and tender solicitude for the spiritual welfare of her children; in their conversion and union with the church of Christ she rejoiced, and by them she was intensely beloved.

Her attachment to the Saviour's cause was hearty, and the interest she took in its prosperity deep; though being naturally of a most retiring disposition, neither this nor her thorough delight in spiritual things was fully known except to those most acquainted with her. Knowing something of the trials and difficulties of the ministers of Jesus, she was ever ready to sympathize with them, and to advise them. To them her kindness was uniform, and by her their labours were highly appreciated. In her the writer of this feels that he has sustained a great loss: how much greater the loss of those to whom she was united by the tenderest ties. May their loss be sanctified, and may they and all her relatives and friends, with the members of the church with which she was united, diligently 'follow her as far as she followed Christ,' and be finally 'found of him in peace, without spot, and blameless.'

A. B.

MRS. SHARPE died at Midway, near Ashby-de-la-Zouch, Jan 19th, 1850, in the 79th year of her age. She was born at Burton-on-the-Wolds, in 1770, a year rendered memorable by the formation of the New Connexion of General Baptists. In her earlier days it was her privilege to attend the ministry of the late Rev. B. Pollard, General Baptist minister of Quorndon, to whose devoted labours she would often, in later years, refer with grateful interest and emotion. There were certain portions of holy writ, which, in her estimation, possessed peculiar charms, having formed the theme of some of his excellent discourses; and to these she would often allude. She was baptized in 1790, and united with the General Baptist church at Quorndon.

Having married, in 1792, her now be-
 reaved husband, she removed to Worthington, near Melbourne, and in 1793 was honourably dismissed from Quorndon to the church at the latter place. In connection with that church she continued during the long period of fifty-seven years, when she was called to unite with the family of the saved in heaven. For many years her strong attachment to the Lord's house and people was demonstrated by the regularity with which she filled her place at the means of grace, and attended on the appointed ordinances of Christ. Her numerous journeys to the place of public worship, indicated her

zeal for the service of God, and the high estimate she put upon the privilege of listening to his holy word, and holding fellowship with his dear people.

In the year 1806, she removed from Worthington to Hartsborne, and afterwards from Hartsborne to Midway. But amidst all these changes, accompanied as they were with the cares of worldly business, and the toils of a rising family, she was sustained by the promises and grace of Jehovah, was enabled to maintain her christian standing, and to exemplify the doctrines of true religion. She was anxious to train her family to habits of frugality and industry, and, although, in her later years, she was blessed far above many with the good things of this life, in her habits of industry and carefulness there was no perceptible change. Warmly attached to the General Baptist denomination, she manifested an abiding interest in the prosperity, not only of the church with which she was identified, but also of the public institutions of the body. The Academy, and the Home and Foreign Missions have lost in her removal a liberal supporter and an attached friend. She was a constant reader of our denominational periodical, the Repository, and often referred with grateful emotions to the denominational intelligence she obtained through that medium. For several years she supported an orphan in our mission schools. That orphan has passed away, and under circumstances which warrant the hope, that the kind benefactress and the object of her solicitude have met before the throne of their glorified Saviour.

For several years before her decease, she was the subject of infirmities which entirely prevented her attendance at the house of prayer; but her long affliction was borne with patience and resignation, and was evidently instrumental in weaning her more fully from the world, elevating her spiritual affections, and meeting her for 'the inheritance of the saints in light.' She had her imperfections and shortcomings, and of them was deeply conscious. Her views of self were remarkably humble, and of her wandering thoughts she would frequently complain; but as her end drew near, her trust in the atoning sacrifice of Jesus was firm and unwavering. She knew 'whom she had believed.' The Bible was her daily companion, and with its sacred treasures she was intimately acquainted. For some time before her death she had lost all relish for mere worldly converse, and the subject of religion was her favourite theme. She adorned her profession as a member of the church of Christ during sixty years. In her last illness she was composed and happy. During his last interview with her, the writer of these lines witnessed affecting proofs of her unabated

concern for the spiritual welfare of her dear children, and the continued prosperity of our connexional institutions. Her happy and triumphant state in the prospect of the grave and eternity was delightfully indicated in a conversation held with a beloved relative only a short time before she expired. In answer to kind and appropriate enquiries, she uttered, at intervals, the following sentiments, which were recorded at the time:—'I feel no fear: I know that my foundation standeth sure. I am waiting till Jesus comes. I'm on the Rock. Yes! yes! Amen. All is well. More than conqueror through Jesus; he is my rock, and my fortress, and my salvation. He is a satisfying portion: he helps me now.' Her attendant repeated those beautiful lines,—

'Far from a world of grief and sin,
With God eternally shut in.'

She said, 'Give me your hand.' And having grasped it she responded, 'Yes, and there is a crown—a crown: all is well. Jesus, into thy hands I commit my spirit;' and in a short time after she passed into the unseen state without a groan or struggle. 'Mark the perfect man, and behold the upright, for the end of that man is peace.' 'Blessed are the dead that die in the Lord.'

Her mortal remains were interred in the burial ground at Melbourne, and her funeral sermon was afterwards preached by the pastor of the church, to large and attentive congregations, at Melbourne and Hartshorne, from Mark i. 15, a text selected by the deceased. May the bereaved survivors be divinely supported: may they peruse with solemn interest the foregoing broken sentences which embody the last utterances of her who has presented for them the last prayer, and whom on earth they will see no more. And may it be their endeavour so to spend the remainder of life's short day, that in the prospect of the body's dissolution, their hopes may be as cheering as hers, and in the 'world to come' their spirits may be glorified with hers.

Melbourne, Derbyshire. T. GILL.

JOHN HOLDEN.—When young in years he lived at Weston, near Melbourne. The General Baptists had preaching in a house there, and he regularly attended when in his teens. He was a steady, moral young man, and was noticed and encouraged by the man in whose house divine service was conducted. He was baptized and received into the General Baptist church at Melbourne in 1815, when Mr. Preston was pastor. For several years he formed one of the choir, and assisted in singing the praises of the Lord. Amidst all the changes through which he was called to pass, and all the difficulties and dangers with which he had to contend, the Lord sus-

tained him, and he was enabled to keep on the even tenor of his way. Not unduly elated or depressed, he realized much of the pleasure of true religion, and of the peace which passeth understanding. In his daily avocations he was laborious and industrious—was deeply concerned for the temporal well-being of his family; and often when his children were young, would put forth very extraordinary exertions to provide for their daily wants. In all these efforts he was divinely supported, and had the privilege of seeing his dear children grow up to maturity, and some of them introduced into the way to heaven. He was a conscientious christian, quiet and retiring in his manners, loved the people of God, and preferred the society of the spiritually minded. As a member of the church he was consistent in his deportment, and filled up his place at the means and ordinances with pleasing regularity. He listened with marked attention to the word when preached, and of late years, on returning from the house of God, habitually took up his Bible to read and meditate on the text. He was a kind husband and an affectionate father, and this renders the loss of the bereaved more painful and distressing. His general health was good, until about four years ago, after which time he had several attacks of illness. His last affliction was short, and his end not expected until within a short period of his decease; but he was fully prepared—he gave cheering evidence of his faith in Jesus, and his readiness for a better world. A few hours before his death, the writer of these lines stood by his bed. His 'heart was fixed, trusting in the Saviour.' In a patriarchal manner he lifted his arms, and pronounced a blessing on us all, his now bereaved widow included. But none of his dear children were there. A message had been despatched to summon two of them to attend his dying bed, who lived eight miles distant. They came with all possible speed; but when they arrived, the father's lips were sealed in silence—his eye was dim in death. As long as he could pray, his children had an interest in his supplications. May those prayers be answered in the salvation of each one of them. He died in peace, and none who knew his manner of life, will doubt that he is gone to 'be with Christ.' His age was fifty-three years, thirty-four of which he had spent in the service of Christ. May the bereaved widow be sustained by her husband's God—may the children tread in the father's footsteps, and may they all eventually meet in heaven. The funeral sermon was preached Feb. 4th, 1849, to a crowded and attentive congregation, at Melbourne, by the pastor of the church, from *Psa. xxxix. 13.*—'O spare me, &c.

T. GILL.
Melbourne, March 15th, 1849.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Burnley, May 21st, 1850. In the morning, at half-past ten, Mr. Garrett, of Salford, Manchester, opened the public worship with reading the Scriptures and prayer; and Mr. E. Bott preached, from 1 John iv. 11.

Mr. Bembridge, delegate from the church which formerly worshipped in Oak Street chapel, Manchester, reported their state, and communicated what they, as a church, proposed to do; to which the conference replied in faithfulness and friendship.

Mr. H. Rose, though poorly, attended on behalf of the church at Bradford, and reported their conduct towards those who have seceded from them. It was advised that the parties adjust their differences and re-unite; and for that purpose that each appoint two referees; and if possible, abide by their counsel.

The seceders at Burnley have been formed into a separate church; they therefore applied for admission into the Yorkshire Conference; but as they had not applied to the church in Burnley Lane for approval it was recommended that they obtain this, and apply again. A good feeling exists between the parties, and the plea of the seceders is, to establish a General Baptist interest in the town where they are preparing to build a chapel.

Our friends in Salford applied for the privilege of being united with the Yorkshire Conference. After they had given the report of their number, state, prospects, &c, they were advised to be organized into a church, and re-apply, and they would be received gladly. They have baptized seven, have about thirty candidates, and hope to have a chapel ready for opening in the beginning of July next.

The church at Waterfoot applied, and were cordially admitted to participate in the advantages of our conference.

The church at Todmorden applied for the opinion of Conference on the propriety of purchasing land on which to build a chapel. It was recommended that they first ascertain the amount of money which they can subscribe for the purpose, and if possible, raise as much as will purchase the site mentioned.

Statistics.—At Bradford they have five candidates, and are peaceable. At Allerton and Clayton the congregations are improved, and they have several inquirers. At Queenshead they have a few inquirers. At Ovenden they have two candidates. No visible change at Birchcliff. At Heptonstall Slack they have four candidates, and a number of inquirers. They have baptized four at Shore, and have a number of inquirers. At Lineholm they have baptized three, and at Todmorden, six, and

have several inquirers. The church at Burnley is discouraged, from being without a minister, and losing so many members in the secession. They are better attended with hearers in Manchester, and they have one candidate.

The next Conference will be held at Clayton Aug. 13th, 1850. Mr. J. E. Bilson to preach; in case of failure, Mr. W. Robertshaw.

JAS. HODGSON, *Sec.*

THE CHESHIRE AND LANCASHIRE CONFERENCE assembled at Congleton, March 29, 1850. The morning public worship was opened at eleven, by Mr. Maddeys of Macclesfield, and Mr. J. Sutcliffe of Staley Bridge preached, from Nehemiah x. 39.

After dinner, business commenced at two o'clock. Mr. J. Taylor, the minister of the place, presided and prayed.

At Audlem, they continue peaceable, but the cause is low. They have had no additions by baptism, neither have they any candidates.

At Congleton the cause is more encouraging. Baptized one.

A letter was read from Macclesfield, tendering their thanks for past pecuniary assistance; and as their difficulties are as great as formerly, they still solicit pecuniary aid. The church is at peace, but there is no increase in the congregations; and while some are anxious about Zion's prosperity, others are indifferent. They have baptized one.

Ten have been baptized at Staley Bridge. They have a few approved candidates, and others are in a hopeful state.

The friends at Stoke solicited pecuniary aid, to enable them more efficiently to carry on the cause of Christ. The congregations are good and attentive, and they have a considerable number of hopeful inquirers.

At Stockport they have had no additions to their number. A letter was read to the Conference, desiring it to suggest some plan in order to enable them to extend the General Baptist interest in the town.

Four have been baptized at Tarporley since last Conference, and others it is to be hoped are on the way.

At Wheelock Heath, the congregations continue much the same; the Sabbath school is encouraging; they hope to hold on, waiting for the outpouring of the Spirit, and an ingathering into the church.

The churches at Macclesfield, Congleton, Stoke, and Stockport, appealed for pecuniary aid, but as the treasurer has no funds in hand, the conference sympathises with them but can render them no assistance.

After some conversation it was recom-

mended that the churches connected with this Conference try to increase the fund for the Home Mission, and bring in their collections at the next Conference.

A letter was received from the church at Staly Bridge, stating that no more money would be paid to the Home Mission fund till the treasurer's accounts be published, as agreed upon at a preceding Conference; and also intimating that the church would probably leave this Conference.

The next Conference to be at Wheelock Heath, on Tuesday, Sep. 24th, 1850. Mr. G. Maddeys of Macclesfield to preach.

J. SUTCLIFFE, Sec.

BAPTISMS.

DUFFIELD.—On Lord's day, June 9th, the ordinance of believers' baptism was administered to seven persons, three males and four females, four of whom were from the Wilford branch; one had been in connection with the Primitive Methodists, and is seventy-five years of age. Mr. John Richardson preached an appropriate sermon on the occasion, from 'I will shew thee that which is noted in the scriptures of truth,' (Daniel x. 21,) which was listened to with marked attention by a good congregation. In the afternoon the newly-baptized were received into fellowship, and sat down at the Lord's table. S. J.

MARCH.—On Lord's-day, June 2nd, our esteemed pastor, Mr. Jones, baptized nine believers, on a profession of faith in Christ; most of them young persons; two were the youngest daughters of our beloved pastor, who preached a most feeling and impressive sermon, from, 'I have no greater joy, than to hear that my children walk in the truth.' Many parents present could unite with the feelings of the preacher; and it is the sincere desire of the writer that all parents might experience that unspeakable joy. J. E.

KIRTON-IN-LINDSEY.—On Sabbath morning, June 9, two young men, brothers, were baptized in the presence of a large and attentive audience. They had been Wesleyans; but, owing to some unpleasantness they seceded from that body, and were baptized. Several of their old friends came to see the ordinance administered. Mr. R. Ingham of Louth preached from Romans xiv. 5.

LONDON, *New Church Street*.—On Monday evening, June 3rd, eight persons were baptized by the pastor, Dr. Burns, after an address which he delivered, on the nature and design of christian baptism. B. J.

CASTLE DONINGTON.—On Lord's-day morning, June 2nd, our minister, the Rev. R. Night-

ingale, after preaching an appropriate sermon to a crowded audience, from 'What mean ye by this service?' administered the ordinance of baptism to seven persons, two males and five females. Two of the females were from Sawley, and were there publicly received as members in the afternoon, by the minister, who afterwards administered the Lord's supper to that branch of the church. The other five were received into the church in the evening at Donington, and sat down at the Lord's table with the church. The services of the day were of an interesting character, and we have reason to hope good impressions were made. J. P.

BRADFORD.—On Lord's day, June 2nd, four persons, two males and two females, made a public profession of attachment to the Saviour by attending to the ordinance of baptism; one of the former being connected with the Wesleyans. The sermon was appropriate, and the address, delivered by brother Rose, our respected minister, was very affecting, in allusion to his continued indisposition and the possibility that it might be the last time he would officiate at a baptism: many were affected even to tears.

ARNOLD.—On Lord's day morning, June 2nd, we had another addition to our church. After a very appropriate sermon by Mr. Cookman of Nottingham, from Acts xvii. 19—22, five persons were immersed in accordance with their Lord's command. In the afternoon the newly-baptized received the right hand of christian fellowship, when the ordinance of the Lord's supper was administered; and it is our sincere and earnest prayer that God may often refresh us with such glorious seasons. J. S.

NORTHALLERTON AND BROMPTON.—Mr. Stubbings baptized two persons in the P. B. chapel Bedale, May 19; and on the 16th of June, three; and in the afternoon received them into the church at Northallerton. Four were from our Romanby branch. T. H.

SHEFFIELD, *Eyre Street*.—On Lord's-day evening, May 19th, 1850, after a sermon by Mr. Batey, three persons, two males and one female, were baptized into Christ. On Sunday, June 2nd, they, with one from a sister church, were received to our fellowship at the Lord's table. J. B. S.

ANNIVERSARIES.

GRADELEY HEATH.—On Lord's-day, April 14th, Rev. J. Shaw of Loughford preached our school sermons, to good congregations. Collections nearly £7. Several pieces were recited, and one by a boy under four years of age. On Monday, May 20th, the children

had their annual treat, and afterwards the teachers and friends partook of tea. Our school is going on well. In Sep. 1849, we had but about twenty-five scholars, and now we have upwards of 100. On Lord's-day, May 19th, each scholar had a reward book given by the teachers. Our congregations are also improving.

J. P.

KIRTON-IN-LINDSEY.—Our annual sermons for the benefit of the chapel fund were preached on Lord's-day, June 9th, by Rev. R. Ingham of Louth. The weather being delightfully fine for the occasion, we had some respectable and attentive congregations. It was quite a spiritual refreshment for many of Zion's travellers.

T. D. C.

TARPORLEY.—Two sermons were preached at Tarporley, Cheshire, on Whit Sunday, by the Rev. T. Gill of Melbourne, when very liberal collections were made in behalf of the General Baptist Sabbath-school.

CASTLE DONINGTON.—On Lord's-day, May 26th, the Rev. Dr. Cox, from London, preached two talented sermons in the General Baptist chapel, for the benefit of the Sabbath-school. The day was wet and inauspicious, yet the attendance was good, and in the evening crowded. Collections £17.

LOUGHBOROUGH, Wood-gate.—The annual sermons for the benefit of the Sabbath-school in this place were preached by Rev. J. A. Baynes of Nottingham, on Lord's-day, June 16th. The place was full to overflowing, the sermons excellent, and the collections liberal, amounting to £34.

HEPTONSTALL SLACK.—The Sabbath-school sermons were delivered in the G. B. chapel in this place on the last Lord's-day in May, by Dr. Burns, when the sum of £37 was collected for the institution.

MISCELLANEOUS.

BURNLEY. Formation of a New Church.—A number of members connected with the General Baptist church in Burnley Lane, anxious to see an interest established in the town of Burnley, upon the removal of their late pastor to Sheffield, hired a room in a central situation, and commenced divine worship in February last. Sixty-four members subsequently applied for their dismission, to be formed into a distinct church, for the purpose of carrying out their object. Having received an honourable dismission, they applied to the Yorkshire Conference, assembled at Leeds, April 2, 1850, for its approval of their being formed into a separate church, by Messrs. J. Batey, E. Bott, and J. Hodgson, Esq., which was agreed to. On May 13th these brethren met the friends in the room where they at

present conduct worship, and organized them into a church. The service was of a most interesting character. The meeting was commenced by one of the deacons—who still remains with the mother church—giving out a hymn; Mr. Hodgson then read the 132nd Psalm, and presented a most comprehensive and appropriate prayer. This was followed by Mr. Bott delivering an address, in which he gave a very clear and scriptural view of the constitution of a christian church. Mr. Hodgson then put the following question, 'Do you desire to be formed into a General Baptist church, and can you cordially unite with all the brethren and sisters now present in the discharge of those duties involved in christian and church fellowship?' This was answered by all standing up, and brethren Batey and Bott gave them the right hand of fellowship. Mr. Batey followed by giving an address on the duties which christians owe to each other and the world. The Lord's supper was then administered; and after singing a hymn the meeting separated. On the Thursday evening following, five persons were baptized by Mr. Batey, in Burnley Lane chapel, horrified for the occasion. These were afterwards received into the church, so their number is now sixty-nine. May the Holy Spirit be poured out upon this new interest, and also upon the mother church. Amen.

LONDON.—*The New Church-street Bazaar for the liquidation of the enlargement debt*, was held June 3rd and 4th, when upwards of £32, was cleared towards the object proposed. To this there was also added a donation of £30, sent by a clergyman of the Church of England, resident in the vicinity. Z. S.

THE ACADEMY.—The annual examination of the students of the General Baptist Academy, Spa Place, Leicester, was attended on Monday, June 17th, and the three following days. The examiners were, for Theology and Mental Philosophy, &c.—Rev. J. Stevenson, M.A., of Borough Road, London, and Rev. J. J. Owen of Derby. In Classics, the Rev. J. C. Jones, B.A., of Spalding, and F. Ewen, Esq., of Birmingham. The tutor and secretary, and a few other friends were present. The attainments and progress of the students were generally thought satisfactory, and in some instances highly pleasing.

The students who retire from the institution are, Messrs. Barrass, Preston, and Gray. The former has accepted an invitation to serve the church at Fleet and Holbeach, where his labours commenced in April last; Mr. Preston has engaged to serve the church at Ashby and Packington; and Mr. Gray has accepted a unanimous invitation to labour at Ripley. The two latter brethren commence their ministry with the above churches in July.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack, April 2nd, 1850.

MY DEAR BROTHER.—I sit down to give you some account of our late harmonious and happy convocation at Berhampore; and first, a brief description of the public services may not be uninteresting. The conference sermon in Oriya was delivered by myself, on Lord's day morning, Feb. 17th, from Matt. v. 14—16, on the church being appointed to convey the light of the gospel to the world. In the afternoon we enjoyed our annual commemoration of the Lord's death, and truly it was a season of much sacred pleasure. Christ appeared to our souls as supremely lovely, and desires to serve him with whole hearted devotedness to the end of life were enkindled in all our bosoms. Each of us could say from the heart,

'Tis to my Saviour I would live,
To him who for my ransom died;
Nor could untainted Eden give
Such bliss as blossoms at His side.'

The Oriya address, which was a very excellent one, was delivered by brother Lacey. He observed in the introduction, that in the Word of God many names were given to his people, in all which, the possession of great and distinguished privileges was implied; as, for instance, they were God's children; they were heirs; they were the ransomed of the Lord; they were God's holy ones; they were a peculiar people. In connection with the last head it was remarked that they had peculiar privileges; access to God as their Father; the enjoyment of his abiding presence. The ordinance about to be administered was enlarged on as a privilege, a special privilege—designed for them alone, and displaying the love of his heart to them. As some were present who only imperfectly understood Oriya, an English address was delivered by the writer of this letter, on the greatness and goodness of the Master of the feast, ('the Lord of the hill,' as Bunyan would have said) and on the love which his saints bear to him. It was founded on Solomon's Song—v. 16. 'This is my beloved.' In the evening brother Miller, pursuant to appointment, delivered the English sermon, the composition of which was in a high degree creditable to the preacher. The text selected was 1 Cor. 1. 27—29. 'God hath chosen the foolish things of the world,' &c. and the topic deduced from it was, that God accomplishes his gracious purposes by the

use of means apparently insignificant, and in this way manifests his glory. This was illustrated by the sacrifice of Christ as the appointed medium of human salvation—by the simplicity of the means through which this salvation is enjoyed, i. e., faith—by the institution of preaching as the appointed method for extending the kingdom of Christ—by the agents usually selected for the purpose of proclaiming his truth. Here the Galilean fishermen being chosen to be apostles was enlarged on. The period of the Reformation, when Luther, an obscure monk, shook the papal throne, was adverted to; and in later times, it was remarked, that the pioneers of the missionary enterprise were not ecclesiastical dignitaries, nor were they selected from venerable seats of learning. No, the wisdom of God chose a Carey, a man of humble origin, but whose works invest his name with impassable renown, to begin the glorious work. The inferences deduced from the subject were four. 1st,—God's ways are not as our ways. 2nd,—We see that God is jealous of his honour. 3rd,—If we would have success we must use the divinely-appointed means. And 4thly be adverted to the encouragement which the subject supplied to those who were labouring in the vineyard of Christ. Such were the services held on the first Lord's day after we met.

On the following Tuesday evening an English missionary meeting was held instead of the native missionary meeting, which has been usually held at our annual gathering. The attendance was slender but the spirit was good. The appointed order of service was as follows. I. Stubbins chairman; introductory prayer, W. Brooks; address on the importance of missionary operations by W. Bailey; on the reasons why Europeans in India should feel a special interest in missionary labours in this country by H. Wilkinson; on the great principles established and confirmed by the history of missions during the last half century by J. Buckley; on Orissa, in its past and present state in a moral point of view, by C. Lacey; on the importance of seeking Divine aid in order to the enjoyment of success, by W. Miller. Time did not admit of the last named brother delivering his speech, and therefore he closed with prayer; and afterwards gratified us at the tea table (for 'the cup that cheers but not inebriates' is always our last meal in India) by telling us what he had intended to say. The usual address to the native minis-

ters was delivered by brother Wilkinson, from Rev. xxii. 17, 'The Spirit and the bride,' &c. The sermon had been carefully prepared, was well delivered, and contained some excellent remarks on the spirit in which the message of love and grace should be proclaimed to dying men.

All the brethren were present at this convocation, and most of the sisters; Mrs. Lacey, Mrs. Buckley, and Miss Collins were unavoidably absent. The sittings of the conference were protracted, and much important business engaged our serious attention. The reports from the five churches gathered to Christ in this heathen wilderness, presented as usual, a chequered scene, calling for mingled emotions of devout thankfulness and deep humiliation. The number reported as baptized were at Berhampore four, Cuttack twelve, Choga eleven, Pipelee four; and looking at the peculiar difficulties with which we have in this country to contend, the increase is far from being discouraging. The reports were verbally given by the different brethren, and several interesting and encouraging incidents were mentioned, which shew that while we are running to and fro, knowledge is increased. The stations of the native brethren were appointed, most of them being present and taking part in the discussion. More than 50,000 tracts and gospels were ordered to be printed for distribution through the year. A new tract on 'Caste,' prepared by brother Stubbins at the request of his brethren, was warmly approved. Another tract on 'The Spirituality of God,' prepared by the two senior brethren, was adopted. This I need not say is in any language a difficult subject to handle, but the difficulty is greatly increased when a pagan language which for many centuries has only been the vehicle of error is employed as the medium of communicating truth. It was thought, however, that the tract in question was well adapted to meet the peculiar errors of the Hindoo mind on the spirituality of the Divine Essence. The propriety of endeavouring to enlarge our Oriya christian literature, which is as yet very limited, was discussed at some length, and as the result it is hoped that something effectual will be done. On the other hand however, I must tell you that our monthly periodical the 'Dawn' has been discontinued. This is a matter of regret, but by no means of surprise. The reason of its discontinuance was, that it could not be continued without considerable loss to the Society. Our Baptist brethren in Bengal, with much greater facilities than we possess in Orissa, find their periodical the 'Upadasak' (i.e. the Instructor) an expensive affair, though they continue it.

Three years ago,* when reporting the commencement of the 'Dawn,' I told you that I did not feel very sanguine, and reminded you that those who lived longest would see most. The hope then expressed that it would be interesting and useful has been I think in good measure realised. The students were as usual examined, and as the minutes will shew, the examination was deemed satisfactory. Sarthi from Berhampore was also received on the funds of the institution.

Other business was attended to which may be spoken of in scripture language as 'the outward business of the house of God;' and for myself I must say, so far from grudging the time which is necessarily devoted to such matters, I think we may glorify God by examining and adjusting accounts as well as by studying and preaching sermons, though I do not say that the one employment is quite so agreeable as the other. The minutes go home by this mail and are rather voluminous. As secretary I had to write them out three times, and I comforted myself with the thought that in 'the book of the wars of the Lord,' while those who shared in the toil and danger of the battle field are worthily celebrated, 'they that handle the pen of the writer' are also honourably mentioned.

I must not forget to tell you that while at Berhampore all the brethren went over to see the land which has been secured for a christian location at a distance of five or six miles. It is as yet uncultivated. I am heartily glad that so favourable a piece of land has been secured, and trust that all the expectations of the brethren in reference to it will be abundantly realized. You know well that one of the difficulties of missionary success in this country, arising from the long prevalence of caste is, how can the convert be supported? Experience shows that no way of meeting the difficulty is so feasible as supporting them by the cultivation of the soil. Adam Smith somewhere remarks, in his 'Wealth of Nations,' that the cultivation of the ground was the original destination of man, and that in every stage of his existence he had retained a predilection for the primitive occupation. It is an employment which is as favourable to tranquil enjoyment and pious feeling as any in which man can be engaged, and the prophetic page leads us to expect that in the peaceful days of millennial blessedness, when martial weapons shall be unknown 'plowshares' and 'pruning hooks' will be required in great abundance: 'then shall the earth yield her increase, and God, even our own God shall bless us.' In the hope that we may all enjoy that blessing, even life for ever more, I am, yours as ever,
JOHN BUCKLEY.

* See the 'Observer' for 1847. p. 192.

LETTER FROM REV. C. LACEY.

*Gope, near the Black Pagoda,
January 18th, 1850.*

MY DEAR BROTHER GOADBY,—This is the first day of many that I have had at liberty from distant engagements among the people; but to day we have no market within our reach, and I have devoted the day to a letter to you, and the visiting of a large village of brahmins, at a small distance from our little camp in the afternoon. A year since, yesterday, we were caught in that tremendous fall of rain I detailed to you in the last letter I wrote to you. That journey occurred with great force to my recollection as we went to the distant market of Nagpoor to preach the gospel; and as the clouds collapsed over our heads, we expected another seventeenth of January, 1849, but, happily, a gentle wind sprung up, and the many clouds rolled away *en masse*, and the brilliant sun shone forth in all his splendour. Creation here, as in England, seemed to droop under the cloudy darkness, but cheerfulness appeared to return to the spirit when the usual light and warmth returned. In tracing the country in all directions this year to meet the people in their markets, we have witnessed the most amazing crop of rice in the fields I ever saw; nothing can equal it in the shape of a crop, and the consequence is, that rice is most extraordinarily cheap. Orissa abounds with immense and rich rice plains, which teem with produce, which cannot be turned into money, and remains in the hands of rice mahajuns, or usurers, to be sold by them for four or five hundred per cent. advantage, or even more than that, in case of some year of scarcity occurring, or to rot in their store-houses.

I never obtained a better hearing than I have this year hitherto; and the people have generally expressed pleasure to see me again among them. They have various ways of expressing this pleasure, according to the seriousness or levity with which they view the subject we proclaim among them. In some instances old acquaintances have come around me, and have made their *nomaskar* with a very agreeable smile on their countenances, and have inquired after my health and well-being since I last visited them, expressing their gladness at seeing me again. Some of these inquire if any persons have received Jesus Christ since I saw them? Some cry out, 'Come here! come here! we must worship *nerákár*, we must worship Jesus Christ to-day!' Some cry out, 'Here comes the ancient *padree* again; come, let us go and hear him!' Some are jocose, and use unclean language. As I rode into Nubhat, the other day, a man who had met us in other markets laughingly exclaimed, 'Well, really, here comes that old indefatigable de-

stroyer. * * * * He is in every market I go to!' Some, especially brahmins, when they see us, again deliver their curse, or repeat their malediction, as, 'That destroyer of people's caste! that Koolabooda (literally, that sinker of ancestral honour,) is not dead yet, with his *nerákár* worship! He will destroy the brahmins livelihood!' * * * * This abominable kind of language sets in as we stepped into the Pooree jurisdiction. It is a language especially peculiar to the holy land, where, in a special manner that holy idol called Jaganath is worshipped. The whole land is studded with brahmin villages, and with maths or holy houses connected with the temple at Pooree. These places swarm with vile rascals of devotees of the god: full of all uncleanness and abomination. These latter gentlemen hate us and our message, with a powerful and perfect hatred. Yesterday, at Nagpoor market, while Denabundhoo was conducting a useful argument, before a good congregation, one of the above persons was very exasperated, and could endure no longer, so he rushed into the midst, and with stentorian voice, which drowned the speaker's feeble accents, exclaimed, 'Salvation from sin! salvation from sin! Krishnoo! Ram! Oh! hear their glory! their virtue! their names merely repeated, is more than enough to destroy sin. Sin! what is sin before Krishnoo and Ram? no more than a mountain of loose cotton before a spark of fire. The name of Krishnoo repeated *only once* will destroy more sin than men can commit, let them sin never so much! Don't you all remember Ajambil? Remember Ajambil! a more sinful devil never was—never can be, than Ajambil, yet he happened inadvertently to repeat the letter Ra, the first sound in Rama's name, and in a moment all his sin was annihilated, was burnt up! Don't you remember that when he died, and was carried to the judgment Hall of Jum, that all his horrible sin and blasphemy were destroyed in a moment, and he was acquitted, because Jum found in his record that in calling his son's name, which was *Máráyán*, he pronounced the sound Ra. Talk of Jesus Christ! look at the name of Ram and Krishnoo!' Poor Denabundhoo looked for a few moments like a person who, to speak in vulgar phrase, had all the wind knocked out of him. He stared vacantly at the fellow, and the people broke out into a roar of triumphant laughter. After this affray was over, however, our friend Denabundhoo floored his antagonist, and he went away. These noisy bursts of opposition do much harm, and a man like Gunga is required to meet and sustain them, the people have so little consideration or deliberate thought. These are the advocates of idolatry which blast the rising knowledge of the gospel—

the men pensioned by government, who fatten on the Pooree donation, and have villages and other privileges confirmed in their possession, and ramble about or sleep like fat pigs in their maths, feasting on the vitals of the people, and destroying the poor remains of their virtue. They form two-sixths of the whole population.

Many days have intervened since I wrote the above. I have completed my Gope and Konarak tour; and have also completed my tour to and from Conference, at Berhampoor. I have now so much material crowding on my recollection, that I know not how to select matter for the remainder of my letter. Shall I give you some account of our journey to Conference? We had incidents and circumstances of a very pleasing character. We made the journey a missionary tour, though we had not so much work as ordinary missionary tours. We went *via* Piplee, and all met there. Sister Buckley was taken ill the morning we left, and so detained her husband and the Baileys; but as I said, we all met at Piplee. We had an object in going round by Piplee, namely, to form the native christians there into a separate church, and lay the foundation stone of a new chapel. Both these objects were accomplished satisfactorily; and I believe to most present in a manner pleasing and delightful. Brother Miller had selected for the site of his chapel a spot which does not range with his own house and the native christian village, but has placed it nearer the Jagannath road. His reason for doing this was an idea that the pilgrims will come off the road to attend preaching. The chapel is well situated, though not so well as it would have been, had it been in the range of the village and the missionary's residence. These three objects, the christian village, the missionaries house, and the house of God, fixed in this particular location, will form a strange sight indeed. The attention of millions will be arrested, and many inquiries will be made. The movement is decidedly an aggressive one; and the pundaes, those myrmidons of Jaganath, gnash their teeth as they pass on the road and contemplate the progress of the good cause which is surely destined to undermine and destroy that stronghold of idolatry established at Poo-rusuttom. Brother Miller had the foundations nicely dug out, and every thing in readiness for the interesting ceremony; and about five o'clock a string of Europeans, and another string of white clothed native christians, issued forth and bent their way to the site of the new chapel. The service connected with laying the first stone, commenced with a hymn in English.

'And will the great eternal God,
On earth establish his abode?
And will he from his radiant throne
Avow our temples for his own!'

After this beautiful hymn had been sung, brother Buckley offered prayer in English and Oriya. This done, the same brother delivered a neat and highly appropriate speech in English. He was followed by brother Bailey, with an address in Oriya. This address was also very appropriate, though not so compact as the former, and not so free. This was not to be wondered at, for brother Bailey is still young in Oriya. And making speeches is unusual in that language, on such occasions; however it was a good address. This done, brother Lacey descended into the foundation, and laid, in mortar, the foundation and corner stone. I think the whole closed with prayer, but cannot now recollect with certainty. Upon the whole the affair was as pleasant as it was novel. The heathen natives stared, but they did not know what was going on, or what was meant, much less did they look forward to a period when the growing influence and power of the gospel will supplant the worship of idols and fill the land with chapels. In the evening we held a service to form the Piplee people into a separate church; we had previously dismissed them from Cuttack for this purpose; we met in brother Miller's bungalow for this purpose. The people who were to receive each other, who were to form the church, were seated together in front of the speaker; others, native and European, were round about. Brother Lacey was appointed to the work: he addressed the people on the nature, character, uses, and duties of a christian church, as well as he could, in Oriya. To the speaker's own mind, the subject, in the midst of the dark and dense heathen population around, especially as antagonistical to the dark and destructive establishment at Pooree, was one of great interest and deep importance. The little flock were asked if they would, in truth and love, receive one another as brethren and sisters in the Lord—as members of one church? All hands were raised, all said, 'We will.' They were then asked if they would discharge the duties and obligations which they had heard stated, as devolving on members of a church of Christ? All hands were again raised. They were then, by solemn prayer, commended to the care and grace of the great Head of the church, in all places and in all times; and supplication was made for them. The service was pleasant and profitable. Thus brother Miller makes a fair start. May a signal blessing rest upon him and his station; may he effectually batter the strong, and dark, and ancient battlements of Jagannath; and may he do much towards bringing his wooden godship down to the ground.

We have just heard, by the 'Home news,' of dear brother Peggs' death. Dear brother, he did what he could, and he has done

much. He once expressed a hope that we should stand and preach the gospel on the pedestal of Jaganath! That Jaganath would be sent to England! Jaganath still firmly keeps his pedestal, and exhibits little signs of immediate decay, except a little crumbling to dust about the external of his battlements; and the excavation of an occasional stone from the walls of his mighty towers; while dear Peggs is gone, and will attack the mighty fane no more. We too shall go, before Jaganath fall; but he *will* fall. The agency which will bring him down is planted strongly and widely, and exhibits increasingly numerous and formidable signs of life and vigour. It has reduced to dust and oblivion many mighty fanes; and Jaganath's will not escape. The glory has departed. Its course henceforth is downwards. The dawn has commenced; the darkness of the night must yield; and all the unclean and deadly progeny disappear and die. May God rapidly hasten the blessed time!

(To be continued.)

LETTER FROM REV. W. JARROM.

Ningpo, January 3rd, 1850.

MY DEAR BROTHER GOADBY.—We are now, as you in England are, in the midst of our winter. In our cold season we have one advantage over you, for though the weather is cold, yet from ten o'clock a.m. to four o'clock p.m. the sun has considerable power, and in the middle part of the day the cold is greatly mitigated. This latitude gives another advantage over the people more to the north, that in winter our day is of considerable length. In the summer your longest day is longer than ours by about three hours; but in the winter we have the sun for a longer time than you have by about two hours or more. This makes our winter more cheerful and pleasant than in England. Indeed, generally, the winters here are particularly fine; the atmosphere clear; the air frosty, clear, and good; ordinarily a shining sun; but little snow, often none, except on the tops of the hills; the ground dry; but little rain comparatively, and except when the north west wind blows somewhat strongly, the cold is not intense; our keenest cold is when we have a strong wind from the north, whether the thermometer is down to the freezing point or not. The poor among the Chinese suffer during the winter. It is not the custom with the Chinese as it is with us, to make their houses warm by fires; they seek to repel the cold by putting on clothes wadded with cotton, or lined with furs: to the number of these there

is no limit, they put on as many as the severity of the weather may seem to render necessary. The putting on of extra clothes is with the Chinese easy; for these are added without, not within as with us; hence, if a Chinaman feels too warm, he has only to throw off his upper garments, and though he may take off two, or three, he is still in full dress; and this is the case whether he is at home or from home. Money will generally, in every country, procure what is necessary to the well-being of the people in that country; and the poor, without the means of procuring the necessaries of life, will everywhere suffer. It is so in China; and probably it is so here, and in all pagan lands, far more than in Europe. There is no whole-some provision made for the poor and destitute; nor is there that kindness of heart shown to the needy that is usual among a people softened by christianity. A Chinaman cannot well say, however the African could, '*Homo sum; humani nihil à me alienum puto.*' It is only the christian who can use a sentence like this in the last sense, and it is only the christian knows how to show genuine kindness. Being badly fed, and miserably clad and housed, the poor of this country suffer much. It is no uncommon thing, in a morning, to find beggars lying dead in the streets, either frozen or starved to death during the night. Instances of this I have myself seen, and they are by no means uncommon.

We have entered upon a new year; with the Chinese, however, it is but the eleventh month and the 21st day. The first day of their new year does not occur until about our Feb. 7th. You may, perhaps, be aware that this difference arises from their using an intercalary month: they have to do this twice in five years, in order to keep the years right; hence, twice in five years they have a year of thirteen months. Their months are some of twenty-nine days each, and others of thirty days each, and it is easy to see, therefore, that were they not to do as they do, the year would have no fixity whatever. The Chinese have paid great attention to astronomy, from the earliest period. One of their most ancient books shows that they had as early and correct a knowledge of the motions of the heavenly bodies as any ancient nation of which we have any annals extant; and what is very remarkable is, that the precision of the equinoxes does not seem to have escaped their observation. At the present day, they have almanacks which come out every year, which give the time of the rising and setting of the sun, the time when the sun enters the signs of the zodiac, &c., and these almanacks are in the houses of most families. But the great use of almanacks is to ascertain which days are lucky and which unlucky, for the Chinese

do nothing to which they attach any importance without choosing a lucky day. Nor is this the only pagan nation in which this custom has obtained, though probably no people have ever carried it so far as the Chinese.

But I do not intend to take up all my letter with these subjects, though I should not think a reference to these things from time to time unacceptable. In our mission operations we are proceeding as usual. Our day-school, within the city of Ningpo, is still kept on; and it is in contemplation to commence another in the building, now nearly completed, standing on the mission premises; and though our immediate neighbourhood does not afford, comparatively speaking, much scope for mission labour, yet it is hoped that several children will be found to attend the school, and that adult persons will come to the chapel when open on the Lord's day for preaching in Chinese. Preaching the gospel, in our sense of preaching, the Chinese seem to think strange, and there is apparently an indisposition among them to attend our places of worship. But they do not yet know what it is that we are contemplating, or what it is that we are aiming at—and of course they cannot appreciate our efforts—nor do they manifest any inclination to give heed to the instructions, and warnings, and invitations of the gospel. But missions in China are all in their infancy; this is at present the day of small and feeble beginnings; missionaries are only girding on their armour and making preparations for more vigorous attacks against the common foe. In future years the dreadful evils of idolatry and superstition that have so long existed, and have been receiving strength as time has advanced, will be seen to be giving way under the blessing of God, before the faithful preaching of the truth as it is in Jesus Christ. They who are now in the field may labour and not see much effect arising from their labours, but others hereafter shall enter into their labours and reap an abundant harvest; and both they who have laboured, and they who have reaped, shall ultimately rejoice together. John iv. 36. 37.

There is still among the people considerable readiness to hear; and whether it is because what they hear is religious truth, or because it is a foreigner uttering it in their own tongue, that they are disposed to stand and listen, there is the fact, and so far it is encouraging, that they have any inclination to give us a respectful hearing. It was but the other day that I went out among the people, taking a few tracts with me; I had not walked far before I came to a temple, one of the many idolatrous temples of this city. Many people were assembled together to witness theatrical shows. These are very frequent here, and are always idolatrous. The first idea is to please the god, and the second to

afford amusement to the people. Hence they are almost always held within the precincts of temples; and if not always within temples, they are always in the presence of the god whose interposition is thus sought, or to whom thank offerings are thus rendered for interpositions and aid already vouchsafed. In this instance the theatrical performances were a sort of votive, or thank-offering, on the safe arrival of several vessels and their cargo from the north. Finding that they were not about to commence their amusements immediately, I went upon the stage and solicited permission to address the assembled people: this was readily given. On commencing to speak, the performers, some with faces painted or masked, others clad in gaudy attire, others half painted and half dressed for the stage, in a considerable number, frightful objects, stood behind me and on either hand; immediately before me in the distance were the shrines of their gods, while between, below, stood some 200 people who had come to see the play. Thus situated, having a stage for my pulpit, a heathen temple for my chapel, and gods and men for my hearers, I fearlessly denounced their idolatry and superstitions, and directed them to Jesus Christ, the way, the truth, and the life. After speaking sometime to an attentive multitude, all the time increasing in number, I desisted, and distributed tracts. My most eager applicants for books were the players, whose demands I of course attended to. They said that what I had told them was very good and true; but they seemed unconcerned as if I had been applauding their conduct, instead of exhibiting the displeasure of God and the threatenings of scripture against all idolaters and sinners.

A similar instance occurred nearly the same time at another temple. I went into a fine large temple, in the heart of Ningpo, on the birthday, as was said, of the god of that temple; they were about to perform a play, congratulatory on the return of that day, and many people were coming to see what was to be seen, and hear what was to be heard. As the play was not begun, I jumped upon a form, and told the people that I had something to say to them more important than what the theatrical performers could tell them. They all drew near to hear what I had to say. I had not uttered many sentences when the music struck up, and the play commenced. I desisted: they all immediately cried out, 'Preach, preach;' I said I was afraid that they could not hear; they said, 'we can hear,—preach,' and I did preach to an increasing multitude till I was hoarse, and I am not aware that one left me to witness the performances of the players, or that they had a single spectator till I had dismissed the people. In this instance again I was teased with applications for books,

but few of which I was able to regard.

And such as this, for the most part, is the nature of our mission work among the people. Ningpo does not afford a very good field for open air preaching. The places in which the people are numerous, are pent up and unsuitable to talk to the people in. Some of the temples on some occasions afford very good preaching ground, and we frequently visit them. In some of the villages too, around, we sometimes succeed in collecting a number of people. But as the curiosity which was at first so great to see a foreigner and hear what he had to say, has greatly abated, there is less disposition on the part of the people to come out on our going among them. China is an old country; the people are very proud, satisfied with their own institutions and customs, and are suspicious of foreigners and of what is foreign. But the time will come, unquestionably come, when they will see the truth and importance of christianity, and embrace the Saviour. 'And they from the land of Sinim shall come.' Kind regards to your dear wife and family. Yours affectionately,

W. JARROM.

INFLUENCE OF MISSIONS UPON THE LITERATURE OF HEATHEN COUNTRIES.

We have considered, in some previous articles, the important influence of Missions upon our own literature. We now look abroad to those pagan nations upon which this agency has acted,

1. Missions have furnished benighted nations with a *written language*. It is needless to state how fettered and cramped must be the mind—how feeble its own progress—how faint its influence over other minds—and how little can be done, in any way, toward intellectual elevation, without a written language. Its communication to a benighted people is the bright and morning star of hope concerning their advancement. What was not the value to the philosophy, eloquence, and every form of intellectual improvement of Greece, of the visit of that Phœnician traveller who gave her an alphabet! Was it not the starting-point of all her intellectual greatness? And what have not modern missionaries done for modern uncivilized nations, by giving them a written language? No words can tell the value of the gift. The givers have set in motion the waters that shall pour floods of inestimably precious blessings upon such nations. 'When letters were invented,' says a Chinese writer, 'the heavens, the earth, and the gods were agitated. The inhabitants of Hades wept at night, and the skies as an

expression of joy, rained down ripe grain.

2. Next look at the *school system* which Missions always introduce into heathen lands. 'We must begin with the young,' has been the motto. There has been next to nothing known of care for the intellectual culture of the young. But the powerful agency of schools is one of the first things to be set in motion by the missionary. 'He extends his influence through all the future relations of his pupils, and in this way affects the literary interests of the people as truly as their moral and social interests. There is an intimate connection between the literature of a nation and the early education of its youth.' The schools established at first by the missionaries, created, after a while, the necessity and opened the way, for higher seminaries of learning, so that now, connected with all the older Missions, are institutions furnishing facilities for entering the higher walks of science and occupying a position similar to the colleges of our own country.

3. With the written language has of course gone the *Press*. What barriers to intellectual improvement it has broken down! When we can say of any pagan land, 'the Press is at work there,' what an agency of mental improvement we are permitted to announce! What a lever is here to overturn those colossal superstitions which have crushed for thousands of generations, the human intellect, and what a kind hand is here to lead the down-trodden captive forth into glorious freedom! Ten years ago, the missionaries of the American Board alone, had given a written language to seven pagan nations. A number of others have since received the same blessings at their hands. By this Board there have been sustained the present year, *twelve* seminaries for the training of native preachers and teachers, and other institutions of different grades, containing about twelve thousand pupils. This does not include the Sandwich Island schools, as they are now sustained by that Government, containing more than twenty thousand pupils, but which are the direct result of Missionary labours.

It may be added that several pagan nations are now indebted for every thing they have in the shape of literature, to those who have carried them the gospel. All the works of education and science, and history, &c., have been put in their possession by this agency. The School books and various scientific treatises, which are promoting the cultivation of the intellect in our own land, have been translated into those languages, which the missionaries themselves have reduced to the written state, and are now aiding mental improvement among the millions of benighted nations.

If Missions had done nothing more than

to cast off the burdens which have crushed the human intellect in pagan lands, and raised it to high and noble aspirations, it would have done a work of incalculable value to those countries.—*Boston Traveller, U. S.*

CHINA.

THE annual report of the Chinese hospital at Shanghai, has just come to hand, from which we learn that the work of human compassion still goes happily on. No fewer than 14,386 cases came before the medical board from July 1st, 1847, to December 31st, 1848; comprising a great variety of maladies, but, as before, diseases of the eye still predominate over all others. Next to these are indigestion, cough, and rheumatism, which seems to take a very serious hold of the Chinese. Among the cases detailed in the report, there is a curious one of a person, who is entitled to a very high place in the ranks of insane roguery and vagabond stupidity. The voluntary extinction of a man's own eyesight is a heavy price to pay as a ground of pity, and a means of escaping honest labour. Pity to such persons ought to be presented under very considerable modifications. The most discreet method of showing compassion towards such men would be a vigorous application of the horsewhip, and a species of punitive treatment throughout the whole of the after period of life. This might probably abate a repetition of such conduct. The passage runs thus:—

'A beggar presented himself one day among the outpatients, with violent inflammation of both eyes, having the lids enormously swollen. He said that he was helping a plasterer, who was working at a new house, and while raising a basket of freshly-mixed lime on to the scaffolding, some of the lime had fallen into his eyes. On examining these organs, it was found, that the lids were stuffed full of mortar, which was impacted between the lids and the ball of the eye, in a solid mass; it was very difficult to break it away in small portions, and absolutely impossible to remove it altogether. On its being remarked to the man, that the lime could not have been introduced between the lids in such large quantity, if it merely fell into his eyes; he said that the accident had nevertheless happened exactly as he described it; that while looking up, when busy at his work, a quantity of lime fell on his face, some of which got into his eyes. Further investigation, however, showed that the man had intentionally filled both eyelids with lime, for the purpose of destroying his sight, that thus he might attract attention and sympathy towards himself, in his fallen condition, and be enabled to obtain more money

from those who were benevolently disposed. His state at that time was certainly a very lamentable one; he had violent pain in his eyes; both corneæ were in a sloughy state; excessive suppuration was flowing from the conjunctivæ, and the eyes were totally destroyed. This plan is only one of many, often resorted to by beggars, to destroy their eyesight, and make themselves objects of pity.—*British Banner.*

THE AMERICAN BAPTIST MISSIONARY UNION.

Held its thirty-sixth anniversary at Buffalo, N. Y., week before last. A large number of the clergymen and the laity of the Baptist denomination from all parts of the Northern, Eastern, Western, and Middle States, were in attendance. Governor Briggs, of Mass., was among the speakers. On the 16th, brother Sutton was introduced to the audience by Dr. Stowe of Boston, welcomed by the chair, and opened the meeting with prayer. The treasurer's report states the expenditure of the year to have been 87,536 dollars 25 cents; present debt 21,500 dollars; receipts for the year, 105,829 dollars 20 cents;* expenditures, 101,446 dollars 23 cents. The annual report shows the following condition of the missions in charge:—Number of missions, 13; stations and out-stations, 326; missionaries, 561, of whom 52 are preachers; female assistants 214; whole number of labourers, 324; number of churches, 157; members, 12,290; schools, 102, with 2,658 pupils; additions to the churches, 1,236.

Morning Star, May 29th.

* About £21,100.

RELIGIOUS SOCIETIES.—The receipts during the past year, of the principal religious and benevolent institutions whose anniversaries have been celebrated in New York, show an increase over previous years. The aggregate is larger than was ever before contributed to the same objects during a similar period.

	1848-9	1849-50
	dollars.	dollars.
Am. Tract Society	258,300	308,423
Am. Bible Society	251,870	284,423
+A. B. C. For Missions,	178,277	178,609
Am. Home Missionary	145,277	157,361
Am. & For. Ch. Union	28,704	45,000
Am. & For. Bible Soc.	39,840	40,993
Am. Bap. Home Mission,	20,876	26,443
N. Y. State Col. Soc.	12,358	18,340

936,150 1,068,818†

Morning Star.

† Receipts for the last nine months.

‡ £214,000

THE
GENERAL BAPTIST REPOSITORY

AND
MISSIONARY OBSERVER.

No. 140.]

AUGUST, 1850.

[NEW SERIES.]

THE ANNUAL ASSOCIATION.

THE eighty-first annual Association of the General Baptist churches of the New Connexion, was held at Chesham, Bucks., on Monday, June 24th, 1850, and the three following days. According to the established order of rotation, the meeting in 1850 should have taken place in London; but as there are several churches of considerable importance in the London district, and as the assembling of our annual meeting in London has a variety of inconveniences, arising from distances, the heat and hurry of a great city, as well as the drain from our punctual attendance, occasioned by the almost innumerable sources of attraction London itself presents to the casual visitor, it was proposed last year that the London Association should be held at Chesham. As regards the propriety and comfort of this change, we doubt not that most of those who attended the meeting were more than satisfied. The beauty of the scenery around this ancient and respectable town which lies embosomed in a sweet valley, the freshness of the country air, the quietness of a country town, contrasted

with the dust and din of the great metropolis, and the extreme kindness of the friends at Chesham, both of our own and other denominations, rendered this annual gathering of the representatives of our churches both interesting and agreeable. In London we should have been lost; in Chesham our presence produced a lively impression.

The up train, which arrived from the north at Berkhamstead at five o'clock on Monday evening, brought a considerable number of representatives from the counties of York, Lancaster, Cheshire, Warwick, Nottingham, Derby, Leicester, and Northampton. Omnibusses, carts, coaches, &c., were provided for their conveyance to Chesham, at which place, distant about five miles, they and their luggage arrived in due time. The country through which we passed was hilly and beautiful, reminding us of some parts of Derbyshire, without its rocky peaks.

A devotional service was held on Monday evening, at which several representatives were present, and five brethren engaged in prayer. On Tuesday morning at seven, the usual

business of the meeting commenced. Rev. S. Ayrtton, the minister of the place, presided, and states and cases were read, deducting the interval allowed for refreshment, until eleven, when according to the arrangement made last year, the meeting was organized.

The representatives present then elected the Rev. George Cheatle, of Birmingham, chairman; and the Revs. J. Goadby, of Loughborough, and H. Hunter, of Nottingham, moderators. The Rev. R. Kenney, of Burton-on-Trent, though absent, was appointed secretary for the three years ensuing.

In the course of this day several churches were received into the Association, *viz.*—Arnold, Notts.; Burnley, Lancashire; Mansfield Road, Nottingham; Salford; Eldon Street, Sheffield; and Todmorden, Yorks.; and afterwards Hucknall, and we think, Sheepshead.

In the evening Rev. T. Stevenson, of Leicester, preached the first sermon. The text chosen was Daniel iv. 16—18. The attendance was good, and a correspondent describes the sermon as ‘enforcing decision of character, and catholicity of feeling.’ During the time of this service, the annual general meeting of the Academy committee was held in the Independent chapel, which was kindly placed at the service of the Association during its sittings. At this meeting letters of thanks were read from three students who have accepted calls to serve in our churches—two candidates were received on the usual probation, and a committee was appointed to form a plan for examining future candidates for admission, prior to their reception, in reference to their attainments, in order that the standard may be somewhat elevated.

The business of the Association proceeded on Wednesday morning at seven. After breakfast the names of the representatives were called over, and at eleven, public worship commenced. Rev. R. Ingham, of Louth,

gave out the hymns. The Rev. E. Bott, of Heptonstall Slack, read the Scriptures and prayed; and the Rev. J. B. Pike, of Bourne, preached the second sermon. The text was Heb. xii. 22—25. The discourse included a comprehensive exhibition of the christians’ privileges, as well as a masterly exposition of this beautiful scripture. It was heard with profound attention, and the preacher was subsequently requested to give it permanence from the press.

The annual Home Missionary meeting was held in the afternoon. We were not present, but learned that Mr. J. Noble, of Boston, presided, and that amongst others, the Revs. Messrs Batey, of Sheffield; Stutterd, of Castleacre, Norfolk; Gill, of Melbourne; Bott, of Heptonstall Slack; and Mr. T. Hill, of Nottingham, addressed the meeting. During this afternoon, the annual meeting of the Foreign Missionary committee was held at the Independent chapel. At this meeting the minutes of the proceedings of the committee for the past year were read and confirmed, the report was partly read and adopted, a number of suggestions were submitted for future consideration, and it was agreed that in future the accounts for the year should be made up to the 31st of May, so that the audited accounts might be presented at the annual meeting.

The annual public meeting of the Foreign Missionary Society was held in the evening. James Hodgson, Esq., of Stubbing House, presided. The secretary, Rev. J. G. Pike, of Derby, read an interesting abstract of the report, from which it was encouraging to find that the native preachers were so competent, active, and successful, and that the mission generally was in so flourishing a state, and the missionaries so apostolically devoted, that our mission has been termed by some distinguished missionaries of the London Missionary Society, who, in 1849 visited the stations, and observ-

ed their operations, 'the great preaching Mission of Bengal.' Six hundred acres of land had been obtained about six miles from Berhampore, as a new christian location, and another new station sixty miles away was occupied by our brethren. The adoption of the report was moved by Rev. J. Goadby, who briefly glanced at some of its prominent features. The encouraging character of its details, the excellence of its spirit, and the death and active character of the late Rev. J. Peggs of Burton, one of the society's first missionaries, were also the subject of remark. The Rev. E. Stevenson of Loughborough in a brief address seconded the motion, and remarked that as the society was some £500 in arrears, what pleasure it would afford him if a good effort could be made for its removal at the present meeting, held as it was in the church of which he was for several years the pastor. Rev. Dr. Burns proposed the second resolution, and in addition to other excellent observations proposed that the ministers present should set an example to their rich lay brethren by some ten of them subscribing £10. each, the suggestion was promptly acted on and ten brethren came forward spontaneously with their subscriptions. A sum nearly as large was likewise promised by the laymen present, and it is presumed, from this energetic commencement, that the whole debt will speedily be liquidated. During the meeting a thunder storm came over the town, and a very forcible and happy allusion was made by Rev. J. Wallis, to the swiftness with which God's material works do his pleasure;—'His lightnings go and say, here we are,'—compared with the culpable tardiness of his rational creatures and avowed servants. The Rev. H. Hunter, Mr. J. F. Winks, &c., also appropriately addressed the meeting, subsequently to our leaving, which was occasioned by the heat and indisposition.

On Thursday morning at seven, the

ordinary proceedings of the Association were resumed. After breakfast a second call was made of the members of the meeting, and then, according to the general custom, the Academy business was proceeded with. The secretary read the report, which was received and ordered to be printed. The reports of the examiners were also read, and the thanks of the meeting were voted to them for their attention to this business. The examiners for the next year are;—Theology and mental philosophy, &c. Revds. J. Stevenson, M.A., and H. Hunter. Classics, &c., Mr. F. Ewen, and Revds. J. C. Jones, B.A. and W. R. Stevenson, M.A.; the two latter brethren having been students in our institution. The tutor of the academy, Rev. J. Wallis, was appointed to write an address to be prefixed to the published report. Three brethren were appointed on the committee in lieu of those who retire by rotation. One of these retiring brethren, alas! Mr. C. Anderson of Long Sutton, during the past year, has been called away by death. The treasurer's accounts presented a deficiency of income; but it is hoped that suggestions were made this morning, and will be followed up by the worthy tutor in his address, which will obviate this complaint in future. One of his late students, Mr. C. Springthorpe, during the course of the morning stated how he had laboured in his own locality for the advancement of our funds: his example, if followed by those ministers who have enjoyed the benefit of the institution, would not only soon free the committee from embarrassment, but enable them to appoint an additional, or classical tutor. We trust this will yet be done. Let our junior ministers keep it before them.

At noon, the Association Letter was read. Its subject was, 'The importance of Sabbath-schools.' It was written by Rev. W. Underwood, of Paddington. It contained some very

important suggestions and statements, and was written in a smooth and lucid style. The circulation of this sensible letter among the churches, it is hoped, will be of essential service to the important institutions to which it refers.

A considerable discussion was entered into in the afternoon in relation to this Periodical, in the course of which some remarks were made, not in our opinion, so suitable for a public meeting as for a private communication. We earnestly hope that such a fancy will be restrained in future. It was at length agreed, that the Editor be recommended to enlarge the space devoted to missionary information, and that the Secretary of the mission be also requested to furnish him freely with intelligence of our own mission. Some of the more intelligent brethren also expressed regret that they had not contributed more freely to supply the essay department, that indeed on which the essential character and value of the work materially depends. It should be remembered by our leading ministers, that when the sole editorship was entrusted to the senior Editor in 1838, a number of friends promised to assist in that department, which had formerly been the source of the chief expenditure.*

During the sittings of the Association, a variety of important business was attended to. Mr J. Noble, of Boston, and the Rev. J. Stevenson, of London, gave an interesting account of the meeting of the Peace Congress held in Paris last year. The brethren of the Association were earnestly requested to give their sympathy and influence in reference to the forthcoming Congress to be held in the coming autumn at Frankfort on the Maine.

* It is hoped that by the activity of our agents and friends, and by some other arrangements, that our periodical, cheap as it is, will present a balance in its favour next year.

An interesting letter, written by the Rev. S. Curtis, of Roxbury, Mas., from the Free-will Baptists of America, was read. Our secretary, Rev. W. Underwood, was requested to reciprocate their fraternal affection by a letter to the triennial Conference to be held in Rhode Island, in October next.

Arrangements were made for a convention to be held in Leicester in September next to establish a connexional fund for aged and afflicted ministers and their widows.†

The hymn book, chiefly used by our churches, and revised by direction of the Association in 1829, was offered by the proprietors, to the Association, and purchased by that assembly for the use of the body. A committee was chosen to arrange for the revision and enlargement of the same, so that it may more effectually meet our wishes and our wants. Trustees were appointed to hold this book for the Connexion. We think this a good arrangement, and likely to be for general advantage.

The Association closed its various labours about half-past nine on Thursday evening, when the venerable chairman prayed and pronounced the benediction.

The various meetings of this Association were generally characterized by harmony and good feeling: and the brethren retired from this delightful locality cheered by having met, and gratified by the kind hospitality of our Chesham friends.

The statistics will be given in the Minutes. Though upwards of one thousand were reported as added by baptism, it is expected that those lost by emigration, death, &c., will render the real increase inconsiderable.

The next Association will be held at St. Mary's Gate, Derby.

† Two letters were received by us from esteemed brethren, relating to a fund of this kind. The first came too late for publication in the July number, the second arrived after the Editor had set out for the Association.

MEMOIR OF THE LATE MR. JOSEPH BALM.

(Continued from page 301.)

He was baptized by Mr. N. Hurst, on the 11th of May, 1806, and received into the G. B. church Stoney Street, Nottingham. Shortly afterwards he commenced preaching, with the sanction of the church; and his first sermon was delivered at Basford, from the words 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.'

July 19th, 1808, he was united in marriage to Ann Edwards, who has been a helpmeet for him to the end of his pilgrimage, and is now left to mourn the loss of a most kind and affectionate husband, to whom she could always look for counsel and consolation.

In 1809 he received a unanimous call to the ministry from the General Baptist church, Nottingham, and was desired to avail himself of the benefits of the academy; this recommendation he did not comply with, though he still continued to preach very acceptably in Nottingham and the surrounding villages.

July 14th, he remarks, 'I took the oaths required of dissenting ministers, at the Guildhall, Nottingham, it being the general quarter sessions.'

It was during this year he received an invitation from the General Baptist church at Kirton-in-Lindsey to become their minister. Three or four years afterwards he was again wished to devote himself entirely to the ministry, and had a pressing call from the General Baptist church at Gosberton. He seemed disposed to comply with the wishes of the friends at this place, and supplied the pulpit for several Sabbaths with this view, but it did not seem the way laid out for him by Providence, as circumstances led him to decline accepting the invitation. Although he gave up

the idea of becoming a settled minister, his desire to acquire knowledge and be useful still continued, and wherever he went, an instructive book was his companion; even whilst at work, so anxious was he for the improvement of his mind, that he (being his own master) constructed a hanging rest for a book over his machine. By careful and industrious habits he had obtained by this time a pretty good library, which was always on the increase, for whenever he went out, his first visit was generally to the book stores.

October 8th, 1815, he remarks, 'To day for the first time I administered the ordinance of believers' baptism to five persons.'

In 1816, Providence guided him back to the place of his youth, as he then came to reside at Quorndon. Here he continued to preach, and engaged heartily in carrying on the cause. He, with his dear wife, were received into the church on the 22nd of Dec.; and Mr. Pollard dying in the year 1818, he with Mr. Pywell were appointed jointly to supply the pulpit, which they did for the season.

In September, 1827, he was elected by the church to the deacon's office, which he filled with great fidelity for many years; and was sustaining that honourable post of duty when called to his reward.

We now come to a period in the life of our dear father, when the cares of an intricate and fluctuating business and increasing family, fully occupied his time, so that we meet with but few memoranda relating to his christian experience. During the latter part of his residence in Nottingham, he had been enabled to purchase some lace machinery, and commence manufacturing on his own account; and it was with the prospect of carrying on his business in a more efficient manner

that he removed to Quorndon, and established the trade in that village, which has given employment to many of its inhabitants up to the present time. For many years he carried on this business in a successful manner, and had realized a handsome property, but placing too implicit confidence in some parties connected with it, he was suddenly involved in difficulties, and ultimately lost all for which he had so diligently laboured. All was lost but a good reputation. But so satisfied were his principal creditors of his integrity and ability, that several of them voluntarily offered their assistance, without any security, to establish him in the business, which in conjunction with a son-in-law, he afterwards carried on in an efficient manner till his death. It afforded him most sincere gratification to be able some years ago to repay those kind friends who had rendered him such timely assistance, and also to devote a considerable sum to the payment of some claims, which, though released from in the eye of the law, he felt himself as a christian bound to meet.

By his workmen he will long be remembered with feelings of respect and esteem, as his kind and affable manner had endeared him to them all. Many of his workpeople had been in his employment from their youth upwards, and several for nearly thirty years. He always considered an honest and faithful workman not only entitled to his wages, but to the respect and sympathy of his employer. Thus, by the cultivation of these sentiments, an unusual degree of mutual confidence and good will existed between them.

But it must not be supposed that his attention was so devoted to business as to diminish his attachment to the cause of Christ; this ever lay near his heart, and we have often heard him express the great pleasure he experienced in having, from the first establishment of the Foreign Mission, been permitted to support so noble an

institution, both by his money and his counsel. He also took a lively interest in the affairs of the academy, and deeply regretted that its advantages were not more fully appreciated by the churches. Before concluding this portion of our dear father's biography we cannot avoid calling the attention of young men in humble circumstances to his career. Born in an obscure village—the son of a country peasant—having had when quite a child to work in the fields for his daily bread—deriving his education from a Sabbath school—yet by the diligent use of the means he possessed, and by the blessing of God upon his exertions, raising himself considerably in the scale of society—so improving his mind by reading and study as to be able to converse upon most subjects in an interesting and instructive manner, and attaining a maturity of judgment that was of considerable service to the christian church. What *he* did, why may not others do?

He always manifested the deepest interest in both the temporal and spiritual welfare of his children; he had already enjoyed the happiness of seeing three of his daughters brought into the fold of Christ. On the other three being proposed to the church he writes as follows:—

May 23rd, 1842. 'I have the unspeakable pleasure of witnessing the very cordial reception of three of my dear children to the General Baptist church at Quorndon—not a single objector; and now, blessed be God, I most sincerely and fervently bless and praise thy holy name for all the mercy and all the truth which thou hast shown unto thy servant and handmaid in thus blessing them in their dear children, in bringing all our family to thyself. May they be faithful unto death and ultimately may we all be bound up in the bundle of life. Grant this, O Lord, for the sake of Jesus Christ our Lord and Redeemer. Amen.

'On the 19th of June I am to enjoy the great pleasure of baptizing my

three youngest children, with several others. I thank the Lord for this privilege. May he enable me to go through the sacred rite with comfort to my own mind, and in such a manner as to glorify God.

' June 19th. This is a day never to be forgotten, and such pleasure I do not expect to realize again until I meet my beloved family around the throne of God.

' August 4th, 1846. I this day completed my sixty-second year, in health of body and in the possession of activity, also in the enjoyment of many worldly mercies, for which I desire to be truly thankful. I most sincerely desire that my soul may be in equal health. It is now about forty years and three months since I made a public profession of attachment to my adorable Redeemer in the sacred ordinance of christian baptism. I have to sing of mercy and judgment, but principally of mercy. I do unfeignedly thank a gracious Providence for all the mercy and all the truth which has been shown to so unworthy a creature: truly the Lord has been abundantly merciful and kind to me all the days of my pilgrimage. He has prepared for me a table in the wilderness: my cup has run over. And above all, and beyond all, He has provided an all sufficient Saviour for me, and I trust has enabled me to confide in him—to depend entirely upon him for present peace and future felicity. But O Lord, how imperfect has been my life—how feeble my desires to serve and honour my adorable Redeemer—how carnally minded—how little of the life and power of divine grace have I experienced. The Lord enable me to be more spiritual and heavenly in my affections—more sincerely devoted to the Redeemer's cause if spared than ever I have been. Above all, I lament the coldness of my love to the dear Redeemer who has so loved me. Lord help me to be more what thou wouldst have me to be. When I take a mere casual survey of the ten

thousand mercies which have been showered down on me and all my family, I am lost in wonder: and oh! that I may be lost in love and praise.

In 1846, though in the decline of life, feeling that improvements were necessary in the Sabbath-school, he gave himself heartily to the work. The last class he had under his training, he felt a deep interest in, and before his death had the gratification of welcoming them into the school as teachers. Oh, that the good advice he gave them may be treasured up in their minds. The fervent petitions he has offered up at the close of the school both for teachers and scholars are registered in heaven, where all the prayers of the saints are kept.

The last church meeting he attended, which was in August 1849, will long be remembered by many. There being very little business to transact, Mr. Staddon wished any who felt disposed to speak on the best means to improve and carry on the cause. After a short pause our beloved father commenced, and delivered a most touching address, dwelling more particularly on giving up his stewardship. All hearts seemed affected, and few they were who did not weep. Ah! little did we think that in a few short weeks he would be laid on a bed of such severe affliction. On the 11th of September he was with us at our annual Tract tea-meeting; and much he seemed to enjoy it. When the public service was over, the ministers as usual came home with us for an hour or two, and he appeared particularly lively. After family worship, he retired to rest, apparently as well as usual, but about two o'clock, he awoke and complained of great oppression at the chest; he dozed for awhile, but not feeling any better, about seven he arose and had a little breakfast; he now complained of sickness, and soon after began to vomit blood. Medical aid was immediately obtained. Oh, how sad the intelligence, that probably in a few

short hours our beloved mother might be a widow, and we fatherless; but He who knows how to temper the blast, was better to us than all our fears, for on the physician's third visit he gave us a ray of hope—this was indeed joyful news. Our heavenly Father continued to bless the means used, and after purifying him in the furnace, he was in some measure restored to us. He bore this long affliction with great patience and serenity. When able to converse, hymns and portions of Scripture frequently fell from his lips; these pious exclamations were carefully treasured up by us. The following extracts will show how firmly he could rely on his precious Saviour. On the Sunday, being too ill for any of us to leave him, he appeared to notice it, and said, 'Are you not going to chapel,—

'I have been there, and *still* would go,
'Tis like a little heaven below.'

He also repeated the following verse,—

'There is a house not made with hands,
Eternal and on high;
And here, my spirit waiting stands,
Till God shall bid it fly.'

He was much impressed with a passage in Isaiah, xxxiii 17, and when lying very combed he exclaimed, 'To see the King in his glory—not as the babe of Bethlehem—not as the man of sorrows—not as the persecuted Jesus, but as the Lamb of God,—not as the Judge, but to see the King in his glory. This must be happiness, this I hope to enjoy. Religion is worth everything. To be a christian is the great work of life.' Yes father, this seems everything worth living for. 'Not a half christian, my love, but one in deed and in truth. When Mr. Staddon comes, ask him up: he may think it strange if you do not, or I have plenty of my own around me, and my own thoughts are sufficient for me; to look back supports and comforts me now. Mr. Goadby will think of what I said to him in the

chapel yard.* In conversing with Mr. S. he said, 'I have been in the river, but not been drowned; the water did not overflow me; I felt almost sorry, for the bitterness of death seemed passed away. Have no extacies, but no doubts. I hope to see the King in his glory.' To his beloved wife and family he said, 'If I get better it will be a wonderful thing. I did think I could not go at a better time, as you are all with me, and would see the last of me.' Mother said, 'My dear, the Lord's time is the best time.' 'Yes my love, I wish to be quite passive. You're all very kind.'

O happy day that fixed my choice
On thee, my Saviour, and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

You remind me of that verse father,—

'Kind are the words that Jesus speaks,
'To cheer the drooping saint.'

'Yes, bless the Lord, O my soul, and forget not all his benefits, for they have been very numerous to me all through my pilgrimage.' One morning, on drawing up the blind early, we said, 'Should you like to see that bright star, father?' 'Yes, the city of my blest abode has a starry pavement; there will be no fatigue, no night there, my love.' At another time he said, 'I think I shall perhaps be better.' Well, whether you live or not what a blessing it is you have such a bright prospect.' 'Yes,' he replied, 'I have built on the rock of ages many years.—

"I would not change my blest estate,
For all the world calls rich or great."

At another time he said, 'I am thankful I feel better to night, or I often feel as if this would have been the best time: I should have had a happy exit. No man liveth unto himself, and no man dieth to himself; whether we live we should live unto the Lord,

* Alluding to the very worthy men we had both known, whose remains lay around us, and how soon he might be laid with them.—Ed.

and whether we die we should die unto the Lord. Bless the Lord O my soul.

I'd part with all the joys of sense,
To gaze upon thy throne;
Pleasures spring fresh for ever thence,
Unspeakable, unknown."

When getting better he said to us, 'When I was at the worst, when you all thought I should die, I never thought anything about my funeral; but I should like no parade; I should like to be carried by some of my workmen whom I respect the most, and who respect me, and my pall to be borne by those officers of the church with whom I have long laboured, and I think no subject so suitable as a sinner saved by grace.'

From this attack our beloved father in some measure rallied—was enabled to walk out occasionally, to attend the chapel, and make short visits to his married daughters; and we fondly hoped that he might be spared to us, at least a few short years. This however, was not the case. The Creator—the Redeemer—'He who holdeth the keys of death and hell, who openeth and no man shutteth, and shutteth and no man openeth,' had said, 'set thine house in order, for thou shalt die and not live.'

He was seized with a second attack of the same kind as the former one, on Sunday, March 17. He conversed very little during the day, as it was necessary he should be very quiet. On Monday morning we asked him if he was happy: he said, 'Yes,' with peculiar emphasis. We then said, 'It is a great blessing, dear father, that you have not a Saviour to seek now;' he replied, 'Yes my love, it is.' These were nearly the last words he spoke, till a quarter to eight on the Wednesday morning, when after lowering his head a little we could hear him say, but it was as though he spoke from the eternal world, 'Thank the Lord. Praise the Lord. All is well.' These passages he repeated many times. He

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was permitted to open his eyes, which for a day and two nights had been closed, and to look upon his sorrowing family who surrounded his bed. Each gave him a parting kiss, and he said, 'Farewell,' then without a struggle or a groan he sweetly fell asleep in Jesus with 'all's well' upon his lips.

On the following Monday all that was mortal of him was interred in the family vault in the General Baptist burial ground. He was carried to the grave by ten of his workmen, eight of whom had averaged about a hundred and sixty two years in his service. The factories were closed, and the general business of the place was suspended; the spacious village chapel was filled, and the tears of many said we have lost a friend; and others observed, 'Ah! we shall never have a better master.' His medical attendant remarked, on returning from the chapel—he had been in the village more than twenty years, but he had never witnessed anything like it before. On the Sabbath morning following, a large and respectable congregation assembled to hear his funeral sermon, which was preached by Mr. Staddon, the pastor of the church, from Eph. ii. 5—'By grace ye are saved.'

We cannot better close this short account of our honoured and sainted father, than by taking a short extract from that sermon. In his death we have sustained a loss—an irreparable loss to the family of which he was the head—from them a kind husband and an affectionate father has been torn away—a loss to the church of which he was a most active member and office bearer for many years—a loss to the denomination with which he had so thoroughly identified himself—and a loss to the village in which he had occupied a prominent place for so long a time. But while we have to mourn our loss, we believe he has to triumph over what he has newly gained.' The following lines were written by one of Mr. Balm's workmen.

The mandato came at last,
And quick the curtain fell,
Yet ere his spirit passed,
He whispered—' All is well.'

He knew the call was given,
And said to each, ' farewell,'
And looking up to heaven,
He whispered—' All is well.'

His faith in Christ was strong,
Love did his bosom swell,
Praise sat upon his tongue,
He whispered—' All is well.'

A father, it was said,
That day in Israel fell;
He meekly bowed his head
And whispered—' All is well.'

As by the second blow,
His well-built temple fell;
Ready to stay or go,
He whispered—' All is well.'

His latest foe he met:
Fearless of death and hell,
With looks we can't forget,
He whispered—' All is well.'

Calm in the arms of death,
While tears around him fell,
As with his latest breath,
He whispered—' All is well.'

Now numbered with the blest,
His joys no tongue can tell;
Now he has gained his rest
In heaven, where—' All is well.'

COMMUNICATED BY THE MISSES BALM.

THE JUSTICE OF GOD.

It is impossible not to admire the exalted and impressive views which the holy Scriptures exhibit of the eternal God. They not only recognise those perfections of Jehovah which are displayed in the visible universe, but they also refer to his glorious moral perfections as being so harmoniously blended with his intellectual and physical attributes, as to afford to all intelligent and dependent creation every reason for confidence in the wisdom of his conduct, and the integrity of his government. The infinity of his power, the grandeur of his majesty, the authority of his sceptre, all are guided by perfect wisdom, inviolable fidelity, and awful justice. Hence good men are encouraged to trust in God, and to rejoice in his dominion. 'The Lord reigneth: let the earth rejoice; let the multitude of the isles be glad thereof.' 'Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.* There may be mysteries in his character, and things at present inexplicable in his conduct,

but his people trust in him and rejoice in his name. 'Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the establishment of thy throne: mercy and truth shall go before thee.†

The justice of God, here alluded to as dwelling on his throne, and giving establishment or stability to it, is an attribute which has many claims on our meditation. Though at first sight this perfection bears, to us as sinners, an aspect of awful terror, yet its existence is as essential to our security and well being as his benevolence.

The attribute of justice is usually considered as having two branches—that which is commutative, and that which is *distributive*. The former sense refers to its exercise amongst those who are equals; and includes all that belongs to equitable conduct. When there is a righteous return given for labour, for skill, or for any service which one renders to another; when exchanges are made equitably, and purchases are effected without

* Psalm xcvii. 1, 2.

† Psalm lxxxix. 13, 14.

extortion on the one hand, or overreaching on the other; when for any consideration given, a fair and equal return is awarded, so that no advantage is taken or no iniquity perpetrated; when weights and measures are just, and all transactions are effected by the rule of uprightness, there is commutative justice. This, which is an attribute essential to virtue and propriety amongst men, and one the deliberate and intentional violation of which suitably brands its author with infamy and shame and punishment even among men, cannot be applied to God, for the very obvious reason that he has no equal, he is independent of all, and can be under obligation therefore to none. For, 'Who hath first given to him, and it shall be recompensed to him again?*' And to whom can he from whom all goodness and favour comes, and who is the proprietor of all, be indebted? 'For of him, and through him, and to him, are all things.†

Distributive justice, on the other hand, properly belongs to God. He is the Lord of all, the governor of the universe, the author and dispenser of all good and of all righteousness, the rewarder of his obedient people according to his gracious promise, and the punisher of the wicked and rebellious, who disregard his claims and violate his laws. In this sense this attribute admits of a variety of distinctions, into which we shall not now enter, but simply direct the reader's attention to a few of the considerations by which its existence is made apparent to our understandings.

That this perfection belongs to God may be inferred from his own independent nature, his infinite intelligence and power. These are all elements of eternal justice. Any one of them not having existence would involve the possibility of injus-

tice real or practical in God. The want of them amongst human rulers and governors has ever rendered their judgments fallible, and their administration liable to error and inequality. But these being essential properties of the divine character, constitute him also necessarily a just being. A Judge whose knowledge embraces all the principles of universal truth and righteousness, and includes a perfect perception of all the circumstances and proceedings of his creatures, is able with infallible accuracy to estimate the quality of every action; a Ruler who is absolutely independent of all other beings, who is in no way indebted to them, and from whom he has nothing either to fear or hope, is in circumstances in which his decisions must be independent of all considerations except those of the rule of rectitude; a Sovereign whose power is illimitable and universal, who holds in his own hand all the beings who are the subjects of his government, and all the elements which can affect them with suffering or enjoyment, and whose power none can resist or control, so that 'he doeth according to his will both in the army of heaven, and among the inhabitants of the earth:‡—of such a being, with such knowledge, wisdom, independence, and power, it may with assurance be inferred, that he must and will do right. There is with him no possibility of error, no motive to injustice, and no power that can prevent the exercise of his righteousness. The wisest of men may err, the most upright of governors may be exposed to influences which will warp his decisions, and the mightiest earthly potentate may under some circumstances, be unable to execute strict justice; but it is not so with God. 'Who can stay his hand, or say unto him, what doest thou?§

* Rom. xi. 35.

+ Rom. xi. 36.

‡ Daniel iv. 35.

§ Daniel iv. 35.

The general convictions of mankind have been favourable to the idea that justice is an attribute of Jehovah. They have themselves, however fallen, a perception of the excellence of justice, and the evil of iniquity. They approve of this quality when it is displayed in others in their transactions, and the contrary course ever secures their displeasure. In a magistrate or any one exercising judicial functions, the attribute of equity has been ever regarded by all nations as essential, and a flagrant disregard or violation of its principles ensures their indignation, which is proportioned to the dignity of the offender, and the magnitude of the interests affected by his injustice. And hence, in their thoughts of the eternal God, though they may have had confused notions of his nature and laws, they have been led to ascribe to Him the attribute of justice. If injustice in men occasions abhorrence, deep and intense according to the rank and dignity of the person in whose conduct and office the principles of eternal right and equity have been dishonoured, how could they lifting up their eyes to the highest of all beings dare to think of him as otherwise than strictly just? Hence Plato, a heathen philosopher says, that 'God is in nowise unjust but as righteous as possible, and that we cannot resemble God more than in this quality and disposition.' Testimonies of this kind might be multiplied, but this shall suffice. They show that as it is most consonant to the honour of God to conceive of him as just, so also the light of nature and the general convictions of mankind demonstrate that this is and must be his character.

God has himself displayed his justice by inculcating its exercise on all his intelligent creatures. In every possible form in the holy Scriptures this virtue is enjoined on mankind. They are forbidden to do any injustice

to the person, the reputation, the property, or the happiness of their fellow creatures, either by overt action, by words, or even in their thoughts. The commandment prohibiting a coveting of that which is another's, and our Lord's exposition of the sins of the heart, fully sustain this idea. We are told in the general 'to do justly, and to love mercy, and to walk humbly with our God.'^{*} 'Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have. I am the Lord your God.'[†] In particular, the 'judges' are enjoined to 'judge the people with just judgment,' and not to 'wrest judgment,' 'respect persons,' or 'take a gift,' but to 'follow that which is altogether just,[‡] or absolute righteousness alone. 'He that ruleth over men must be just, ruling in the fear of God.'[§] 'Masters' are directed to give to their servants that which is just and equal, knowing that they have a master in heaven: 'servants' to 'obey in all things their masters, not with eyeservice, as men pleasers; but in singleness of heart fearing God;' 'not purloining, but showing all good fidelity.'^{||} The rule of equity and righteousness is urged in the divine word, on every person, and in relation to every transaction. One of the important results of the grace of God when experienced in the heart, is the love and pursuit of justice. 'The grace of God—teacheth—to live righteously:—'the fruit of the Spirit is in all—righteousness.'—'The kingdom of God is righteousness.'[¶]

Among the chief causes of the divine displeasure on his ancient people, and on the nations of the earth, is their injustice. They did not 'judge the fatherless, nor hear the cause of the widow;' they were guilty of extortion, of cruelty, and rapine, and

* Micah vi. 8. + Leviticus xix. 35, 36.
 † Deut. xvi. 18—20. § 2 Sam. xxiii. 3.

|| Col. iv. 1, iii. 22. Titus ii. 10.

¶ Titus ii. 12.

therefore they were visited by the great Governor of the nations for their sins. The presence and cultivation of an unrighteous disposition is a sure mark, whatever pretences may be made to religion, of a depraved and unrenewed mind, and the most distinct and awful denunciations are pronounced against it in the oracles of God. 'Know ye not that the unrighteous shall not inherit the kingdom of God?*' The mode in which righteousness is pressed on our regard in the word of truth, by direct precept, and by the exhibition of awful judgments on the unjust, and the fact that one test of having received the gospel and experienced its transforming power, is the presence and cultivation of righteous principles, and the pursuit of an upright course, all sustain the idea that God, who is the author both of the command and of the grace, is a righteous being.

The same truth is also taught by the various scriptures which most clearly and emphatically claim this attribute for Jehovah. Declarations of this kind abound in the Word of God, to quote the whole would be to make a volume. Take then a few ex-

amples. 'The Lord is righteous.† 'The righteous Lord loveth righteousness, and his countenance doth behold the upright.† 'O Lord, righteousness belongeth unto thee.‡ 'Shall not the Judge of all the earth do right?|| 'There is no iniquity with the Lord our God, nor accepting of persons, nor taking of gifts.¶ 'Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity—yea surely God will not do wickedly, neither will the Almighty pervert judgment. Is it fit to say to a king 'Thou art wicked? or to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor?*** 'Is there unrighteousness with God? God forbid.†† Such are a few of the very numerous Scripture passages in the holy Scriptures which attest this as a divine perfection. The idea is so interwoven with the whole texture of the sacred oracles as to suggest the thought that God was especially concerned that his justice should be recognized by every, even the most cursory reader.

* 1 Cor. vi. 9. + Psalm cxxix. 4
‡ Psalm xi. 7. § Dan. ix. 7.

|| Gen. xviii. 25. ¶ 2 Chron. xix. 7

** Job xxxiv. 10—19. †† Rom. ix. 14.

(To be concluded in our next.)

SCRAPS FROM A MISSIONARY'S PORTFOLIO.—No. XI.

CHRISTIAN USEFULNESS ILLUSTRATED.

THE following narrative is, I think, pregnant with instruction and encouragement to those who are earnestly and prayerfully seeking the conversion of 'their brethren, their kindred according to the flesh' who are far from Christ, and it is forwarded in the hope that to such it will be useful.

It is my happiness to be acquainted with a gentleman holding a very important and responsible appointment in the Madras medical establishment.

Christian affection, and personal obligation would justify me in describing him as 'the beloved physician.' We have passed some very agreeable and profitable hours together, conversing on 'things pertaining to the kingdom of God,' but are now by the wise appointment of our heavenly Father pursuing our respective vocations far apart, and shall probably meet no more till together we 'behold the King in his beauty.' We parted at the throne of

grace; and hope, through the mercy of our Lord Jesus Christ, to meet at the throne of glory, 'found in him.' This gentleman, who is very respectably connected, came about twenty years since from a land of gospel light to a land of heathen darkness; and he came, as alas! hundreds do, a child of wrath and an heir of perdition: but let the reader mark the loving-kindness of the Lord,—far from his beloved Scotland, in the land of his exile, and in the midst of idolatrous scenes, the God of his fathers met with him. Enlightened and quickened by the Spirit of God, worldly pleasures were renounced, and the pearl of great price, the pearl which enriches its possessor for both worlds was secured. He became a living exemplification of the truth, that 'If any man be in Christ, he is a new creature: old things are passed away, behold! all things are become new.' 'That time was the time of love.' The spirit of perverse rebellion against God was taken away, and the spirit of a little child was given him. No sooner had he tasted that the Lord was gracious, than his heart yearned over beloved relatives who were strangers to this blessed hope; but he was denied the privilege of glorifying God before them by the silent and persuasive eloquence of a holy life; nor could he converse with them on the things which belonged to their peace. He could only write to them, and pray for them. How earnest were his longings! how fervent his intercessions! how ardent his zeal on their behalf, is known to 'him who searcheth all hearts, and understandeth all the imaginations of the thoughts;' nor through the abounding grace of God was it in vain. To quote from a narrative before me,—'Many were the earnest and affectionate appeals which he made to his family at home. Letter after letter arrived, breathing the ardour of a heart which had been taught to flee from the wrath to come, and whose sole object now was to cry aloud to those dear to him, lest

they should perish in their sins:— "Escape for thy life: tarry not in all the plain, but flee unto the mountain lest thou be consumed." As it regards the effect produced on his own relations by his faithful and affectionate testimony for his gracious Master, it would appear as if out of a large family not one remained uninfluenced. The flame sped on from heart to heart. Let this be recorded to the praise of Him who giveth liberally and as a wondrous token of the power of that divine grace which can change the valley of death into the valley of life, and make the desert rejoice and blossom as the rose.'

But there was one of his relatives unmoved by the persuasive and faithful appeals which from time to time arrived from India. The gentleman referred to had formed a connexion by marriage with the family, and had unhappily, adopted the stage as his profession. In point of morality he was very different from most of his professed associates, but was an entire stranger to the grace of God that bringeth salvation. Mr. Stanley, for such was his name, for some time resolutely resisted the influence that was now bearing upon him, not only from his beloved relation abroad, but also from many around him. He met all with a spirit of firm opposition; at one time arguing against it as wrong, and at another ridiculing it as foolish. He spoke of his brother-in-law as indulging in the rhapsodies of methodism—as being righteous over much, and as assuming an air of sanctity which was both unreasonable and absurd. By an attentive observer, however, it might be clearly seen, that frequently the very vehemence of his opposition indicated a secret mis-giving in his own heart that after all he might be wrong, and Dr. E.—right. Gradually the stoutness of the natural heart gave way, and breach after breach was made in the strong defences sin had raised around his soul. The strong man, armed, had kept possession of his soul for

many a year, but now the stronger than he has entered in, and with his presence had brought liberty to the captive, and recovering of sight to the blind. He was soon convinced that his profession was incompatible with the christian character, and relinquished it, casting himself on the providence of God. For a few short years he 'adorned the God our Saviour' by a holy conversation, and then entered into rest.*

In conclusion, let it be asked, are we all sufficiently alive to the importance of seeking the salvation of those dear to us who are unhappily strangers to Christ? Have we felt the agonizing solicitude of that lover of souls who said, 'I could wish that myself were accursed from Christ, for my brethren, my kindred according to the flesh'—language which cannot surely mean less than that he was willing to be devoted to temporal death, if by that means their salvation might be secured? Have we 'tra-

* If any of my readers wish for further information they will find it in the interesting work from which I have quoted: "Memoir of Montague Stanley, A. R. S. A.," published in Edinburgh, by W. P. Kennedy. It is reviewed in the "*Eclectic*" for August, 1849, and is the first article. The "*Eclectic*" came to hand while this paper was in contemplation.

vailed in birth' for their souls? With intense earnestness and tender affection have we entreated them to seek the Lord while he may be found? Have we done this again and again? Deeply commiserating their condition have we with 'all humility of mind and with many tears' wrestled in prayer for them? Christian readers, can you look at that aged parent, that lovely child, that attached brother or sister, who knows not Christ, and bear to think of being separated for ever from one so deservedly dear? The separations of time are painful, but they are only for a moment: to be separated for ever would be heart-rending. On the other hand, how delightful to think of a pious household meeting in heaven. The father is there, the mother is there, the children are there. Not one unhappy wanderer is absent. Delivered from death—'accepted in the beloved'—at home with the Lord—their joy is full, and now they will part no more. Let each of us offer for our families the prayer—a prayer which I write with deep affection towards beloved relatives so distant from me.

'When soon or late we reach that coast,
O'er life's rough ocean driven,
May we rejoice; no wanderer lost,
A family in heaven.'

GOD IS LOVE.—This great and beautiful truth is the inspired language of Revelation; and its sonorous echo is the voice of universal nature. On every planet and every particle of matter it is mystically written, '*God is love.*'

On heaven, earth, and balmy air,
Holy hearts can read it there.

'*God is love,*' whispers the evening zephyr, and the morning dew-drop. '*God is love,*' responds the roaring cataract, and ocean's mighty thunderings. 'Deep calls to deep,' across vast continents; from mountain top, to mountain top, from crag to crag of lofty peaks,—above, below, over and around the vast earth, is one universal sound, '*God is love.*' The wise and deep planned laws that

govern all things, from the angel to the mite, all utter the glorious and thrilling language, '*God is love.*'

Then comes the heavenly mandate, 'Thou shalt *love* the Lord thy God with all thy heart;' because, He is pure, disinterested, holy love.—'Thou shalt love thy neighbour as thyself.' 'A new commandment I give unto you,—love one another.' And 'the whole law is fulfilled in one word, LOVE.' This tames the tiger, chains the lion, and is the bond of all well regulated society, the paradise of the soul, and the holy pavilion of the Almighty. It is the beginning and end, the first and the last. It is God, for '*God is love.*' Seek one and all to dwell in love. J. B. DAVIS.

LITERARY AND SCIENTIFIC SELECTIONS.

NINEVEH AND ITS REMAINS.

THE great capital of the Assyrian empire, the early history of which appears to be shrouded in impenetrable obscurity, has now slumbered in the dust over two thousand years. The predictions respecting it, uttered by the prophets of Israel, when Nineveh was at the height of its glory, have been literally fulfilled. Twenty-five centuries have proved the Divine origin of those prophecies. Tradition, only, marks the site of the great Assyrian city; and of all that greatness so vividly described to the haughty Egyptian kings by the prophet Ezekiel, but few vestiges remain. On the east bank of the Tigris, these vestiges—huge mounds covered with verdure—have long excited the curiosity of the passing traveller. But until within a few years, no object worthy of note has rewarded the antiquarian for his researches among them. In the autumn of 1845, a young Englishman, named Layard, firmly believing that these ruins could be made to 'yield up the vanished marvels of the past,' commenced excavating the great mound at Nimroud, a village on the Tigris, about eighteen miles below Mosul. His explorations were successful. With the assistance of Arabs, and guided by the external appearance of the mound, before the second day's labour was finished, he 'found himself standing in a room built of alabaster slabs, the centres of which were covered with writing.' By patience and industry, in the face of many obstacles, 'chamber after chamber was revealed, and at length, amid the wild screamings of the Arabs, and to his own breathless contentment, bas reliefs and painted sculptures were exposed to view, and he began to see what Ezekiel describes Aboliab to have seen thousands of years ago. "She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to;captains and rulers clothed most gorgeously, horsemen riding upon horses all of them desirable young men."

An English traveller, unconnected with Mr. Layard, passed through Nimroud, at the time of the excavations, and states that he descended to the 'disburied palace in the evening, and passed through a labyrinth of halls, chambers, and galleries, with bas-reliefs painted flowers, and inscriptions covering the walls. He saw these walls crowded with gorgeous phantoms of the past, depicted still in the oriental pomp of their richly-embroidered robes, still at their audiences, battles, sieges, and lion-hunts, as when they were mighty hunters, warriors, and statesmen before the Lord. He saw the portly forms of kings and viziers, so life-like, and carved in such fine relief, that he could almost imagine them stepping from the walls to question the rash intruder on their privacy. Mingled with them, also, were other monstrous shapes, the Assyrian deities of old, with human bodies, long drooping wings, and the heads and beaks of eagles; and he saw still faithfully guarding the portals of halls deserted and empty centuries ago, the colossal forms of winged lions and bulls, with gigantic human faces. "All these figures," he exclaimed, "the idols of a religion long since dead and buried like themselves, seemed actually in the twilight to be raising their desecrated heads from the sleep of centuries." "Before Mr. Layard, says the writer, finished his excavations, twenty-eight chambers and galleries—the remains of 'the Nineveh perhaps of Ninus and Semiramis of Salmanezer and Sennacharib. of Esarhaddon and Sardanapalus,"—were brought to the light of day.

Before closing, we will quote one or two extracts from Mr. Layard's recently published work, entitled, 'Nineveh and its Remains.' In them the reader will find further description of some of these remarkable discoveries.

'I rode to the encampment of Sheikh Abdur-rahman, and was returning to the mound, when I saw two Arabs of his tribe urging their mares to the top of their speed. On approaching me they stopped. "Hasten, O Bey," exclaimed one of them, "hasten to the diggers, for they have found Nimrod

himself. Wallah, it is wonderful, but it is true! we have seen him with our eyes. There is no God but God;" and both joining in this pious exclamation, they galloped off, without further words, in the direction of their tents.

'On reaching the ruins, I descended into the new trench, and found the workmen had disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in the works of so remote a period. The cap had three horns, and unlike that of the human-headed bulls hitherto found in Assyria, was rounded, and without ornament at the top.

I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country, as appearing to mortals, slowly ascending from the regions below. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him.

*** I ascertained by the end of March the existence of a second pair of winged human-headed lions, differing from those previously discovered in form, the human shape being continued to the waist and furnished with arms. In one hand, each figure carried a goat or stag, and in the other which hung down by the side a branch with three flowers. They formed a northern entrance into the chamber, of which the lions previously described were the southern portal. I completely uncovered the latter and found them to be entire. They were about twelve feet in height and the same number in length. The body and limbs were admirably portrayed; the muscles and bones, although

strongly developed to display the strength of the animal showed at the same time a correct knowledge of its anatomy and form. Expanded wings sprung from the shoulder and spread over the back; a knotted girdle, ending in tassels, encircled the loins. These sculptures, forming an entrance, were partly in full and partly in relief. The head and fore-part facing the chamber, were in full; but only one side of the rest of the slab was sculptured, the back being placed against the wall of sun-dried bricks. That the spectator might have both a perfect front and side-view of the figures they were furnished with five legs; two were carved on the end of the slab to face the chamber, and three on the side. The relief of the body and three limbs were high and bold, and the slab was covered, in all parts not occupied with the image, with inscriptions in the cuneiform character. These magnificent specimens of Assyrian art were in perfect preservation; the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness. Not a character was wanting in the inscriptions.

I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conceptions of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of rapidity of motion than the wings of the bird. These winged human-headed lions were not idle creations, the offspring of mere fancy; their meaning was written upon them. They had awed and instructed races which flourished 3000 years ago. Through the portals which they guarded, kings, priests, and warriors, had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries. They may have been buried and their existence may have been unknown,

before the foundation of the eternal city. For twenty-five centuries they have been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown; whilst those before me had but now appeared to bear witness in the words of the prophet, that once the Assyrian was a 'cedar in Lebanon with fair branches and with a shadowing shroud of an high stature; and his top was among the thick boughs *** his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations;' for now is 'Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and bittern, lodge in the upper lintels of it; their voice sings in the windows; and desolation is in the threshold.'"

THE INQUISITION.—JOHN CRAIG.

ONE of the most remarkable cases of imprisonment and escape, was that of John Craig, a Scotchman, who was born in the year 1512. He went to France in the year 1537, and afterwards into Italy. He entered a monastery at Bologna, and attained to great consideration with his fellow monks. Having found a book written by Calvin, in the library of the monastery, he read it with deep interest, and became convinced that the church of Rome was not the true one. Soon afterwards he did not hesitate to impart his convictions to the

other monks, and for doing so incurred imminent danger of losing his life; and nothing but the kindness of another Scotch monk, who furnished him the means of escaping from the monastery, saved him. He then entered as a tutor into the house of a nobleman in that city, who was favourable to the reformed doctrine. But it was not long before both were accused of heresy, arrested by the agents of the inquisition, and conducted to Rome. After nine months of cruel imprisonment in a gloomy dungeon, Craig, adhering firmly to his religious convictions, was condemned, with several others to be burnt alive. The day appointed for his execution was the 20th of August 1559. But Pope Paul IV. dying on the 18th, and a great riot occurring thereupon, Craig and his companions in misfortune escaped from prison, and left Rome as quickly as possible. They were speedily pursued and overtaken. Upon entering the house where Craig was, the captain of the band of pursuers looked him earnestly in the face, and then took him aside and asked him if he did not remember his having given succour to a wounded soldier in the environs of Bologna? 'No,' replied Craig. 'But I remember it,' said the captain. 'I am the man to whom you gave the succour. God has given me an opportunity of requiting your kindness. You are at liberty. I ought to arrest your companions; but for your sake I will do them all the good I can.' So saying he gave to Craig all the money that he had, and also excellent advice respecting the means of escape. Craig took leave of him with a heart deeply touched and set out on his way. In great fear he pursued his journey to the north. At length he reached Vienna, where he preached before the archduke who afterwards became Emperor of Germany, under the title of Maximilian II. The archduke was so much pleased with him that he entreated him to remain with him, but the importunity of the pope suffered it not; he therefore sent him away, with a safe conduct or passport.

Craig arrived in Scotland in 1560. An absence of twenty-four years had caused him almost entirely to forget his maternal tongue. At first he preached in Latin, for the benefit of those who knew that language. At the end of a

short time he was able to preach in English, and eventually he became one of the most important of all John Knox's fellow-labourers, and lived to draw up

the National Covenant, in which Scotland solemnly abjured the Popish religion.—*Baird's Protestantism in Italy.*

THE PULPIT.

WHAT IS PREACHING ?

ALMOST every man *thinks* he knows what preaching is. He knows at least to his *own* satisfaction, though it may be that very few others would be satisfied with his model. So it comes to pass unfortunately, that in any given parish, there are about as many standards of preaching as there are individual hearers. Each has his idea of the preacher's voice, manner, style of composition, and of all the qualities that should enter into his sermon, as long or short, doctrinal or practical, pungent or pathetic, and so on. Possibly some people forget that this variety of taste and opinion exists, and forgetting this, they begin to impose their own notions upon the preacher and all the people. Thinking that such may be made more comfortable to themselves and others by a gentle hint, we quote for their benefit the following passage from Gilfillan, in answer to the question, 'What is preaching?' It is from the chapter on 'Edward Irving and the preachers of the day.' And after saying that the above is a question 'to which there would probably be as many replies as to, What is truth?'—that 'almost every minister and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject,' he adds:—

One man thinks, that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the

odium theologicum. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the fligid or Corinthian idea of preaching. Another is content with exclamations: he is not pleased unless every sentence begin with O; the interjection Ah, has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who should say, 'O, we remark in the next place.' This is the interjectional idea of preaching. Another desiderates chiefly delivery: no minister is a favourite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it either because it is an hour, or because it is only the half of the time. This is the arithmetical idea of preaching. One man abuses a sermon, because he does not understand it; another admires it be-

cause he does understand it; and a third admires it because he does not understand it. One man constantly asks, ere giving his verdict, what do the best judges say? Another, with some favourite model in his eye, says, what is this to Hall, or Chalmers, or Thomson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass is beat so thin, that it trembles before the zephyr. A third likes one great general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with Scripture, and with nothing else. Another likes to see the Cairngorum pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hem a sermon in within very strait-laced limitations. Another would allow it a wide and varied range; to draw illustrations from the meanest and from the loftiest objects—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on *ad infinitum*.

This is no caricature, as all will admit. Perhaps it does not even include every variety of opinion that actually exists. But it is enough to show that neither Noah nor Isaiah, nor Paul nor Peter, no, nor an angel from heaven, could so preach as to meet all these demands. We should say then, that he who requires this of a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, What is preaching?—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in the language applied to an excellent Scotch minister of whom it is said—“He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical;—‘And fools who came to scoff remained to pray.’”

FAULTS IN THE PULPIT.

Mr. E. is *lazy* in the pulpit—at least, he appears so to strangers. He leans over first on one elbow and then upon the other, as if he was tired of standing; and sometimes bending forward, rests almost his whole weight upon the Bible, or the cushion.

Now when I hear him preach, I do not wish to see him stand bolt upright in the pulpit, nor would I have him put on artificial animation, as a substitute for that energy which is the offspring of real emotion. A preacher may and ought to change his position often. In the more animated parts of his discourse, he may with great effect lean forward as if he was coming down upon his audience; and so he may earnestly bend now to the right hand and now the left, as if he would take no denial in the delivery of his message. He may, when his feelings prompt him to it, bow himself down; but he must not stay there, as if too heavy and sluggish to lift himself up. This, as well as I can describe it, is Mr. E.'s fault. His friends say that it is not exactly because he is *lazy*, but it is a habit which he has got—and though they wish he would correct it, they now hardly notice it.

Yes, it is undoubtedly a *habit*, and a very unfortunate habit, to make the best of it. However reconciled his constant hearers may be to it, when he goes abroad people notice it, and pronounce him dull and slouching, and say jocosely, that his congregation ought to pay the difference whenever he exchanges. He can break himself of this habit I know, if he will; and certainly he is bound to, if he can—and of another also, which is akin to it. I allude to his languid gesticulation. He uses his hands and arms more than some quite animated speakers; but they are heavy and sleepy. He might as well keep them still, and indeed better. It is always painful to see gestures in the pulpit, or anywhere else, which seems to cost the speaker a kind of yawning and painful effort. In consequence of the listless habits which I am exhorting Mr. E. to conquer, when he stretches out his hand, it seems to those who hear him but seldom, to be a task—to get it back and dispose of it as best he can, in the first pocket that will consent to receive it. But after all, Mr. E. is not a

lazy minister. He is industrious, works hard, studies his sermons well, and is an active pastor. Let him take these friendly hints, and rid himself of the only habit I know of that requires special notice. Justice to himself demands it—duty to the church and to the public requires it.

Mr. F. goes into the opposite extreme. To guard effectually against being dull, he over-acts. Forgetting the apostle's remark about 'bodily exercise,' he puts himself at once into a profuse perspiration. When fairly roused, he lays about him, as if he was putting out fire, though you cannot for the life of you discover where it is; and he brings down his hand upon the poor rent cushion, till the feathers fly: as bow can they help it, when there are so many avenues of escape from their confinement?

Now, I am not sorry that Mr. F. always keeps himself wide awake in the pulpit. This is one of the ways, certainly, of keeping his audience awake. Nor do I complain of his making his hands and his whole body speak, for the enforcement of his appeals. Let us have something which shows the preacher to be in earnest, though it be ungraceful and even awkward. But it need not be either. Mr. F. has all the elements of a capital speaker. He is young, and can train himself as he pleases. Let him study the graces and proprieties of sacred eloquence. In repressing mere 'sound and fury,' let him be severe and inexorable, while at the same time, he represses nothing which the subject is fitted to prompt, either of feeling or action.

But my space is limited, and I must say a word or two about Mr. G. As soon as he has named the text, he starts off like a race horse, with a loud voice, and upon a high key. The very first sentence, though spoken rapidly, is distinctly heard without listening, in the remotest parts of the church. As he begins, so he finds himself compelled to proceed. However imperiously the nature of the subject may require it, he cannot rise, for he struck the highest note when he began.—Much less can he bring his voice down to a lower key. There he is, as high as he can get, and there he must remain to the end. The effect is, that while he exhausts himself exceedingly, he tires his audience almost as much. Monotony is always tiresome

and sleep-inviting, whether the voice be high, low, strong or feeble. We fall asleep no less under the ceaseless roar of the cataract, than when lulled by the murmuring of the brook.

There is no nature in Mr. G.'s delivery; and it is impossible there ever can be, till he commences more deliberately and calmly. Let him begin on a low key, and as he rises, let him be sure to keep the reins in his own hands. No speaker can do himself justice, who does not retain the entire command of proper tones, inflections, and cadences. Let these once get beyond his control, as they are sure to do under a sudden high pressure, and his case is hopeless. He may struggle on, and chafe and vociferate, but he can never be himself. He has lost his liberty, and can never regain it, till he sees where the difficulty lies, and sets himself resolutely to surmount it.

SPIRITUALITY IN THE MINISTRY.

How came it that under the ministrations of the apostles men were converted by thousands, and that, even before their death, christianity was in the household of the Cæsars? The immediate successors of the apostles were equally successful: 'We are of yesterday,' says Tertulian, in his gorgeous apology, 'yet we have filled your cities, your islands, your towns, your municipalities—the senate, the camp, the forum.' This too, was in the second century. Wonderful success! where was the hiding of their power? It has been hinted that to some fastidiously refined and intellectual hearers of the present day, Peter's pentecostal sermon would be tame when placed beside the efforts of some of our 'best' modern divines! Where then was the hiding of their power? The apostles were men of like passions with ourselves. Aye, but they were men full of the Holy Ghost, and spake as the Holy Spirit gave them utterance! The miracles they wrought did not convert men, these were but the seal of their commission—the gift of tongues did not, it was but a medium through which to communicate with mind—their spirituality alone made them pre-eminent in good works; and, so long as the successors of the apostles continued to be men full of the Holy

Ghost, men dwelling near the throne, bathing their souls, freshly, every day in the dew of heaven, intent supremely on the glory of God in the conversion of men, their preaching 'cut men to the heart,' and the gospel went on conquering and to conquer.

But, alas! soon came the spirit of clerical pride and assuming hierarchism—and at this time there is no evidence that preaching had deteriorated intellectually, or, that the pulpit was filled with men less cultivated or eloquent, or, that any of the essential doctrines of the cross were kept back. No! they were only a little lifted up with that *pride* which is of the Devil. They could no longer say, 'the zeal of thine house hath eaten me up,' for vaulting ambition was beginning to consume them—THAT WICKED ONE was beginning to be revealed whose coming was with all deceivableness! Suddenly the windows of heaven are shut, and the Spirit is no more poured out save here and there in local showers. Are those that stand at the altar humbled? Do they return and pray, 'take not thy Holy Spirit from us?'—No such thing? They yield to a surprising infatuation. Saul grieves Jehovah, and God answers him no more by dreams, nor by Urim, nor by prophets, and his language is, 'seek me out *a woman* that hath a familiar spirit,' and forthwith,

there appears one 'clothed in purple and scarlet, and riding upon *the beast*;' in her hand is a golden cup full of abominations, and she is drunk with the blood of saints.

We need say no more. We only repeat—the history of the ministry is the history of the church. As the ministry declined, the preaching declined into short, noisy and vapid exhortation, until at length it ceased, and public worship was filled up with soulless pageantry.

The Reformation broke the slumbers of ten centuries; and here it is worthy of remark, that almost at the instant, pulpits, that for ages had been silent, or vocalized only by frothy eulogies on mother church, or the benefits of indulgences, now resounded with the very truths that were uttered on the day of Pentecost, and almost in the very manner.

Salvation only through faith in the atonement. This was the doctrine. Changes were rung upon it, but this was the alpha and the omega of the preaching. The clouds had *been* gathering, and the lightning had gleamed along the path of Wickliffe, and Huss, and Jerome of Prague, and Le Clerc of France, but with the preaching of Luther they met again, awakening the nations as at the first.—*Christian Observer*.

FAMILY CIRCLE.

LOVE FOR CHILDREN.

AMONGST the many admirable traits by which the character of Sir Thomas Fowell Buxton was distinguished, Mr. Binney directs us to 'observe his interest in young people; his sympathy in their pleasures; his participation of their amusements; his anxiety to see them happy:—his readiness to ride or shoot with them in a morning, and to suggest to them words for their charades at night.' *But his delight in children!* This is always the indication of a genial nature—a pure, unworn, and unselfish heart. 'Never,' says Lavater, 'make that man your friend, who hates bread, music, or the laugh of a child.' Certainly to *hate* any of these would be very bad.

I think I could even explain the phil-

osophy of the first. There may be something of insensibility to the second, without amounting to positive dislike, that may not materially affect the character—as in the case of our friend before us; but if the gleeful, leaping laugh of childhood is distasteful to a man, especially if he hates it, or hates to hear it—believe Lavater, and have nothing to do with him. Depend upon it, he is either thoroughly without a soul, or he has so soiled and blackened it by sin, that the sound issuing from young and innocent lips pierces to his heart like the constrained remembrances of a forfeited inheritance. You may be sure he has got about him no common guilt. To him, in a worse sense than the poet meant it, the beautiful but melancholy verse applies:

I remember—I remember
 The fir trees dark and high ;
 I used to think their spiry tops
Were against the sky.

It was a childish ignorance,
 But now 'tis little joy,
 To know I'm further off from heaven
Than when I was a boy.

Sir Thomes Fowell Buxton delighted in children, and they, with their instinctive perception of those that like them, delighted in him. He used to walk with them, and talk to them, and try to turn their attention to God in his works. He was fond of pointing out the skill that was displayed in the packing of a bud, and of drawing other interesting lessons from flowers. On this account, his nephews and neices, (bless their young hearts!) when they saw the snow-drops and violets in the early spring, used to welcome them as 'Uncle Buxton's Sermons.' His paternal character would seem to have been beautiful. Only think of the leader of a section of the House of Commons—the man bending under the weight of public business, absorbed by interests the most momentous, and fighting with difficulties that demanded and had, nights and days of anxiety and labour—think of him coming along the Strand from some parliamentary committee, stepping into a shop to purchase a picture, hiding it when he got home among the torn-up letters and envelopes in his basket, that when his little children should rummage amongst them or turn them out, he might hear their exultation at discovering the treasure, and join in a joy that would ring like the news of a nursery California! He was lying one day very fatigued and tired, on a sofa; one of his sons was lying on another: their eyes, were just alike opened, though each supposed the other to be asleep. Presently the great giant-like man—the man that swayed the senate, was looked up to by thousands as a leader, and who seemed born for authority and command—slowly and quietly rose up from his position—trod softly and stealthily across the room—placed a chair—lifted the feet of the young sleeper, and as they seemed to be hanging uneasily from the sofa—laid them gently on the chair, and then crept back again carefully as he had gone, and lay down to his own repose! All had been seen, though he thought

not so. It would never have been mentioned—it might not have been remembered by him—had it been a thing known only to the father. It was the irresistible impulse, the gushing out of irrepressible affection. I dare say he turned away from the lad with a glow at his heart and a prayer off his tongue; a prayer whose answer he had already, but unconsciously secured; for the impression of that act on the heart of the son must have given such sacredness to the wishes of the father, as could not fail, I should think, to have done more for the youth's virtue than any mere preceptive teaching could have secured.

The same traits appear in his letters about his children, and in his correspondence with them. He is always anxious, indeed, about their possessing a strong, decided character; but he betrays constantly not only the strength, but the tenderness of his own. Little things indicate character more than great ones. How much there is in his promising the boys half a crown for the repetition of some poetry, and then, if visitors—grown-up people—happened to be present, asking them to rehearse something, *handing to each of them a half crown too!* Or in his playful letters to his little children;—his asking after the dogs and ducks—and his description of a pony. Why, there's poetry in all this. Buxton, indeed, did not write poetry; but what was better, he acted it, lived it, by his practical combination of the beautiful with the true.

STRUGGLES FOR LIFE IN LONDON.

THE GARRET MASTER.

THIS is not a title assumed by any particular class, but rather a sobriquet bestowed upon one who cannot correctly be said to belong to any. He is operative and manufacturer, merchant and labourer, combined in one person; and his dealings both wholesale and retail, are after a fashion of his own. No man can rightly accuse him of sapping our commercial system by an undue extension of credit, seeing that it is very rarely that he trusts anybody, and still more rarely is anybody found who will trust him. He works at any easy trade, and manufactures articles of any sort or description that may be wanted, which he has wit or ingenuity enough to turn out of hand. Two

things are essential to a man's becoming a garret master; in the first place he must be able to practise some occupation which requires but little capital to set him up in business; and in the second place, he must be unwilling either from a spirit of insubordination, a love of idleness, or a feeling of independence or else incapable from want of average skill in his calling, to work as a journeyman. Whatever be his motive, it can hardly be the love of gain, since his profits, so far as one can judge from his personal appearance and domestic surroundings, must fall far short of those of an average workman. There may be some few exceptions to whom this general character is not applicable; indeed I know there are; but the more respectable of the number would, I have reason to think, subscribe to the truth of this delineation of the general body — if body they can be called—who live in perfect isolation, and never come together.

Every one who walks the streets of London, if he ever exercise his observation at all must have remarked, amongst the infinite variety of wares disposed for sale inside and outside of the endless array of shops that line the public thoroughfares, a prodigious number of articles which are not properly speaking, the production of any particular or known species of handicraft; or if some of them be such ostensibly, it becomes apparent upon inspection, and upon a comparison of prices, that they are not the manufacture of well-practised hands, but are hastily and fraudulently got up, to delude the eyes of the unwary by the semblance of workmanship. Picture-frames, looking more like gilt ginger-bread than carved gold, which they should resemble; small cabinets of cedar-wood, miniature chests of drawers, which seem to stand midway between a toy and a domestic implement, easy (to break) chairs, which a man of fifteen stone would crush to pieces; mirrors of all sizes, each one affording a new version of your astonished face; slippers and clogs of every possible material; boys' caps at half-a-crown a dozen, of every variety of shape and colour manufactured from the tailors' clippings, whetstones of every geological formation *trap* (for customers) predominating; cribbage-boards, draught-boards, dominoes, and chess men, at any price you like; work-

boxes, writing-desks, and music-stands, glued together from the refuse of a cabinet maker's workshop; carpenters' tools incapable of an edge, among which figures a centre-bit with twenty-pieces, for five shillings—a bait for amateur mechanics, which has astonishing success; towel-horses, that will fall to pieces if not tenderly handled; and flights of steps, leading to a broken head, or something worse—all demand attention by their plausible appearance and astonishingly low prices. But these are not all. The heedless bargain-hunter may fool away a good round sum as easily as the veriest trifle. Gaudy pianofortes, magnificent looking instruments, labelled 'Broadwood' or 'Collard,' may be had at 'an immense sacrifice' (this is true in the buyer's case), which ought to be warranted not to stand in tune for twenty-four hours and to become veritable tinkittles in a twelvemonth. Horrible fiddles, by the thousand, constructed only to sell and set the teeth on edge, lie in wait for the musical tyro; seraphines that growl like angry demons, until they become asthmatic, when they wheeze away their hateful lives in a month or two, are to be found in every broker's shop, together with every other musical instrument you could name; all uniting to prove that if the best articles are to be procured in London, so are the worst, and that too in abundance.

Nor does the evil stop here. The world is still deceived with 'ornament,' and the imitators of things real know it well, and make a good market by the knowledge. Woe to the scientific student who, anxious to economise his funds, buys his necessary instruments of any other than a well-known and established maker! In no department of manufacture is there a more profitable field for humbug and plunder than in this. All descriptions of scientific instruments, surgical, optical, chemical, engineering, and others, abound in every quarter—the pawnbroker the chief medium or middleman through whom they find their way to the luckless experimentalist. Telescopes with conveniently soiled lenses; camera lucidas, by means of which Argus himself could see nothing; scalpels, lancets and amputating knives, never intended to cut; surgical saws with tender teeth; air-pumps in want of suckers; pentagraphs, with rickety joints and false admeasurements; unseasoned

glass resorts; crucibles sure to split on the fire; opera-glasses with twopenny lenses in tubes of specious magnificence; and a thousand other things, which are manufactured weekly in large quantities, but never for any other purpose than to pawn or to sell are to be met with in every street, and proclaim the industry of a class of operatives whose labours are anything but a benefit to the general community.

It is not my intention to lay all these enormities upon the shoulders of the garret master; indeed many of the manufacturers of the vile wares above mentioned, are men of considerable capital, those especially who fabricate and deal in the more expensive articles. But yet justice to the subject of this sketch, compels me to declare that the guilty parties are mainly members of this class; although individuals are not wanting among them, the history of whose lives would present the praiseworthy struggle of industry and integrity against adverse circumstances. If the reader will accompany me to the narrow theatre of his operations, he may behold the garret master in the midst of his avocations, and then form as lenient a judgment as the somewhat singular spectacle will admit.

On a summer evening in the year 184—, having been requested by a country correspondent to make inquiries respecting the execution of a commission intrusted to one of this tribe, I set out in the direction indicated in his letter, and arrived at the door of the house in which the garret master dwelt, about half an hour before sunset. The place was a back street running nearly parallel with Holborn, in the neighbourhood of one of the inns of court, and one that, judging from the height and structure of the houses, had once laid claim to respectability, not to say gentility; but all such pretensions had evidently long been given up; and the lofty dwellings, fashioned originally for the abodes of easy and comfortable independence, now stood in begrimed and dingy neglect, the uncared-for tenements of the artizan and the labourer. The door of the house I entered stood fastened open; and the loose boards of the bare passage, wanting scraper, mat, and oil-cloth, bent and clattered under my

feet. The walls, from the door to the summit of the topmost stair, were of a dark brown colour, arising from the accumulated soiling of half a century, and polished by the friction of passers up and down, except where some few tatters of the original papering yet hung about them, or where the plaster had been knocked away, through the careless portage of heavy articles. The banisters as far as the first floor were in tolerable repair, though some of the rails showed by their want of paint that they were substitutes for others who had left the ranks.—Higher up, they were half deficient; and near the top story they had been removed altogether, probably for fuel, by some starving inmate, and replaced by a fence of rough slab deal. Of this I was rather sensible by touch than by sight; for the skylight that should have illuminated the staircase, was covered over with the exception of one small cranny, plainly to exclude the weather which would else have found entrance through the broken panes. I should be sorry to afford the reader too accurate a notion of the villainous odor, that infected the atmosphere of the house; it would have perplexed even Coleridge—who said that in Cologne he ‘counted two-and-seventy stenches’—to have described it. It seemed a compound of spirits, beer and stale tobacco, of rancid oil or varnish, with a flavour of a dog a month dead. I should mention that I knocked at one of five doors on the third floor, when three of them suddenly opened, but not the one to which I had applied my knuckles. Three dirty faced matrons in dishabille, two of them having infants at the breast, made their simultaneous appearance, and inquired, what I wanted; one of them informed me that ‘the doctor’ was not within, but would be found at the—— tap. Mentally wondering who ‘the doctor’ thus domiciled could be, I stated that I had business with Mr. T——, and requested to be shown his door. ‘It is the fifth door on the floor above,’ said the woman who had mentioned ‘the doctor,’ withdrawing as she spoke.

Arriving at the door in question, I could hear a murmur of voices, and the whirling of a wheel in rapid motion.

The door was opened immediately at my summons, and the rays of a lurid sunset streamed in upon the landing-place. The woman who answered the door seemed astonished at my unlooked-for appearance, and plainly expected a different party. As she drew back to make room for my entrance, a scene met my view, too common, I fear, in the industrial resorts of our great cities, but one calling aloud for amendment and redress in every particular.

In a room, the dimensions of which, might be about sixteen feet by eleven or twelve, were living an entire family, consisting of certainly not fewer than eight persons. Near a stove, placed about a yard from the fireplace, the funnel going into the chimney through a hole in the wall above the mantel-piece, sat the garret master, Mr. T——, in the act of filling his pipe. Beyond a shirt, dirty and ragged, canvass trousers, and a pair of old slippers, cut down from older boots, he had nothing on his person, if we except a beard of a month's growth. A lad of seventeen or eighteen, similiarly non-dressed, whose unwashed flesh peeped through a dozen rents in his garments, was busy at an old rickety lathe turning pill-boxes, some gross of which were scattered on the board in front of him. As he turned for a moment at my entrance, he showed a face haggard and wan, the index of bad diet and early intemperance. Seated at a carpenter's bench, which, together with the lathe, occupied the whole portion of the room next the window, was a girl of nineteen or twenty, engaged in carefully spreading gold leaf upon the word 'cupping,' previously written with varnish upon a strip of glass. Her costume, surmounted with a tattered man's jacket, would have disgraced 'the black doll' usually suspended over a rag-shop; the same indication of semi-starvation, and (alas that it must be said!) of intemperance was legible in a countenance that ought to have been, and indeed was once, interesting. At the end of the bench, in the corner of the room, a boy of twelve or thirteen years, was occupied in French-polishing a few small and showy frames adapted for the reception of the glass labels. At the other corner, to the left of the lathe, was a

still younger child—can hardly say of which sex—busily fitting the covers to the pill-boxes, and laying them in dozens for package; while an infant of scarce three years was asleep in the shavings under the bench, where, it was evident from the presence of the brown and grimy blanket-rags, he would be joined at night by other members of the family.—There was no bedstead in the room; but what was presumably the bed of the parents—a heap of filthy bundling—lay on the floor between the door and the corner of the apartment. While I was making inquires concerning the commission of my country friend, the mother stepped between me and the father, to whom I had addressed myself, and intimated by a look of shame, alarm, and entreaty, that she was the more fit party to be questioned. The man, however, told her with an oath to stand aside; to which command she paid no attention, but proceeded to inform me they were on the point of completing my friend's order, and that the goods should be forwarded to my address, if I would leave it, early on the following morning.

While she was yet speaking, I heard a light foot on the stairs; and the door opened, a little girl of about six, almost decently clad in comparison with the others, entered the room clasping a black bottle carefully in both hands. The mother apparently unwilling that a stranger should be aware of the nature of the burden brought by the child, was about concealing it in a cupboard; but the father, who, I now for the first time perceived was on the high road to intoxication, swore at her angrily for pretending to be ashamed of what he proclaimed she liked as well as anybody, and loudly demanded the gin bottle. With a sigh and a look of shame she complied with his desire, when he immediately applied himself to the contents with an air of dogged satisfaction. The child who had brought in the gin was the only one of the family that had the slightest appearance of health in the countenance; and she it was easy to see, owed it to her fortunate position as general messenger to the whole, and to the exercise and free air this function procured her. All the rest were in a sort of etiolated condition—pale and

wan from confinement, bad air and worse food. The dress of the whole family with the exception of that of the little messenger, who was kept in some show of decency for the sake of appearances, would not have sold for a penny above the rag price in Monmouth Street. Neither mother nor daughter, grown up to womanhood, seemed to have preserved a relic of that graceful sentiment of personal propriety, which is the last thing that the sex generally surrenders to the 'want which cometh like an armed man.' But here want was not the destroyer; a fiend of more hideous aspect and deadlier purpose held undisputed sway in this wretched abode of perverted industry and precocious intemperance. As I departed down the crazy stairs, I could not help compassionating the hopeless mother, whom, I thought it more than probable, the hateful vice of intoxication had first oppressed and then seduced. Her bloated countenance left no room for doubt, as to the truth of her tyrant's assertion; but there remained on it yet the trace of former truthfulness and kindness, and the burning sense of shame attendant upon her present condition. On the coming doom of the family—the son, the daughter, the toiling children, the sleeping infant—it was too painful to reflect.

BREAD FOUND AFTER MANY DAYS.

A HINDOO met a missionary in India one day, fifteen years ago, and had ten minutes' conversation with him. It was a rule with the missionary, not to leave any one without giving him a copy of the Scriptures or a tract. He gave the man some tracts and a copy of the New Testament, and heard no more of him. He almost forgot him. But the man did not forget the missionary. He read the books, and as he read them, he began to feel that he was a sinner, and needed some better Saviour than a dumb idol. Gradually he left off worshipping idols, and no longer paid any thing towards the support of the temple. Soon he said 'I want to go and see the missionary again.' He had several grown-up children, and they exclaimed, 'No, you shall not go; for you will receive more tracts, and you will disgrace us among our people.' At the same time they

brought fetters and bound him hand and foot, so that he could not stir. No christian was near to encourage or instruct him; but Christ was near, and he prayed for the man, that his faith might not fail. It did not fail. He still resolved that as soon as his fetters were unloosed, he would find his way to the christian teacher. For thirteen years he was kept in chains! It must indeed, have been God who helped him to keep his resolution through that long weary time. Many would have said before the first year was finished, 'O, loosen my fetters, and I won't think any more about the missionary!' But the Hindoo man had read his New Testament too well to forget it; and learned too much of his Saviour's love to give it up.

How do you think he gained his release at last? A wedding was about to take place in the family, and his children were anxious that he should go to it; so they unchained him. He took good care to put the tracts and the Testament in his cloth under his arm, without the knowledge of his friends. He went to the place where the marriage ceremony was to be performed, and when they were all busy and excited in the festival, he gave them the slip, and made the best of his way to the missionary's house, which was twenty-five miles off. When he arrived there, the missionary did not remember him. He looked at him from head to foot, but could not recall him. No wonder: it was fourteen years since he had seen him, and then only for ten minutes. The man said to him, 'I wish to be a christian.' He replied, 'What do you know about christianity?' He said, 'Ask me some questions, and I will tell you what I know.' The missionary asked him some questions, and he answered them all very correctly. Of course the missionary was very much surprised, and he inquired of the man how he had gained his knowledge of Jesus. He replied, 'Did you not, when you passed by my village, fourteen years ago, give me some tracts? They taught me that Christ is the only Saviour, and I was unhappy as long as I was a heathen. I have for some time left off idol worship; and I should have come to you before now, to tell

you that I believe in Jesus, but I have been chained to my house.' He then showed the wounds which the fetters had made on his hands and his feet. The missionary was glad, and after some further conversation with him, in the course of a few weeks, baptized him in the name of the Lord Jesus.

Thus you see the seed cast upon the waters may be buried from our sight awhile, but it will spring up at last. Much seed has been sown in India which has not yet sprung up.—*Missionary Observer*.

RULES FOR DOMESTIC HAPPINESS.

1. EVERY day let your eye be fixed on God, through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from him, and that you may use them to his glory.

2. Always remember, if you are happy in each other, it is the favour and blessing of God which make you so; if you are tired and disappointed, God does thereby invite you to seek your happiness more in him.

3. In every duty act from a regard to God, because it is his will and your duty. 'Do all in the name of the Lord Jesus,' and look to him to bless you and your partner, and that you may abide in his love.

4. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and your own soul.

5. Recollect often that the state of marriage was designed to be an emblem of the love of Christ and his Church, a state of mutual guardianship for God, and a nursery for the Church and skies.

6. Remember that your solemn covenant with each other was made in the presence of the most High God, who was called upon as a witness.

7. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shown and received.

8. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard may perhaps, be still the same, and the blame only attaches to you.

9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect, every day, what God has borne with in you.

10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness, You must both accommodate, or you must both be unhappy.

11. Do not expect too much. You are not always the same; no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

12. When you discover failings which you did not suspect, and this you may be assured will be the case, think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over; you will hereafter be perfect in the Divine image, Esteem and love each other now, as you certainly will then. Forbearance is the trial of this life only.

13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent, and the harmlessness of the dove.

14. Forget not that one of you must die first—one of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart. It is policy to anticipate it. O, that when you meet again, the deceased may say, in heaven 'I am, under God, indebted to you that I am here.'

15. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! He can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him for your mercies, and trust to him for all that is to come.—*Banner of the Cross*.

ARE YOU KIND TO YOUR MOTHER?

COME, my little boy, and you, my little girl, what answer can you give to

this question? Who was it that watched over you when you were a helpless baby? Who nursed you, and fondled you, and never grew weary in her love? Who kept you from the cold by night, and the heat by day? Who guarded you in health, and comforted you when ill? Who was it that wept when the fever made your skin feel hot, and your pulse beat quick and hard? Who hung over your little bed when you were fretful, and put the cooling drink to your parched lips? Who sang the pretty hymn to please you as you lay, or knelt down by the side of the bed in prayer? Who was glad when you began to get well? and who carried you into the fresh air to help your recovery? Who taught you how to pray, and gently helped you to learn to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives, and works, and prays for you every day you live? Is it not your mother—your own dear mother? Now, then, let me ask you, *are you kind to your mother?*

There are many ways in which children show whether they are kind or not. Do you always obey her, and try to please her? When she speaks are you ready to attend her voice? or do you neglect what she wishes you to do? Do you love to make her heart feel glad?

THE MOTHER OF OLIVER CROMWELL.

This lady, who is said to have been a descendant of the royal family of the Stuarts, possessed a higher distinction in her own virtues. Mr. Forster, in his *Statesmen of the Commonwealth of England*, pays the following beautiful tribute to her worth:—

‘An interesting person, indeed, was this mother of Oliver Cromwell—a woman with the glorious faculty of self-help, when other assistance failed her; ready for the demands of fortune, in its extremest adverse time—of spirit and energy equal to her mildness and patience; who, with the labour of her own hands, gave dowries to five daughters, sufficient to marry them into families as honourable, but more wealthy than their own; whose single pride was honesty, and whose passion love; who preserved in the gorgeous

palace at Whitehall, the simple tastes that distinguished her in the old brewery of Huntingdon; whose only care, amid all her splendors, was for the safety of her beloved son, in his dangerous eminence; finally, whose closing wish, when that anxious wish had outworn her strength, accorded with her whole modest and tender history; for it implored a simple burial in some country churchyard, rather than the ill-suited trappings of state and ceremony, wherewith she feared, and with reason feared, that his Highness, the Lord Protector of England, would have her carried to some royal tomb! There is a portrait of her at Hinchinbrook, which, if that were possible, would increase the interest she inspires, and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large melancholy eyes; the light, pretty hair; the expression of quiet affectionateness suffused over the face, which is so modestly enveloped in a white satin hood; the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character.’

DEPLORABLE IGNORANCE.

A short time ago, a poor boy named George Ruby was put into the witness box at the Mansion House in London, and a Testament was handed to him. He looked quite astonished upon taking hold of the book; when the following questions were put to him by Alderman Humphrey:—‘Well, do you know what you are about? Do you know what an oath is?’ ‘No,’ replied the boy. ‘Do you know what a Testament is?’ ‘No.’ ‘Can you read?’ ‘No.’ ‘Do you ever say your prayers?’ ‘No, never.’ ‘Do you know who God is?’ ‘No.’ ‘Do you know what the Devil is?’ ‘No. I’ve heard of the Devil, but I don’t know him.’ ‘What do you know, my poor boy?’ ‘I know how to sweep the crossing.’ ‘And that’s all?’ ‘That’s all; I sweep the crossing.’ The Alderman said that in all his experience he had never met with any thing like the deplorable ignorance of the poor unfortunate child in the witness box. Of course his evidence could not be taken.

POETRY.

HARVEST HYMN.

'Say ye not, there are yet four months, and then cometh harvest? behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.'—John iv. 35.

'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'—Matt. ix. 37, 38.

Say not, ye careless sleepers,
Four months must pass away
Before the Gospel reapers
Begin the harvest day.
The fields are ripe already,
Behold the waving grain!
And reapers true and steady,
Shall never toil in vain.

From every land and nation,
From every sea-girt isle,
Where moral desolation,
And superstition vile,
Are like a sea prevailing,
There comes a voice of prayer,
Low mingled with the wailing
Of agonized despair.

From Afric's night of terror,
And India's sunny clime,
From China's realm of error,
Grown old in arts and crime,
An eloquence is pleading—
O hear the suppliant cry!
For help 'tis interceding,
'Send help, or else we die.'

Then, in your bosom cherish,
The missionary fire,
Lest millions more should perish
Beneath avenging ire:
Beseech the God of missions
To spread his heavenly word,
Till men of all conditions
Shall hail him sovereign Lord.

The Gospel day is breaking
On error's doleful night,
And millions now are waking
To view the heavenly light;
The mission-ship is sweeping
In triumph o'er the main,
Safe in His mighty keeping
Whose right it is to reign.

O, then, ye prayerless sleepers,
Must months still pass away?
No—onward to the reapers,
And *toil*, and *give*, and *pray*;
Pray that o'er every nation
Heaven's banner be unfurl'd,
Until the 'great salvation'
Has echoed round the world.

FATHER, THY WILL BE DONE.

BY SPENCER WALLACE CONE.

DEARLY we love them, Father;—
The young, the sweet, the fair,
Who in life's spring and summer,
Our pleasant playmates were;
Who, by the brook at morning,
And 'round the hearth at night,
Wept with our April sorrow,
And laughed with our delight.
Summer and spring have vanished,
And now they're all—all gone!
But some are with thee, Father!
The rest—thy will be done!

Oh! how we loved them, Father!
Those grey old warrior men,
Who took us on their knees and lived
Their battles o'er again;
They who 'neath freedom's banner,
With Washington had fought,
And to our childish wonder
His glorious memory taught.
Now, in the ground they purchased,
Sleeps each true hearted one,
But death was triumph;—we can say
Father, thy will be done.

Ah! dearer yet have left us;—
Our mother, many a year;
Our brother in his manhood,—
Of all—but two are here;
And we, near life's cold winter,
A sister and a brother,
Are all who feel as they once felt,
Now with our sainted mother!
Yet weep we not as sinners weep;
Above the bier,—the stone,—
They're with their God and ours now,—
Father, thy will be done!

REVIEW.

A TREATISE ON CHRISTIAN BAPTISM; *its Scripture Mode and Subjects.* By J. BATEY, Minister of Eyre Street Chapel, Sheffield: with an Appendix containing the Dedicatory Address of the Hon. and Rev. B. W. Noel at his Baptism: with Strictures on the Sermon of the Rev. T. Best, M.A., preached in St. James's Church, Sheffield, on Sunday, May 5th, 1850. pp. 28.

THE BAPTISMAL CONTROVERSY SETTLED, *by an Appeal to Scripture.* A Dialogue between Benjamin and Joseph. With an Appendix addressed to Wesleyans. By B. WOOD. pp. 24. Houlston and Stoneman. J. Brooks, Winks, Leicester.

IT is somewhat interesting to mark the perpetual circle that controversial questions take. At one time questions which have long since been regarded as settled, come up again, and the dogmas which have been abolished, or the quibbles that have been silenced, are raised, with but little that is new appended to them, and are ushered into the world with all the confidence of recent discoveries, and with all the mystery of a new revelation. So it has been with pantheism and materialism of bygone ages. So it has been, too, with many an exploded error. The baptismal controversy, dormant for many years, has been again pressing itself on the attention of mankind. The powerful but reckless assertions of Dr. Halley, in the congregational lecture, served to revive it; the recent secession of Baptist Noel from the Establishment, and his manly avowal and adoption of Baptist principles; the recent discussions in high courts of law on the doctrine of the Church of England as to the question of baptismal regeneration, in the case of Gorham, v. Bishop Philpots, have tended to give a prominence to this question, which will doubtless revive old objections, and stimulate to new controversies, in which, after all, nothing that is new either can or need be advanced.

It may be hoped that the simple questions in the controversy will at length be well understood. As to the mode of baptism, the fact that the

Greeks themselves have ever looked on baptizing by sprinkling as the English would look on immersion by sprinkling—as a mere and ridiculous misnomer—is sufficient, supported as it is by every collateral testimony and evidence, to settle that question. As to the subjects, the plain matter of fact that baptism is even referred to as a personal act—an act of consecration and profession, and that no ingenuity of criticism can make any thing else of the commission of our Lord, than a command to baptize believers, without the most ridiculous and impious torturing of the terms of the command, goes far enough to settle the question with such as are not blinded by preconceived prejudices, and as are not determined not to be convinced. But the other and graver error, viz., that the employment of this unscriptural and unauthorized rite, on an infant, regenerates its soul—or as some more mildly put it, alters its relation to God and eternity, is surely too absurd and impious, and savours too much of the dark days of heathenism and superstition to be long entertained by any sensible mind. Yet some eight millions a year are possessed in this country for the maintenance of soul-destroying errors like these. We know not what the heads of the Establishment felt when all the absurdity of these dogmas was laid bare at the recent trials, but if they did not fear lest the entire baselessness as to any support from either scripture or common sense, which was manifest as to these absurdities, would not lead thinking people to hold the claims of the Church at a low rate, we think they must have been either more or less than men.

The pamphlets before us are sufficiently explained by their titles. We are gratified at their appearance. They are sensible and well written. That of Mr. Batey, we doubt not will tend to elevate his reputation in Sheffield, where we trust that he will go on and prosper. Though we do not regard the dialogue as the best mode of conducting a controversy, we are bound to say that Benjamin has allowed Joseph to state his objections and arguments

fairly. We hope both pamphlets will obtain an extensive circulation. They severally, especially the former, present a compendious view of the whole argument.

LIGHT FOR THE SICK ROOM: a Book for the Afflicted. By JABEZ BURNS, D.D. *Houlston and Stoneman.* 8vo. pp. 224.

In the multitude of books which pass through the press in this bookmaking age, Dr. Burns has found a difficulty in laying his hand upon one which was just adapted to give invalids those various views of affliction which are adapted to instruct as well as to impart consolation. He has therefore produced a respectable volume according to his own taste. We are gratified to state that the volume before us is such as is eminently suited to its important purpose. It is divided into three parts, which are respectively denominated the light of counsel, the light of comfort, and the light of example. The first contains a series of brief but very suitable original essays on afflictions in general, as appointed of God, as uncertain in their issues, as the lot of the most eminent saints, not necessarily a blessing, the lessons, exercises, &c. of sickness. The second in another series of original essays leads to contemplate the comfort to be derived from the character of God, our relationship to him, the work of Christ, the promises, and the sympathy of God, and heaven. The third part, which comprises nearly half the book, contains the dying experience and sayings of many eminent christians, arranged under different heads. We have not met with any work from the pen of our brother Burns, which has pleased us more than this. It is delightfully adapted to its purpose, and we doubt not will cheer and instruct many an afflicted saint. The essays are not so long as to be tedious, and are yet sufficiently extensive to furnish material for useful reflection.

Some of our readers will peruse with pleasure such sentiments as the following:—The Holy Spirit who is pre-eminently the comforter, abideth with us and dwelleth in us always. He is the gracious resident of the lowly heart. There, by his gracious operations, he quickens the soul, revives its energies, sustains its emotions and holy affections, and causes the graces

and virtues of the christian character to grow and increase. He, too, dwells in the heart to aid the soul in prayer and intercession, and to give a holy relish for divine truths and holy exercises, to carry on the work of sanctification, so that meetness may be wrought in us for eternal glory.' p. 75—6.

As a whole this volume has our most cordial recommendation.

THE WALLS END MINER; or, a Memoir of William Crister. By JAMES EVERETT. *Simpkin and Marshall.* 18mo. pp. 238.

Those of our readers who have read the life of Dawson, and other works of Mr. Everett, will not need to be told that as a biographer, Mr. Everett stands unrivalled in the Wesleyan body, though alas, because he had the manhood not to convert the Wesleyan conference into a worse than Star Chamber Inquisition, he was expelled from them, and thus reflected on the spirit of the conference most lasting disgrace. The narrative before us is one of Mr. Everett's happiest efforts. He takes the hero of his story from his orphan childhood, and leads on his instructive and animated narrative through all the changes in his life and experience, until when ripe for glory, he was killed, with many others, in the mine where he worked. The wit, zeal, honesty, tact, and burning love of his subject are very happily exhibited, a variety of useful observations are introduced in the course of the narrative, and a somewhat lengthened account is given of the catastrophe by which poor Crister lost his life. Of course there are some things both in Crister and his biographer not quite to our taste, but as a whole we can promise all our readers great interest, and no small profit for the perusal of this volume.

NONE BUT JESUS: or, Christ All in All. By JABEZ BURNS, D.D. *Third Thousand, revised and enlarged.* *Houlston and Stoneman.* 32mo. pp. 136.

This is a beautiful little work. It is pregnant with the very essence of evangelical truth, presented in a pleasing and attractive form.

YOUTHFUL PIETY, exhibited in its Principles, Excellencies, and Happy Results, designed to promote Early Religion. By JABEZ BURNS, D.D. *Houlston & Stoneman.* 32mo. pp. 160.

YOUTHFUL CHRISTIANITY. By SAMUEL MARTYN, *Minister of Westminster Chapel, Westminster.* Benjamin L. Green. 18mo. pp. 118.

HUBERT LEE; or, *How a Boy may do Good.* Ditto. ditto. pp. 156.

CHRISTIANITY THE WORLD-FACT. *Lectures to the Working Classes on Christianity.* By GEORGE W. CONDER. *Delivered in the Bazaar, Leeds.* Ditto. ditto. pp. 19.

We have placed these small volumes together because of their general affinity. It is a pleasing feature of the present day that so much attention is paid in our literature to the religious instruction of the rising generation, as well as to the culture of the working classes. Let us hope that the generation to come will be better than their fathers, and that the hardy operatives of this land will, at length be thoroughly emancipated from the trammels of the infidel and anti-christian minds who have unhappily acquired too much the sway over them. Direct efforts on their behalf, have seldom failed to be appreciated and do good.

The first work, that by Dr. Burns, is filled with pithy original articles, anecdotes, &c., and illustrated with numerous engravings,

and is sure to interest the juvenile reader. That of Mr. Martin, is suited for children of larger growth, and is a treatise well adapted to engage the thoughts of the intelligent youth, and to leave his verdict in favour of true, genuine, and scriptural religion.

The tale of Hubert Lee, shews that every child has a mission of kind deeds to perform in the every day occurrences of life; and William Herbert, the other part of the same book, teaches that a brave boy may be religious at school. The tales are both well told. There is in them much spirit and point.

THE TABERNACLE AND ITS FURNITURE. By JOHN KITTO, D. D., F. S. A., *Editor of the Pictorial Bible.* With Illustrations by W. Dickes. B. L. Green, London. Large 4to.

THIS is a splendid thin volume. The written descriptions are carefully prepared and occupy about a dozen of these large pages. The engravings of the Tabernacle, the Holy Place, the High Priest in his robes, the Priest in his ordinary dress, the Ark, the Altar, &c, are exquisite works of art. The first mentioned being coloured, and the second having a moveable curtain which being elevated reveals the interior of the holiest of all.

CORRESPONDENCE.

LETTER FROM REV. ELI NOYES.

[Our friends will be interested in the following letter. We make no apology for giving it entire.—Ed.]

Providence, R. I., June 3rd, 1850.

DEAR BROTHER GOADBY,—I had long been under deep convictions for neglecting to write you, and two weeks since commenced and nearly finished a letter, when I was called off to attend our quarterly meeting; and immediately after, the anniversaries held at Boston. Your letter of May 4th has come, and found me in fault; still, I must try to get out of the difficulty as well as I can. The best apology will, evidently, be to do better for the future, though perhaps I may say in justice to myself, that for some time past I have been in quite an unsettled state, and my time has been much taken up. But, be assured, dear brother, that you and your dear family and the dear friends of your denomination, have a large place in my thoughts and in my heart. Could you just look in and see my room, lined with the portraits of General Baptist ministers, you would not think I had forgotten you.

We are now more comfortably located

than we have ever been in America. Providence, you will recollect, was founded by Roger Williams, a General Baptist who was banished from Massachusetts to Rhode Island, the 3rd of November, 1635, chiefly because he denied the right of the civil magistrate to interfere in matters of religious faith. This doctrine of religious liberty, now so well understood in every part of the United States, was made the occasion of banishing Williams to wander in the heart of winter amongst savages and wild beasts, through the dense wilderness, till he came to this place, which, in commemoration of the kind dealings of God, he named Providence.

The church of which I am pastor, was formed on the principles which he advocated, and for a time was called a 'six principle Baptist church.' Our meeting-house, which is large and commodious, was erected in 1830. It is now full to the overflowing; not a seat to let or sell; and our friends are about to build galleries. Our church numbers about 300; Sabbath-school 323, with an average attendance of 250. In the infantile department, which is the largest in the city, there are 150, with an average attendance of eighty. These are

all children of parents in good circumstances. We have four Bible classes, numbering thirty young people. I am accustomed to meet the teachers of all the classes every Tuesday evening, to give them instruction on the lesson of the ensuing Sabbath. Our children make a collection weekly for some benevolent purpose.

I find the friends very kind, and am getting to feel quite at home. When I entered the house to preach my introductory sermon, the choir sang the following hymn, prepared for the occasion.

Welcome God's ambassador,
Welcome in thy Master's name;
Thee we hail his messenger,
Sent to guide us to the Lamb.

Welcome in the name of him,
Who himself our pattern is;
Who to rescue and redeem,
Gave his life a sacrifice.

Welcome, shepherd, to this flock,
Guide them where rich pastures grow;
Lead the thirsty to the rock,
Where refreshing waters flow.

Welcome, pastor, brother, friend,
We will each the burden bear;
And when here our labours end,
May we all the blessing share.

These simple lines, coming unexpectedly, and with apparent simplicity, spoke to the heart, and gave me that confidence which one ever possesses when surrounded by dear christian friends. In the afternoon I baptized a fugitive from slavery. He came to us from Georgia, and is a very intelligent man and devoted christian; and may God hasten the day when the slave shall enjoy his liberty, without the necessity of fleeing from the place of his birth. But according to the principles which Daniel Webster and others are advocating in our national congress, we are bound to give up this member of our church when his master comes to claim him. We are told that the constitution of our country demands such an act of perfidy on our part. But, suppose a clause of our constitution does make such a requisition, such clause is opposed to the professed design of the constitution, which is to secure liberty to all, and we, as christians, have long since determined that we should obey God rather than man.

Week before last I attended our Rhode Island quarterly meeting, at Scituate, where I laboured last year. The preaching was of a superior order, and all the exercises were conducted with great harmony, and we trust profit. This quarterly meeting is evidently improving. Our denomination is advancing in knowledge and in the various reforms of the day; but I fear that our spirit of devotion does not keep pace with other advancements. O how much we need the influence of the Holy Ghost to

animate and give vigour to our piety. There are revivals with some of our churches; but I think that as our country grows old, persons are converted and brought into the churches more as they are with you, without any general excitement. Why may not the church be filled by gradual conversions, without those tornadoes of passion, as the world is filled by gradual births? I have witnessed some revivals in our country, that were characterized by a deep solemnity, and resulted in much good; but I grow more and more sick of those where noise and confusion are the prime features. But such are getting to be scarce, which, to my own mind, does not indicate a decline in true piety.

Our theological school at Whitestown does not flourish as we should like to see it, but our young people are educating themselves at the numerous, liberal, and excellent institutions which abound in our country, which, perhaps, answers quite as good a purpose. But little sectarianism is taught at our academies and colleges.

Our gold region in California bids fair to become the centre of the world. It is, certainly, the centre of attraction to Chinese on the one hand, and Europeans on the other, and who are very rapidly mingling themselves with our New Englanders. It is probable that California will soon be received to our union as a free State. Our new accession of territory contains an area of 1,198,000 square miles, or 1,300,000,000 of acres. Our whole country is nearly as large as all Europe, and is very fast filling up. How are we to take care of this mighty continent, whose language and speech will be one? I cannot but feel that God has a vast and wise plan in view, both in the past and future history of this country. Some of our friends greatly fear the Roman Catholic power; but our native American population increases above the Catholic as five to one. True, the Romanists have established several colleges, but they do not rank much above our common city grammar schools, and as their votes are in the market to be sold to the highest bidder, they may be bought by one party as well as by another. No despot, either civil or ecclesiastical, will ever rule over this country. One might as well try to extinguish the sun in the firmament, as to extinguish that spirit of liberty which lives in the American bosom. True, we find much fault with our government, and it often appears to our neighbours that we shall destroy one another; but every American loves his country almost, or quite, to idolatry, and almost every man, woman, and child would pledge their lives in defence of its institutions. We are, indeed, much ashamed of our slavery. We know it is an anomaly, and a

horrible sin, and it might be put down by physical force, even by one fifth part of the non-slaveholding population of our country; but we think it will be done without the effusion of blood. In a country where every man can vote, we think that national evils should be borne till they can be put down by moral power.

'We have a weapon firmer set,
And mightier than the bayonet—
A weapon that comes down as still
As snow flakes fall upon the clod:
But executes a *free man's will*,
As lightning does the will of God.'

But the remaining inch of my sheet warns me to check my patriotic zeal. You can easily pardon, for you love dear old England, and I love it too. Who could help loving it, who like myself has roamed over its almost enchanted ground, rendered sacred by the sleeping dust of the mighty dead, who has gazed upon its transcendentally beautiful scenery—witnessed the high intelligence and deep-toned morality of its people, as well as their almost unparalleled hospitality. England and America are one. We are all English here. True, Irish, Scotch, Dutch, French, and all sorts of people come to our country; but in our great corn mill we soon grind them into Englishmen, and demonstrate the fact, that God has made of one blood all nations to dwell on all the face of the earth, and that blood is the best of all—pure English.

Thine,

E. NOYES.

LETTER FROM AUSTRALIA.

To the Editor of the G. B. Repository.

MY DEAR SIR,—I have recently received letters from my son and daughter in Australia; and as they have many friends in England to whom they cannot write, I have thought a few extracts from their letters would be acceptable through the medium of the Repository. If the following lines meet your approbation, their insertion will much oblige, yours truly,

Bourne, June, 1860. THOS. DEACON.

Ipswich, Moreton Bay, Dec. 1849.

DEAR FATHER,—May the Lord Jehovah bless you and keep you from all evil. Our hearts have been greatly cheered this afternoon by the arrival of your letter of the 18th of July. We feel that we live in the same world with you, and look upon the same sun, and best of all worship the same God and Saviour, enjoy the same hopes, and anticipate the same heaven. We rejoice to know that we are still loved by you and many dear friends in England.

I am happy to inform you that we are in

the enjoyment of good health. My voice is not quite restored, yet it is much better, and we have reason to bless the Lord that he directed us to this place. Had I stayed in England, you would in all probability ere this have mourned over my grave; but bless the Lord I live, and I hope to shew forth his praise. Though I cannot preach the gospel in public, yet I hope we both aim to preach it by a consistent life and conversation. You wish us not to forget that we are not only followers of the Lamb, but that we are General Baptists. We hope to maintain our faith till our dying day. We love the Redeemer's cause, and all who love our Lord Jesus Christ; and we are General Baptists in heart and soul.

A pleasing circumstance occurred the other day, which I will relate. A busman or shepherd came to my shop, and finding from his conversation he was not ignorant of religion, I enquired if he was a Wesleyan, as from one or two questions which he asked concerning our vessel, I supposed he was. He replied in broad Leicestershire, 'No, I am a General Baptist, a member of the Leake and Wimeswold church.' Our hearts warmed as we gave to each other the right hand of fellowship. He said we were the first christians he had met with since he had been in the bush, which is several months. He knew many ministers and friends whom we knew, and the last sermon he heard in England was preached by Mr. Goadby. Before we parted we commended each other to our heavenly Father; and truly he prayed with a simplicity and fervour which showed he was not a stranger to earnest prayer. It was, indeed, one of the most refreshing seasons we have enjoyed since we have been here.

And now, my dear father, we unitedly wish, yea, request you to come to us—we want you, not only as a parent, but as a preacher of the gospel of Christ. We are as sheep without a shepherd, and without a fold. Come, my father, come to us. Here is a large field, I might say a moral wilderness, a desert that wants cultivating. The climate is one of the finest in the world, but man is vile; and of all persons needed here, the home missionary is the most wanted, one that will preach the gospel from house to house. Though we have preaching in the town, by Mr. Kingsford, who is a Presbyterian, and sometimes at the Methodist chapel; yet the number who attend public worship is very small compared with those who might be present. The Sabbath is profaned, or at least the sanctity of the day is forgotten. Indeed God is not in all their thoughts; and many are as totally ignorant of the gospel, as it regards its nature, designs, and claims, as the almost naked aborigines. You are aware that this has been a convict

settlement, and many of the old hands are persons once transported to this country, and cannot read, and consequently can only be instructed by the living voice. But the greater the ignorance, the more need they have of being instructed. In this field of labour you would be able to send tracts and religious instructions into the distant interior, where means of grace and gospel privileges are entirely unknown. Many are in the bush for two or three years, and during that time never hear or read the gospel, and probably never hear the name of God only in blasphemy. Many of them are Englishmen, some are Scotch, some Irish. Many are Catholics. I need not say their morals are not of a high order. I am sorry to add the priests tell the people either to refuse or burn our tracts. But, my dear father, I have told you all this before, and I hope, ere this, you have made up your mind to come over and help us. Bring ten or twenty thousand tracts with you. Though you are, as you say, advanced in age, yet don't fear the voyage. Did I know of any thing that would prevent you being happy here, I would not urge you to come; but I am fully persuaded you would be happy here, and very useful. That the climate would suit you I have no doubt, for it is delightful; though hot for two or three months, yet I do not recollect ever having experienced that lassitude which is usually felt in England in hot weather. I know from experience that it is possible to work in the open air through the hottest day, without feeling extraordinary fatigue.

The horned cattle here are very fine, equal to the Hereford at home. The sheep are small but very nice. Men of some capital would do well, and men with useful trades—all who are honest and upright,

sober and industrious, these are the men and women the colony need; we hope that none but such will ever seek a home in Australia.

Give our united love to all our dear friends in England. The Lord bless them all. We remain, dear father, your affectionate son and daughter,

W. T. & LOUISA DEACON.

THE NEW HYMN BOOK.

HAVING been appointed at the last Association, in conjunction with Mr. Carey Pike of Wisbech, to prepare a New Connexional Hymn Book,* I beg to request of those friends who may have manuscript hymns that may be suitable for the purpose, to oblige by forwarding them to me at their earliest convenience. If also any friends are acquainted with hymns that have been published that they deem desirable to be included in the New Collection, an intimation of their wish, with a copy of the hymns, will be esteemed a favour. Our aim will be to produce a book that shall be acceptable to all our churches; a compliance with the above request may materially assist us in our task. Of course we do not pledge ourselves to publish all the hymns that may be sent, but our desire will be to meet the wishes of our correspondents so far as is compatible with the character of the book we are anxious to produce.

Bourne, Lincolnshire.

July 8th, 1850.

J. B. PIKE.

* Perhaps our friends will pardon the suggestion, that it is desirable to adhere as much as may be to the arrangement of the present book, and also to omit none at present existing, except the few that are never used.—Ed.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at March, June 13th, 1850. In the absence of brother Goldsworthy, who was appointed to preach, brother J. B. Pike preached in the morning, on the parable of the good Samaritan. Bro. S. Sarjant preached in the evening.

Fenstanton. No report having been received from Mr. S. Ratcliff, who had been requested to attend to this case, Mr. Lyon was appointed to visit Fenstanton, with a view to carry out the resolution of the Conference in June 1849.

A letter was read from Mr. Ashby, resigning his office as Secretary, in consequence of frequently being unable to attend the Conference. Agreed to thank Mr. Ashby for past

services, and to request Mr. J. C. Pike to undertake the office for the next three years.

The Treasurer of the Home Mission read over the audited cash statement for the year, from which it appeared there was a balance against the society of £3. 17s. 10½d.

A grant of £15. was made to Castleacre for the current year, and £10. to Gedney Hill.

Peterborough. The business respecting a new chapel was not sufficiently matured for the committee to present a report. The matter was left in their hands, and they were requested to give prompt attention to it.

The next Conference was fixed to be at Peterborough, on Thursday, September 19th. Brother Simons of Pinchbeck was appointed

Peterborough could be better transacted on the spot, the above alteration was made.

J. C. PIKE, *Sec.*

ANNIVERSARIES.

DERBY, *Sacheveral Street.*—On Lord's-day, May 31st, the anniversary sermons were preached by the Rev. J. Stevenson, M. A., of London, and on the following day a tea-meeting was held, after which addresses were delivered by the Revds. W. Underwood, W. R. Stevenson, Josiah Pike, and J. J. Ower. Collections and proceeds of the tea, £17 11s. 4d. It was stated at the tea-meeting that, including the proceeds of the bazaar, but not those of the anniversary, £125 have been raised during the past year by the church and congregation, towards the debt on the chapel and school room.

MEASHAM.—On Lord's-day, May 26th, Mr. Stevenson of Loughborough preached the anniversary sermons. Collections, £13. 7s. On Sunday, June 16th, after painting and improving the chapel, Mr. Griffith preached two sermons, when £20. 1s. was collected.

NEW CHURCH STREET, *St. Mary-le-bone.* The sermons on behalf of the sabbath-schools were preached on Lord's-day, June 23rd, morning and evening by Dr. Burns; afternoon by Dr. Beaumont. Collections liberal.

PRÆD STREET, *Paddington.*—The annual sermons on behalf of the Sabbath-school were delivered by Rev. J. Goadby of Loughboro', on Lord's-day, June 30. A Wesleyan minister also preached in the afternoon. There was a tea meeting on the following evening, which was addressed by Revds. J. Goadby, G. Cheate, J. Batey, Dr. Burns, &c.

CLAYTON.—The Lord's day school sermons were delivered in the General Baptist chapel in this place, on June 30th; that in the morning by the Rev. W. Sagar, our minister, and in the afternoon and evening by the Rev. J. P. Chown, P. B., of Bradford. All the services were deeply interesting. Collections, £28 9s. 4d. On these occasions our singers and friends laboured with much credit.

SHEFFIELD, *Eyre Street.*—On Lord's-day, July 14th, two sermons were preached for our Sabbath-school by our own minister. On Monday evening, July 15th, the Rev. Dr. Burns preached for the same object. The collections amounted to £8 12s. nearly doubling those of last year. Our new school rooms are in course of erection, and we hope they will be ready for opening about the end of August.

J. B. S.

CASTLE ACRE.—On Lord's-day, June 16th, 1850, two powerful sermons were preached in the General Baptist chapel in this village, on behalf of the Sabbath-school, by Mr.

William Dawson, one of the Norwich City Missionaries, when nearly £5 was obtained for its support; and on the Monday following, a public tea was provided in Mr. Taylor's barn, kindly lent for the occasion, which was tastefully decorated with evergreens, having in the centre a large garland which was made by our young friends; on each side of the barn were various mottoes, such as 'O Lord, revive thy work.' One, which was very neatly got up, contained the following suitable verse,—

'Lord spread thy word from shore to shore,
Till all have felt its saving power;
May sabbath schools in every land
Conduct the young to thy right hand.'

After tea, of which upwards of 120 persons partook, the congregation moved in the direction of the chapel, where a public meeting was held, Mr. Stutterd in the chair, when addresses on the nature and advantages of Sabbath school instruction were delivered, by Mr. Frost of Roughton; Mr. Repper, Primitive Methodist; Mr. Jabez Dawson, of Swaffham; and Mr. William Dawson, of Norwich; Our prayer still shall be, 'Come ye children hearken unto me, and I will teach you the fear of the Lord.'

BAPTISMS.

CASTLEACRE, *Norfolk.*—On Lord's-day, July 7th, two candidates were buried with Christ in baptism after a discourse by Mr. Stutterd, from, 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' One other man was prevented carrying out the convictions of his conscience, by the clergyman of the parish in which he lives threatening to turn him out of his cottage and out of employment.

J. B.

MELBOURNE.—Three males and one female were baptized in the G. B. chapel, on Lord's-day evening, June 23, by Mr. Gill the pastor, after a sermon from Acts viii. 35. Congregations large, and the service impressive.

NEW CHURCH STREET, *St. Mary-le-bone.*—On Lord's-day evening, June 30th, after a discourse from the pastor, Dr. Burns, from Luke vii. 50, five persons were baptized. The chapel was filled with an attentive congregation.

EDINBURGH.—On Lord's-day, June 16th, Mr. Francis Johnston delivered an excellent sermon on the 'baptism of the Holy Spirit,' at the conclusion of which Mr. J. immersed ten believers in the name of the Father, Son, and Holy Spirit.

J. W.

GRANTHAM.—The first Sabbath in July was indeed a deeply interesting and delightful day to us, when brother Bishop preached, and afterward administered the ordinance of bap-

tism to five willing converts, in the P. B. chapel, Bottesford, which was kindly lent for the occasion. They were all received into the church in the evening. May they and their families meet around the throne above.

W. B.

MAGDALEN AND STOWBRIDGE.—May 21st, the ordinance of believer's baptism was administered by our highly esteemed pastor, Rev. J. Burrows, to three females; and on the following Lord's-day, after a sermon from John xiv. 25, 'Why baptizest thou?' to a large and attentive congregation, three males, two of whom are young in years, followed their Lord through the baptismal stream. S. D.

FLEET AND HOLBEACH.—On Lord's-day, June 23rd, five persons were baptized in the G. B. chapel Fleet, on a profession of faith in Christ. They have since been united to the church. Our earnest wish is, that many others may speedily be induced to imitate their example.

OPENINGS, &C.

SALFORD, *Manchester*.—The opening services of the new General Baptist chapel, Broughton Road, Salford, Manchester, took place on June 30th, and the two following Lord's-days, when excellent sermons were preached by the following ministers:—the first day of opening three sermons by Rev. J. Sutcliffe, Staley Bridge, and F. Tucker, B.A., of Manchester. On Lord's-day, July 7th, two sermons by Rev. E. Bott, Heptonstall Slack;

and on Lord's-day, July 14th, two sermons were delivered by Dr. Burns, of London. The collections amounted to the sum of £51. 1s. 8½d.

SHERPESHEAD, *Leicestershire*.—*Formation of a New Church*.—On Monday evening, July 22nd, the members in this branch, some forty-five in number, having been regularly dismissed from the church at Baxter Gate, Loughborough, were constituted a separate church. Mr. Goadby delivered a discourse to them on Paul's prayer for the Colossians. Mr. Stevenson proposed the questions to them on their union, and the choice of two brethren as deacons, and one as elder; and after a short address, administered the Lord's-supper. Mr. Goadby pronounced the benediction. Nearly every member was present, and the season was solemn and hallowed.

MISCELLANEOUS.

DERBY, *Sacheverell Street*.—We have great pleasure in stating that the proceeds of the late bazaar for the liquidation of the debt on this place of worship, have amounted to £54. The bazaar committee desire to present their best thanks for parcels received from Bedford, Borrowash, Fleet, Hebden Bridge, Loughborough, Nottingham, Praed Street, Paddington, and Heather. They have about £20 worth of articles on hand, which they hope to dispose of privately. The ladies of the church and congregation have established a work table for the same object.

THE DEEP BLUE SEA.

The deep blue sea! how fair it seems,
When gleaming in the morning beams,
And silver clouds, like sunny dreams,

Glide o'er its placid breast!
The breeze sighs softly o'er the wave,
As silent as the banks they lave,
For every wind sleeps in its cave,
Each billow is at rest.

The dark blue sea! how pure and bright,
When resting in the hush of night,
Bathed in the radiance of moonlight,
So fair, and yet so cold!

The twinkling stars far downward peep,
Reflecting in the tranquil deep,
Whose bosom glows in quiet sleep,
Like mantle decked with gold!

The proud blue sea! when winds are high,
And darkness gathers o'er the sky,
And the frail bark unconsciously
Is swiftly onward borne;

Then like a lion roused at length
It shakes its mane in pride of strength,
And its wild roar, from shore to shore,
Resounds, as if in scorn!

The wild blue sea! how fearful now,
To gaze upon its furious brow,
And list the dreary waves that plow
Its billows mountain high!
Now death and danger seem to ride
Presiding o'er the foaming tide,
And ocean drowns, with voice of pride,
The seaman's strangling cry!

The calm blue sea! how still the wave,
Soft breathes the wind through rock and
A dirge o'er many a victim's grave, [cave,
Far amongst the waters free!
O how sublime must be the power
Of Him who bids the tempests lower,
Yet sways thee, in thy wildest hour,
Thou glorious, dark blue sea.

From Tail's Edinburgh Magazine.

MISSIONARY OBSERVER.

TO THE FRIENDS OF THE GENERAL BAPTIST
MISSIONARY SOCIETY.

A FORMER statement in this periodical announced that the Society had incurred a debt of six hundred pounds or upwards, which would seriously embarrass its operations, but which was incurred by the Society's income being less than its expenditure for some years. A kind friend sent a donation of ten pounds, and proposed that an effort should be made to raise a hundred subscriptions of ten pounds each, towards which he was willing to contribute another ten. The committee referred this subject for consideration to the numerous brethren that would assemble at the annual committee meeting. There it was mentioned. At the annual meeting of the Society, on the evening of the same day, Dr. Burns proposed, that to remove the Society's burdensome debt, the ministers then present should set an example to the connexion by then subscribing one hundred pounds, towards which he offered the first ten. This proposition was approved, and it was soon announced that ministers had subscribed the sum specified; but in several instances the subscription was conditional on the debt being paid. Other friends then came forward, and a number of subscriptions were announced from brethren not in the ministry, and full confidence was expressed that the debt would be cleared off by others imitating their example. The announcement of additional subscriptions is earnestly requested, of which notice may be forwarded to the Treasurer, Mr. R. Pegg, Derby, or to the Secretary at the same place.

PRESENT SUBSCRIPTIONS ANNOUNCED.

<i>Ministers.</i>			
J. Burns, D.D.	..	..	10 0 0
J. Wallis	..	..	10 0 0
H. Hunter	..	..	10 0 0
J. C. and R. F. Pike	..	..	10 0 0
J. F. Winks	..	..	10 0 0
J. G. Pike	..	..	10 0 0
A Friend	10 0 0
T. W. Matthews	10 0 0
W. Underwood and G. W. Pegg			10 0 0

Edward Stevenson	10 0 0
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Friends not in the Ministry.

J. Greenwood	20 0 0
J. Garrett	20 0 0
Thos. Hill	10 0 0
Robt. Pegg	..	..	10 0 0
R. Seals	..	..	10 0 0
W. Stevenson, Derby	..	..	10 0 0
W. Bennett	..	..	10 0 0
Geo. Stevenson	..	..	10 0 0

LETTER FROM REV. I. STUBBINS

*Berhampore, April 30th, 1850,**To the Members and Friends of the General Baptist churches, England.*

MY EVER BELOVED FRIENDS,—Near five fleeting years have passed away since the almost heart-rending scenes of that day when I bade many of you a long—perhaps, so far as time is concerned, a lasting farewell. But let me assure you that neither this lapse of time nor the sixteen thousand miles of rolling billows that now separate us has obliterated, or even diminished the impressions your unnumbered acts of kindness produced on my mind. I love to think of my visits among you, when you received me almost as ‘an angel of light,’ when with deepest interest, you listened to the tales of woe which but too feebly depicted the wretchedness and misery of the heathen, and when with a most gratifying liberality you contributed of your substance to send them ‘the glorious gospel of the blessed God’—that gospel which brings ‘life and immortality to light’—which has made your country the most favoured of all the nations of the earth, and which is destined thus ultimately to bless every land. I think with pleasure and gratitude upon the stimulus that was given to many of our dear young friends, the collectors, and upon the beam of joy which lighted up their countenances as they returned, in many instances, faint and weary from their arduous but pleasing task of collecting your benefactions. I can assure you that I and my beloved companion returned to our former sphere of labour in this country delighted with the thought that we had formed many new and lasting acquaintances—lasting as eternity;

and that we had been instrumental under God in raising to some extent the tone of missionary feeling, which, we fondly hoped, would 'grow with your growth, and strengthen with your strength,' and would be originated and increased in your beloved offspring and friends, by your example, your instructions, and your prayers. This was one great thing to cheer us when we committed to the keeping of others our 'darling girl and boy,' and when we bade a lingering farewell to those whom we never expect to meet again on earth. Fancy, then, what have been our feelings of distress, I might almost say anguish, to find that in each succeeding year since we left you the contributions to the mission have declined! Sometimes I can scarcely believe that it is so, and yet the fact is indisputable—the remittances to this country, and the recent appeal that has been made, have proved it so! What, my beloved friends, can be the cause? Surely your love to Him who loved you and died for you has not declined; nor your tender compassion for the wretched and dying diminished. You are not less sensible of the debt of gratitude you owe to your Lord, and of the short period allotted you in which to discharge it—you are not less impressed with the worth of immortal souls, and the solemnities of that eternity to which they are hastening—you do not less realise the fact that a dispensation of the gospel is committed to you, and that your reward in heaven will bear a proportion to your self-denial and labour for your Lord upon earth—neither, surely, are you less conscious of the fact that if you renounce your concern for this people there is no one else to care for them, and the unavoidable consequence is that they must perish, and perish saying, 'no man careth for our souls!' Could you bear to think that any should thus with their dying breath reproach you? I know you could not! Your hearts would heave the bitterest sighs, and the tears I have sometimes seen to suffuse your cheeks would be changed for tears of blood! I hope the Lord has not forgotten to be gracious to you, that *he* should be forgotten; and that he has neither neglected nor wronged you that you should forsake him, or less love him and his interests; and yet there must be some cause! What is it? *Is it want of punctuality?* Many persons never accomplish much because they fail in this one particular. They do not *mean* to do less, or be less efficient than others, and yet their want of punctuality inevitably leads to this result. One subscriber says 'it is not quite convenient just now: I will pay you another week, or another month, when you come.' Another week or month is found to be just as inconvenient, and the collector departs with a moiety of what she should have received, and perhaps with nothing at all save cold

looks, from her friend who promised to make up for the defects of last time but finds he cannot. It is this sort of thing which often depresses the collector, and really gives the lie, call it by what other polite name you please, to the subscriber, and leads to the display of austere, or, at best, unlovely conduct. I have, really, seen the collector not only worn out with fatigue, battered with rain, and dragged with mud, but also the very picture of wretchedness and sorrow, from the treatment of those, who, had they considered rightly, would have regarded her as a sister of mercy indeed, and treated her with as much tenderness as if she had been one of the Mary's first at the sepulchre of our Lord. Sometimes too there is a want of punctuality on the part of the collector. Her visits are not paid with regularity—another day or another week she thinks will do. But another week she finds her friend, who was always punctual so long as she was punctual, unable to meet a double demand, and she is told that 'had she paid her accustomed and welcome visit last week she would have received the subscription, but now it is gone, and that for the present week only remains.' Thus, so far as that friend is concerned, the half of the support to the mission is lost. Nothing great can or will be done without the most rigid, persevering punctuality on the part both of subscriber and collector.

If the want of punctuality has not caused a declension in our funds, is it that the *liberality of friends has not corresponded with their prosperity?* Men too commonly forget to honour the Lord with their substance, and with the first-fruits of all their increase, (see Prov. iii. 9, 10.) and thus the increase in their contributions to the cause of Christ bears no proportion to the amount of their prosperity, while they are but too often careful to avenge themselves on the Lord for any diminution of substance which they may experience. The feeling with such is not 'how can I dispense with this or that to maintain my accustomed donations, and make both ends meet.' But their subscriptions, kind looks, and good wishes go first to the winds, as though they would say to God 'you have injured me, and you, not myself, shall be the sufferer.' What a striking contrast to the conduct of a gentleman connected with this country, but not our mission, only as a friend. Ill health compelled him to visit England, but after recruiting his health, he with his family returned to this, the land of their adoption. On their way out they were, I think, twice wrecked, and twice 'suffered the loss of all things,' but, notwithstanding this, he sent a substantial memorial of his interest in this mission from the very first sum of money he received shortly after landing. This is an incident that requires no comment. It tells us a tale

of his heart being, as we say, in the right place. It was not a feeling of, O dear! how much I have lost—all I had is gone, and now I have to settle myself and family at a great expence—true the claims of Christ's cause are pressing—I will, in the end, give "my mile," but no one could expect me to do it now: what I have received will not be a tithe sufficient for my present purposes; &c. O, no! he felt that he owed all he had to divine goodness, and that that could be blessed or blasted as the Giver of all good saw best—he felt that however the *last part* might be spent, the first would be spent well in being given to the cause of Christ. Another gentleman begged me, on my return to India, to take charge of a sum of money to a missionary in Calcutta, saying that he had just attained his majority in the army, and this was a portion of his thankoffering to the Lord, and he always found it profitable to honour the Lord with the first-fruits of *all* his increase; at the same time he presented me with 100 rupees for our mission, and has not forgotten us since. Well, now, beloved friends, while some of you may be so reduced in your circumstances as not to be able to contribute what you once did, have those of you who have increased in substance increased your thank-offerings in proportion? And have those who have diminished made the cause of Christ the *last* instead of the *first* thing to suffer?

Has the example of others been the cause? I remember a worthy friend in England once telling me, that when a special effort was being made on one occasion, I think for the Mission during one of our Associations, he had proposed to give for his circumstances rather liberally, but seeing a wealthy friend deposit a much smaller sum than he had purposed giving, he altered his mind, and gave more in proportion to his friend. Pity that his turn did not come first, it would have saved him some stings of conscience, for he told me he felt very unhappy for the transaction afterwards; and it might have shamed the rich man into giving more. Never, my dear friends, give little because neighbour B. who can well afford to be liberal, scarcely gives enough to make his satanic majesty wish he had given nothing at all.

Some, or all, or none of these, may have been the cause of the declension in our funds. Be that as it may, the fact is indisputable—they *have declined*; and the result, without a speedy alteration, must be of the most disastrous character. Your devoted secretary has written to us in the bitterness of grief and distress, that he could not send out our usual remittances; and what he was able to send, was three months after the time it ought to have been sent. I confess I

could not but weep, as I thought of the anxiety and concern he had experienced from this circumstance. You should know too, that events of this kind when they occur, seriously embarrass at least *some* of your missionaries, for if they have not private resources they must borrow, a practice most disreputable to a christian missionary, to meet their daily expenses. (I wish it here to be distinctly understood, that I am not *supposing* cases but *relating* facts.) They have to take their tours among the people to preach the gospel, to visit markets, festivals, &c., and in doing so, are obliged to keep up two establishments, viz., one with them and one at home; and here they are without a fraction, except they borrow it, sometimes at an interest of 30 or even 40 per cent! Dependant upon them also, are some fourteen or fifteen native preachers and their families, who require to be sustained at extra expense when on missionary excursions. This year for instance, several of our native preachers could not remove to the stations to which they were appointed at our last conference, because they had nothing with which to defray their travelling expenses, and had received no salary for near three months! How can we preach up the scriptural duty to owe 'no man anything,' when we cause them to be in debt; and are with reference to some of us unavoidably in debt ourselves! And then think of the position of some of your missionaries, who have dependant on them a large number of orphan or destitute children. Their mouths want filling and their backs clothing; their superintendents, school-masters, &c., must be maintained, and only *precarious* funds if any at all, are available! But I will not further enlarge or attempt any comment upon what I have written. I merely present you with these few facts, *briefly hinted at*, that you may feel to some extent the importance of two things—*liberality* and *punctuality*; and I have done so with confidence, first because I love you, and secondly because I believe you love your missionaries, European and native, and only need to be informed of their difficulties to ensure your more vigorous co-operation; and because I am personally less affected by the subject than some of my brethren, and am not therefore so liable to be suspected of selfish feelings in the matter. But what is now to be done? The Society is in debt, and it must be got out; and this requires a special effort; and it is only to friends that we can look for this special effort to be made. It is my privilege to contribute to the Mission both at home and in this country, and I try to do so according to my means; but in an emergency like the present, I feel that I ought to do something more, so here is an additional £10, with a

sincere prayer that many who can afford it, and who have fewer demands upon their purse, may do at least as much! Friendly reader, what have you done? Perhaps you cannot afford to do so much; perhaps you can—perhaps you can afford more; and do I wrong you by supposing you will do according to your means? If so, I shall beg your pardon should I ever meet you again for forming too high an opinion of you! but, of this I have no fear. Well, now, cannot some plan be adopted for increasing the regular income of the society? Pardon me if I make a suggestion or two. Don't call me 'dictator' or any such hard, un-English name! I would say, first, let ministers point out with feeling and energy to their congregations the pressing claims of the millions of heathen who are absolutely perishing for the want of the gospel. Let them exhibit what is being done in the cause of missions, and mention incidents as they are reported of a pleasing or painful character. Let him remember missions in his public prayers in the sanctuary, and that not as a mere matter of form, but as a matter which deeply affects himself and those—all those who listen to his instructions. Let missionary prayer-meetings be universal in all our churches, and let it be understood that at such times the mission is to engage all their thoughts, feelings, and sympathies—that the object for which they meet is a special one, and that the prayers may be of a more varied and comprehensive character, the minister might give to the different parties to engage a selection of subjects, so that all might not pray for just the same round of things, varied only a little in phraseology. This plan, I am sure, would result in parties who are appointed to take a part acquainting themselves more intimately with the minutiae of missions, would rouse up their own feelings, and invest the prayer-meeting with an interest and variety which it does not now generally possess. Let Sunday school teachers acquaint themselves intimately with missions generally, but especially those of their own denomination, and place them before the young whom they teach, in a concise, interesting manner, and encourage them to give their little sums, themselves setting the example, to extend the kingdom of the Redeemer. He, or she, may give something, however trifling, every Lord's day, at the head of the class, and he would always find, at least, some of the children prepared to follow his example, and others would soon be induced to find out the means of doing so. Let the superintendents assemble the whole school periodically, say once a month, or once in two months, and relate to them any little interesting incidents he may have met with in the course of his reading, read over the accounts of what has been con-

tributed in the school since their last meeting, and in a suitable address encourage those to persevere who have commenced, and try to stimulate those who have not. Something of this kind has been adopted in a very few of your schools with happiest results. Let masters and heads of families bring the subject of missions frequently before their assistants, servants, apprentices, and children, taking care in their every prayer to remember the heathen, and those who are seeking to spread the gospel in heathen lands; in short, let every head of a family or establishment, act the part of a subordinate collector in his more immediate circle, and let him do this with regularity every week, but, of course, in such a way that his dependants may not feel that they *must* give something because they are under his authority—that he merely makes this effort because he is deeply interested in the subject. Or perhaps this might in many instances be delegated with better effect to the mistress of the establishment. This plan, if carried out with example and prayer, must exert a resistless influence that will widen and deepen till it is felt by all around; it would result in firm, and steady principles, upon which dependance might be placed, instead of what we now too commonly witness, the mere sudden and very occasional ebullitions of feverish excitement, while it would generate in the minds of hundreds a strong missionary feeling that would only seek to fully develop itself in heathen lands. These, beloved friends, are some of the thoughts which have occurred to my mind as means not only of preventing future declension, but also of ensuring a permanent increase in the funds of your mission. To the more thoughtful and devoted among you, I commend them to adopt or modify, or even to reflect if you can think of a 'more excellent way.' Let none however reject them on the mere shallow plea that they are innovations; for our dissent, our efforts to diffuse the gospel both at home and abroad; in fine, our whole religion is a system of innovation from beginning to end, and it is one in which we glory. Finally, let the thought, the solemn fact, be deeply engraven on all our hearts, that we have but a short time to live, that we shall soon be beyond the reach of helping our fellow men or being helped by them, that if we let them perish now without exerting ourselves to save them, our regrets will soon be fruitless, for ever fruitless; and if anything could make us unhappy in heaven it would be the thought that 'souls are now in hell who might have been in heaven but for our penuriousness, neglect, or delay.' Certain it is that they who sow sparingly, under whatever pretext, shall reap also sparingly. Should love stimulate us? look at the love

of Christ who was rich, but who for our sakes became poor, that we through his poverty might be rich, and let that love constrain you. Do we require an example of liberality, look at that which led an apostle to exclaim with rapture 'thanks be unto God for his unspeakable gift.' Will self-interest prompt us? look again at Prov. iii. 9, 10., see also Prov. xi. 24, 25. I believe much of the poverty of body and soul that is experienced is more the result of withholding from the Lord more than is meet, than we are generally willing to admit, and would recommend those who are constantly exclaiming, 'my leanness, my leanness' to try if increased liberality to the cause of Christ would not make them more fat and flourishing. I must now, my dear friends, take my leave of you, relying upon your too deep interest to be offended by anything I have said, and upon your too great anxiety for the prosperity and furtherance of the Redeemer's kingdom not to rejoice that I have presumed to address you. Farewell, dear friends, may the richest blessings of heaven be showered upon you, is the fervent prayer of,

Your's in precious bonds.

I. STUBBINS.

LETTER FROM REV. C. LACEY.

(Continued from page 341.)

BUT to resume my narrative. Next morning we rose early; and some of us on horses, and some in palanquins, we commenced our journey for Jagarsingh, in Khoorda, our first day's march. Our route lay through the jungles of Khoorda, the scene where, a few years ago, Jagabundhoo, the commander of the Khoorda rajah's troops, fought the British forces, and where, treacherously, he spilt much British blood. General Harcourt, during an armistice, had his nephew shot by his side. The vengeance inflicted was signal; orders were issued to adopt indiscriminate massacre, and to hang on the nearest trees all who could be captured. In a few hours the branches of the mangoe trees of Khoorda were signalized—were in many places loaded with the bodies of the rebels. We made an halt about half way, till the fierce sun had spent some of his power. Our resting place was under some mangoe trees, which we have occasionally visited, (Bachera.) Our gipsy-like manner was rather amusing; under one tree, fast asleep, lay brother Buckley; a horse cloth for his bed, and a tree root for his pillow, eased somewhat by turning down the upper end of the cloth; but since he lay down, the shade of the tree had shifted to the eastward, and the sun was pouring his fierce heat on

his face, destined, in a few minutes, to raise blisters, and create soreness on his skin.
 * * * * * Most of the party were dozing, except brother Bailey, who was trying to instruct a few natives who had been attracted to the spot by the 'band of foreign white people.' As I lay under the mangoe tree just vacated by brother Buckley, I listened to the theme. Truths most important fell from his lips: saving truths. He assailed their superstition with good arguments, and produced concessions, expressed by the nodding of the head. The speaker felt some earnestness, but alas! the dead placidity of the Hindoo mind! there was no thought awakened in the hearers, and not a trace on their memories would be left by what was said. They nodded assent to the statement of Jaganath being mere wood; of Jesus Christ being the only Saviour; of their exposure to eternal hell for their sins; but their eyes and their thoughts were employed in speculating on the white foreigners before them. Brother Bailey uses the language well, and promises to become eminent as an Oriya speaker and scholar; and presently the address was closed, the sleepers awoke and arose, and the slumberers sprung from their seats and their lairs, and all hands were employed in taking food.

But really I get on very slowly with my narrative. About three o'clock, so soon as the fierce rays of the sun had lost their power, and we had sent off our commissariat and attendants, we mounted our nags and palanquins, and started forward. Almost all this part of our road lay through low jungles, on rocky ground; the road itself was very zigzag, and lay towards all the points of the compass. It sometimes happened that the first of the party were going directly north, while the last were progressing due south. The jungles are full of wild beasts; this fact, however, inspired us with no fear, while it imparted a sort of agreeable interest to the journey. We had pleasure in every where looking upon the wild home of the royal tiger, the leopard, the panther, the fine Orissian elk, the timid deer, and the fine shaggy bear. 'See, Mrs. Bailey; or look Mrs. Miller, here are the footsteps of a tiger—here are the bones of an unfortunate cow or bullock, which has been devoured by a tiger,' might be heard from the lips of the more experienced travellers. The shrubs on the jungle were, ever and anon, very pretty. Sometimes we came upon one which we have been used to admire in our gardens, and then there was much admiration expressed. As night came on, we began to look a little more sombre; and naturally enough examined, as we passed, every brake and every turn in the jungly path, for the awful lord

of the forest; and in this natural fear, or rather, natural instinct, we were imitated by our horses; and our attendants, whatever they might do in the day time, as night approached, kept up well—were close behind us. The fear of a tiger or bear, was better than a thousand threats to cut their wages, or administer other chastisement. 'Well Mank, or well Nuke, you come on very well: how is this?' 'Ah! my father, a tiger will grab me.' 'Well, but why do you keep up so well? Can we save you?' 'O, you have the rifle; I feel no fear under such protection.' About half-past five o'clock, p.m., just when tigers begin to leave their lairs and prowl about, we sighted the main road from Cuttack to Jagarsingh, and all brightened their faces with a smile, and struck into a cauter, which lasted till we came up to our little unassuming encampment, under the only tope of trees afforded by the immediate neighbourhood of Jagarsingh. Four small tents received us; and we soon began to look sharp after our dinner of curry and rice, varied with a slice of ham. Jagarsingh joins Khoorda, a small village, where is an old fort, the former residence of of the Khoorda rajahs. The present king is restricted to Pooree, by the government. Khoorda, in point of honour, is to all other countries in India, as the crown of the head is to the body—the part of honour—and the Khoorda rajah, though half a fool, takes precedence of all other Indian princes. He inflicts large fines as Dursinee,* upon all princes, for a sight of himself previous to their getting a sight of Jagannath. Jagarsingh is a village in the midst of a small cleared place, out of a thick surrounding and fearful jungle. There are a few provincial soldiers kept here, superintended by one European officer from the regular service. Very early in the morning we were stirring, before it was well light, and had a pleasant ride to Thunkea, where stands a staging bungalow; here we put in. The house rents at the rate of one rupee a day for each room, for one person, or for one party. This is paid to the government, and is spent in the maintenance of the bungalow. Our road lay through a thick jungle,—the beautiful pea fowl, and the common fowl, were occasionally seen walking forth in the cleared spots by the road side, or by the rippling brook in the vallies between the mountains. The wild deer were seen flitting across the road to the opposite jungle, and the hoarse noise of the Orissian bear was heard in the caves of the mountains, but we passed on in safety. We spent the day at Thunkea, and in the afternoon sallied forth in two parties: Brooks, Bailey, and Miller in one; and myself and brother Buckley in another, for the

purpose of proclaiming the tidings of redeeming mercy in two neighbouring villages. The place we visited, the smallest of the two, is called Ramaswer; it stands at the foot of a long and thickly wooded mountain. Our road lay through a valley by the side of a quiet mountain stream; the way was overhung with hovering trees, and wild creepers, so much so that at times it became almost dark. One could hardly prevent a feeling of external, creeping coldness, for the facilities for carrying off man or animals by the tigers which infest the place, could not be better. I believe we both resolved to be rather short in our address, that we might be back before the night set in; however this might be, one of our attendants, no cowardly man, advised us to make haste so as to get out of the jungles before dark. After riding a couple of miles, we came to the place, a village of one street, at the bottom of the mountain; and the people, to the amount of sixty, soon came together. Brother B. led the way by an address, commencing with some remarks on the good and general character of the Divine Being, especially noticing the 'ten commandments.' This prepared the hearers to understand what sin was, and that understanding again prepared them to hear of a Saviour. I followed much in the same way, dwelling somewhat more on the folly and sin of idol worship. When we had done speaking, we distributed tracts. Brother B. commenced, but the whole bundle was soon knocked out of his hands, and one man was making off with them. These recovered, the man censured, and the people quieted, I effected a useful distribution, and we came away commending the good seed of the word to the blessing of God. We passed the dark jungles before it was dark, but we could not help looking to the right hand and to the left, lest the Lord of the forest should be prepared to pounce upon one of us. We were relieved when we reached the main road, and had the bungalow before us. The other room of the house was occupied by a couple of young officers from the regiment at Cuttack; but the voice of singing and prayer, and argument, and cheerful converse, by so large a party, kept them very still all day and all night.

(To be continued.)

LETTER FROM REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—Sometime ago I promised to give you a brief account of a trip I took to Bhuban, in company with brother Lacey, and several native preachers and students; and I will endeavour to do so to-day, still as I have only about two hours left before the mail leaves, I must write in haste. We left Cuttack on the 20th of Nov.

* A present for a sight.

1849, and reached Khundittor on the Saturday evening, only a few minutes before sunset; and soon as our arrival was announced, the christians, men, women, children, and all, came running out to greet us. One after another made their namaskar, and expressed their great delight that we had come to see them; having done this, several went back to the village to fetch ripe plantains, yams, milk, sweetmeats, &c., which had been made ready for the sahibs; and I was much pleased with the manner in which they presented them to us, and when asked whether they would receive the worth of the articles, they immediately replied, 'Why should we? You are our father and our mother; are we not indebted to you for every thing?' For these and similar acts of kindness, the people here stand foremost in the rank of Orissa christians. On the entrance to every habitation in the village, the sentiment might be inscribed, 'given to hospitality.' Many of the christians staid with us until a very late hour, and we were at length under the necessity of telling them that we were much wearied with our day's journey, and that we felt that we must retire to rest. Early on the Sabbath morning it was arranged that we should have three services; that I should preach in the afternoon, brother Lacey in the morning, and Sebo Patra in the evening. The morning text was, 'Follow peace with all men, and holiness, without which no man can see the Lord;' the afternoon was, 'Him that cometh to me I will in no wise cast out;' and the evening was, 'For yet a little while and he that shall come will come, and will not tarry.' But I must not forget to tell you that about eight o'clock a boy came running to the little bungalow saying, that there was a large snake in Sebo Sehu's house, and that Lacey Salib wanted a loaded gun to be brought that it might be shot. For a moment, the question arose in my mind, is it lawful to do this on the Sabbath-day? but it was only for a moment, for the conversation of our Lord with the Pharisees in reference to the observance of the Sabbath, immediately occurred to me, and I instantly arose from my seat and loaded the gun, saying within myself, '*It is lawful to do well on the Sabbath day.*' I hastened to the village and found brother Lacey and several others standing near the spot; I enquired where the snake was, and the place was shown, but the room being nearly dark it was with some difficulty that I could see it at all: it was asleep on the top of the ridge tree, close to the thatch; I took a steady aim and fired, and after waiting a moment or two we saw the blood falling, so we were sure that if it were not killed it was severely wounded. After the smoke had a little subsided, brother L. took a bamboo and pulled it down, and to our joy we found

that it was quite dead. This is what the natives call the 'Spotted Snake,' and they affirm that it is even more venomous than the Cobra, and that a bite from one is almost instant death. Our native preachers slept just under the place where it was in the roof, and if this dangerous reptile had fallen upon them, the consequences might have been fatal; and I assure you that we were one and all devoutly thankful that they had been in mercy preserved. These snakes are very numerous in Orissa; I have seen a considerable number: they are about five feet in length, and are very handsome, beautifully figured, still they are exceedingly dangerous; last week only, I shot one a few paces from the chapel here. But I must proceed. On Monday morning we went to the river side to engage two boats, one for ourselves and the other for our native preachers; these boats are in some respects not unlike the navigation luggage boats in England, with the exception that they are much smaller, and by no means so elegantly finished. As it was impossible for us to remain inside the boats, we therefore placed a few planks from side to side, over which we made a kind of cabin, principally of the leaves of the palm tree: it was long enough to allow us to lay ourselves down, and high enough to allow us to sit up. After making other sundry preparations for our journey, we left the ghat about four o'clock on Monday afternoon. On our way up the river there were many things to interest us: we saw various kinds of wild fowl, &c.; but, O! *the alligators! what monsters!* We saw three kinds, the *Go Mukah*, or cow-mouthed; they are also called men-eaters; the *Thuntia*, or long-billed; and the *Gariall*; this is very much like the former, with the exception that it has on the end of its nose a very large round protuberance. As some of your readers will be very anxious to know something of the size, I might say that we suppose the larger ones were about sixteen or seventeen feet long; they allowed us to come very near them; they bask in the sun nearly all day, and we frequently saw three or four together. The stream being against us, we made but slow progress, hence we did not reach our destination until Thursday afternoon. We went into the town of Bhuban on Thursday evening, and preached to the people in several places, and gave away several tracts and gospels. Our boats were fastened to stakes on the sides of the river, which was about a mile and a half distant from the town. As we stood on our boats, after the moon had risen, we were, I think, one and all, enchanted with the scenery around us: nature seemed to say to us, don't disturb me, I am as still as the grave. No sound but the gentle rippling of the river stream could be heard, except the occasional yell of the wandering

jackall. As we looked on the valleys and rocks we were forcibly reminded of the lines of Selkirk :—

'The sound of the church-going bell
These valleys and rocks never heard,
No'er sigh'd at the sound of a knell,
Or smiled when a Sabbath appeared.'

(*To be continued.*)

RELIGIOUS PERSECUTION.

EXTRACT OF A LETTER FROM MRS. BUCKLEY.

We had rather a stormy case last week: a young man, the son of a wealthy landholder, left his father's house and went to the christian's at Choga, and told them his desire was to become a christian, and in their presence pulled off his heathen badge, and desired to eat with them. The christians told him that he had better reflect on the consequences of his uniting with them. They offered to procure food for him separately, but he said, No: he had read our books—he had heard there was salvation only through Christ, and he desired to follow him and be a christian. They told him his father was a great man—he the eldest son, and under age, (his age sixteen years and three months) he would soon be searching after him. Had he counted the cost? there would be a great stir, and probably he would have to go before the magistrates. Yes, he knew all. He would be a christian; and he pulled off his badge and sat down and eat with the christians. Our people now felt they must exert themselves on the young man's behalf, and they concluded they had better bring him to Cuttack for safety; they therefore in the night brought him to Cuttack. His father hearing that his son had become a christian, and gone to Cuttack, went and complained to the magistrate that the christians had carried his son off by force, to make him a christian. The magistrate sent one of his native officials to bring the young man and native christians to his court, who all immediately obeyed. The young man walked with the native officer; his father, and numbers of his father's friends from the village kept near to the young man. Our people observed the native officer was not taking them the direct way to the court, but through the native soldier's lines, they therefore expostulated, but the officer said no, he would go that way, and as soon as he came near to the sepoys, he said, 'These christians are carrying off this young man by force, to make him a christian—help!' The sepoys immediately fell upon the christians and began to beat them and pull them about; in the mean time the father and his friends carried the young man off by force. The mayor hearing what his sepoys were doing, called them up, and has punished them very

properly for abusing the christians. But the magistrate's official, who was the instigator, has had nothing done to him, and the magistrate has let the father off with fining him ten rupees for not obeying orders in neglecting to bring in his son. Mrs. Lacey thinks when Mr. Lacey returns, he will appeal to the judge. We have heard that the father has his son closely watched day and night, and that the young man firmly declares as soon as he has his liberty he will join the christians. Our native friends, though abused and beaten, were none of them seriously hurt. I trust there is some hopeful appearance of regard for eternal things amongst some of the dear girls—may it prove to be from God, then nothing can overturn it. I felt encouraged and refreshed to-day with the scripture lesson of the first class; it led us to notice some of the precious assurances in the word of God, of all attempts to destroy his church being in vain. Matt. xvi. 18. Isa. liv. 17. S. BUCKLEY.

AMERICAN BOARD FOR FOREIGN MISSIONS.

THE meeting in behalf of the American Board of Commissioners for Foreign Missions was held in the Tremont Temple, Boston, on Thursday evening, May 30th.

William J. Hubbard, Esq., presided, and in calling the meeting to order, remarked that the audience had met to have their thoughts turned towards the important subject of Foreign Missions. There were present several Missionaries who had returned from their fields of labour, and who would communicate intelligence in regard to those fields, and address to those present considerations which would commend the cause to their sympathy.

The services commenced with the reading of the 72nd Psalm, and prayer by Rev. Dr. Adams of Brunswick, Me. After singing a hymn, the Rev. Dr. Pomroy, one of the Secretaries] made the following statement in regard to the condition and prospects of the Board.

Since the annual meeting of the Board in September last, fourteen missionary labourers, male and female, have sailed from this country to different parts of the unevangelized world. One to west Africa, four to China, one to Musul, on the banks of the Tigris in the Turkish Empire, two to South Africa, two to Constantinople, two to Salonica in Macedonia, and two to Trebizond. Four of these, however, have returned to fields before occupied by them, having visited this country from ill health and other causes, so that only ten of the fourteen are of recent appointment. Ten others, seven males, and three females, are under appoint-

ment. Four young men from different theological seminaries have recently offered themselves to the Board, whose cases have not yet been acted upon by the Prudential Committee.

Thirty or forty additional missionaries are greatly needed to meet the present exigencies of the missions. Where are they? Who can tell us where they may be found?

The receipts of the Board during the first nine months of the present financial year, that is, from the 1st of August, 1849, to the 1st of May, 1850, have been 187,509 dollars 83 cents, which is about 9000 dollars in advance of the last year, irrespective of what was contributed towards paying the debt of the Board; so that without considerable increase of donations, the existing debt of 31,000 dollars is not likely to be materially diminished the present year. It is, however, earnestly hoped, that the friends of the Board will generously and promptly meet its pecuniary wants. Why should this great work be checked in its progress for the want of means which its friends can so easily furnish?

The Missions of the Board, with one or two exceptions, are in a highly encouraging and prosperous condition—perhaps never more so. Their prosperity is the occasion of the loud call for more men and more means. Upon the missions in Turkey, Syria, among the Nestorins of Persia in India, Africa, the Sandwich Islands, and among the Choctaws on our western border, the dews of Heaven have fallen, and some who were dead have awakened to everlasting life.

It is known to the audience that our missionaries among the Choctaws have felt themselves under the necessity, for several years past, of employing some hired slave help. It can now be stated, on the authority of a letter received the present week from one of the missionaries that at the date of the letter *only two* hired slaves were in the service of the Choctaw mission, and that arrangements had been made by which *one of them* it was expected, would be dismissed in the course of a few weeks, so at this time probably but one remains.

It is believed that the Board, at no period of its history, has stood higher in the confidence and affection of those branches of the Christian church on whom it is dependant for support, than at the present.

Rev. John D. Parris, missionary from the Sandwich Islands, was then introduced, and remarked that the Sandwich Islands are monuments of the power and grace of God, whether viewed as regards their physical structure, or their moral and religious condition. The time was, he said, when the Sandwich Islands slept beneath the bottom of the ocean; they have been thrown up by

volcanic action, and now stand out like chimneys to the furnace of the Creator. They have gone on increasing in number, as the wheels of time have moved onward. Not less wonderful has been the peopling of these islands. The simple-hearted fishermen from the coast of Asia, who had ventured further from their native land than prudence would have dictated, have been wafted in their little boats by the breezes to the shores of these islands, until, by their descendants, whole groups have been peopled. How long they have been there 'sitting in the region and shadow of death,' God only knows. We have no record to tell us.

In 1778 this group was discovered by Cook, and the simple natives as they looked upon his ships called them floating islands; their masts they called trees; their guns volcanoes; and the men walking about the decks, smoking fire-gods. They at first thought Cook was a god—but when they came to find out that he was but a man like themselves they killed and ate him; and it was a melancholy thought, that the man who discovered the nation had also been instrumental in digging its grave.

Thirty years since, the first little band of Missionaries from this Board landed on these islands. They had heard about them previous to their leaving, and had endeavoured to prepare their minds for the worst state of things which could be found. But they had not anticipated one-half. It was true the idols had been thrown to the moles and the bats, but the land was still in darkness and heathenism. It was ten years ago since he went to the field which he has since occupied in the then most destitute portion of Kauai. The Board sent him to Oregon to be murdered by the Indians, but God ordered it otherwise, and he was directed to that island to labour. In the second year of his labours the spirit of God was sent down. The Gospel was preached from house to house, in the open air, and the public place, and the multitude pressed to hear the Word of Life, and anxiously inquire what they 'must do to be saved.' Females came Sabbath after Sabbath, a distance of from 20 to 30 miles to hear the Gospel.

There are gathered three, four, or five thousand children into schools and Sabbath schools—and there was one school of sixty which came regularly a distance of eight miles; there is heard the sound of the church bell, and there is seen the congregation 'clothed and in their right mind' listening to the words of eternal life.

Thirty years ago, in these islands, all was anarchy and confusion, and they were rent by the fierce wars of rival chieftains. Now they have a good government and good laws, by which judgments are administered; the right of property and life are respected, and

are as secure as in any nation on the earth. There are few nations where the Sabbath is better observed; where there are fewer drunkards—notwithstanding rum has repeatedly been forced upon them even at the cannon's mouth. In nine years he had seen but one native drunk, though he had seen scores of those who go there and say that the missionary has done nothing during that period. Common schools are now sustained by the government, and in them are gathered some 20,000 children. It is but a few years since these children were more like monkeys than men—now it is rare to find a child of ten years of age who cannot read his Bible with facility. There are now four ordained native ministers of the gospel, and several others licensed to preach; more than 36,000 have been converted and gathered into the church; and 23,000 are now in regular standing; 9000 have died in the faith of the gospel and gone to join that company in heaven, who have washed their robes and made them white in the blood of the Lamb.

The chairman next introduced the Rev. W. M. Thomson, who for eighteen years has laboured in Syria, and who came home about twelve months since, to make report of what had been done at that mission.

Mr. Thomson said that whatever of special interest there was in the statement of returned missionaries, was mainly owing to the fact, that they come to us as witnesses, to give their testimony in relation to their fields of labour, and the progress of the work which God has given them to do. The audience would then not be surprised to be invited at once from the Islands of the Sea, to the head of the Mediterranean, in order that they might reach the theatre of his own labours. Those labours are confined to the Arab, and believing that the Board had done well in selecting that country upon which to devote much labour, he should endeavour to produce that conviction on the minds of his audience.

He then gave an interesting statement of the physical features and characteristics of the field, which were such that no one could help loving it—and it would be unpardonable in one to come from it, and make no allusion to it. The inhabitants, he said, were equally interesting. Though the children of Abraham have long since been driven out, and but few Jews remain in the land of their fathers, still it is a part of the family estate. He said the field was an interesting one on many accounts. One was, the position it occupies. It had been foretold, that Ishmael should dwell in the midst of his brethren, and this was literally true. The extent to which their language is spoken was another reason why it is an important field for missionary enterprise. Henry Martyn, when he had translated the New Testament into

the Arabic language, said, by it he could preach Christ to one hundred millions of the lost race. He gave as another reason, the undying stamina of the race; it is possessed of an undying vitality, and like the Anglo Saxon never dies out.

The first question the Arab asks a man, is, what is your name, and the next, what is your religion. They have no idea of a man without a religion. If a man has a heart for it, he can discuss religion everywhere; and when the Arab comes to exercise a belief in the Most High, he stands up at once a full grown man. They are all ready to receive the gospel, and there is work enough for a hundred missionaries. The first republic in Asia, he said, will be among the Arabs. Give him the gospel, and circulate it among his tribes, and everything is prepared to make of that nation a republic like our own in America.

In conclusion, he said, we need to pray for the Spirit to come and breathe upon that vast multitude of slain—and we would invite all to plead with God 'that Ishmael might live before the Lord.'

AMERICAN TRACT SOCIETY.

The thirty-sixth anniversary of this Society was held on Wednesday evening, in the Tremont Temple, Boston. Hon. Simon Greenleaf in the chair. The meeting was full. The opening prayer was offered by Rev. Joseph Vail, of Somers, Ct.

The chairman made a few introductory remarks.

Abstract of the 36th Annual Report.

There has been an increase in the amount of Donations, and also in the amount of Sales, and of the circulation of the Society's publications. Seventy-three new publications in English, German, Danish and Italian, have been added to the list the past year. Twenty-eight of these are volumes. The whole number of publications now on the list is 1,528; of which 284 are volumes of larger or smaller size. The number now sanctioned for publication in foreign languages, and published by aid of the Society in foreign lands is 2,490, of which 207 are volumes.

Receipts for the year. The total receipts are 60,024 dollars, 28 cents. From Donations Contributions and Legacies, 31,877 dollars 32 cents. From Sales, 27,982 dollars 96 cents.

Expenditures.—For Publications, 32,735 dollars 20 cents. For Colportage, 17,141 dollars. Foreign lands, 1,000 dollars. Corres. Secretary and three agents, 5,242 dollars. Clerks and Assistants in the Rooms, 2,912 dollars 13 cents. Rent, taxes, insurance, freight, printing and folding, postage, paper, and all other expenses, 2,559 dollars 17 cents. Grants, 3,936 dollars 77 cents.

THE
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[NEW SERIES.]

A BRIEF MEMOIR OF THE LATE REV. WILLIAM BUTLER,
OF HEPTONSTALL SLACK, YORKSHIRE.

'I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful.'—2 SAM. i. 26.

THE sentiments of heartfelt sorrow which penetrated the heart of David, when the devoted and chosen companion of his youth was cut down, are most eloquently expressed in the beautiful elegy from which the above lines are taken. But after all, language is only a feeble medium of uttering those deep emotions of tenderness, that indescribable sense of desolation, of which the heart is conscious, when a beloved and faithful brother is removed from our society, no more on earth to gladden by his smile, to console by his sympathy, or to animate by his counsels and his presence. It is with sentiments of this order that the writer addresses himself to the melancholy task of committing to paper a few reminiscences of his early, attached, undeviating, and much-valued friend. He regrets that the term reminiscences is so literally correct, as the only manuscript in his possession is the brief statement which was given at the public service connected with

the settlement of Mr. Butler over the church at Heptonstall Slack. An intimate and confidential intimacy of nearly thirty years, will, however, supply sufficient material for a brief memoir.

Mr. Butler was born at Ashby-de-la-Zouch, in the county of Leicester, in August, 1801. His father was a woolcomber, and laboured in that place. The failure or removal of the house by whom he was employed, induced him to remove to Loughborough, about the year 1809. The writer being a native of the same place, and born in the same month and year, Mr. Butler in his references to his early days, would frequently attempt to make out an acquaintance even in childhood. He would refer to juvenile rambles, the names of little companions, to various events and scenes, in order to establish his point. But though his friend could remember the part of the town where his parents lived, the children, events, and cir-

cumstances, and fondness of attending funerals at church, sometimes alluded to, he could never very distinctly call to his recollection any very exact image or characteristic of Mr. Butler as a little boy. The reminiscences of childhood are often not important, yet every one is conscious of a peculiar interest and pleasure in them; and the brightness and vividness of early scenes and impressions scarcely wears away with age.

After Mr. Butler's parents removed to Loughborough, they were in the habit of attending at the General Baptist chapel in Woodgate, at which place the mother, if not the father, became members. Their son was sent to the Sabbath-school, and in very early life became exceedingly attached to the place, the minister, and the people; and here, apparently, were the seeds of divine truth sowed in his heart. In some reflections on visiting the chapel, written in 1836, which appeared in this periodical of that year,* he writes, 'How interesting are the associations connected with this place, and what a train of pleasing and painful thoughts rushes into the mind, while standing on this hallowed ground! This is the place to which I was conducted when very young, and where I have felt emotions of exquisite delight at a very early period of my existence. Yes, I have often found it to be "the house of God, and the gate of heaven." Here I have been frequently impressed under the sound of the gospel, and taught the way that leads to glory: the proclamation of the law has made me fear and tremble, and the exhibition of the Saviour has afforded me temporary delight. But, alas! the impressions then made upon my youthful mind, bore too near a resemblance to the morning cloud and early dew, though, blessed be God, they were never entirely forgotten.' In the statement already referred to, he remarks, 'At a very early period of life I was the subject of religious impres-

sions; in fact, I cannot remember the time when I had them not. While very young I was alarmed at the idea of dying in sin and going to misery. Before I had reached my eleventh year, I was deprived by death of a most tender and indulgent mother. This event I felt most acutely, and although I endeavoured to conceal my grief by assuming a cheerful countenance, yet for months I thought of little else beside the loss I had sustained. At this period I was very anxious to attend the house of God, and especially on account of the opportunities it afforded me of visiting the grave of my dear parent, now no more. Often have I stood by the side of that sacred spot and wished I could see the eyes that have beamed on me with fond delight, and hear that well-known voice, which was now for ever hushed in silence. I soon began to feel a pleasure in the means of grace, was often affected under the word, and for a considerable time attended at every opportunity.'

In the commencement of his 13th year, he left his father's roof, and was removed to a sphere in many respects unsuited to the promotion of his best interests. Parents sometimes are almost compelled by necessity to place their children in such situations as they can obtain, and perhaps this was the case in the present instance. Where there is no such necessity, there must be great culpability in any parent who professes to fear God, when on account of prospects of mere worldly advantage he commits his children to circumstances in which there is every thing to fear as to their moral and religious character. We are so much the creatures of circumstances, as to involve ourselves in a grave offence to God, and to cause our offspring to be exposed to fearful risks as to their highest interests, if the influence of association and example is overlooked. Lot took his family to Sodom, because the plain was 'as the garden of the Lord,' but his

* page 165.

daughters were corrupted, and had well nigh perished with the guilty city. Mr. Butler remarks in his statement,—‘When I had attained my twelfth year, I was bound as an apprentice at Overseal, to a person, who though in some respects a good master, was far from a serious character. To dissent and dissenters he had a great aversion; and I was in a great measure deprived of those religious privileges which I had hitherto enjoyed. As a natural consequence, my morals became corrupted, and I plunged into many of the follies of youth. At this period I neglected my Bible, I seldom prayed, and ran eagerly with the multitude to do evil. But, even then, I could not stifle conscience. I was confident I was in the way of ruin, and that my sins would one day find me out.’ The elements of divine truth which he had imbibed in his childhood, and the grace of God, at length led him to struggle against the unfriendly influences by which he was surrounded, and he began once more seriously to attend the house of God. ‘Before I had attained my fifteenth year,’ he remarks, ‘I began occasionally to attend the ministry of my esteemed friend, Mr. Goadby, at Measham. For a considerable time I was in the habit of walking between three and four miles every Lord’s-day morning to hear him. His discourses made a powerful impression on my mind. Although I was often greatly affected with my state, I felt a difficulty in giving up all worldly pleasures for Christ.

‘In the summer of 1817, the ordinance of baptism was administered at Cauldwell, a small village about three miles from Overseal, and as several were to be baptized with whom I was acquainted, I was resolved, if possible, to attend. On my way to the place, I was very thoughtful and serious, and prayed earnestly that I might hear something which should make a permanent impression, and induce me to become a decided follower of the Lord Jesus Christ. My prayer ap-

peared to be answered; and on entering the sanctuary, I was forcibly struck with the sentiment of the Psalmist,—‘How amiable are thy tabernacles, O Lord of Hosts!’ Mr. Orton of Hugglescote was the preacher on this occasion, and in the course of his sermon, he delivered a very close and pungent address to the youthful part of his audience. The word was applied to my conscience with unusual power; my heart appeared deceitful above all things, and desperately wicked. At the close of the service I retired to the fields to give vent to my feelings—I wept and prayed; my sins appeared of a very aggravated character, and I wondered that the Almighty had not cut me down in the midst of my folly.’ In this state of mind he returned home, and he adds, ‘For some time I trembled lest I should be numbered with apostate angels and impenitent sinners. I now abandoned all my wicked companions. I began to hear the Gospel with more close attention. A deal of my time was spent alone and in the fields, and I was constantly praying for divine mercy. By these means I became gradually enlightened in the knowledge of Christ.’ Though no particular circumstance marks the instant where he first enjoyed peace, he was soon ‘enabled to resign himself into the hands of Christ, and to say with unwavering confidence, and unfeigned delight, “he loved me, and gave himself for me.” I had now peculiar pleasure,’ he adds, ‘in the means of grace, in private prayer, and in pious conversation. Such happiness as this I had never previously enjoyed. I had “joy unspeakable,” and peace which “passeth all understanding;” indeed I have often thought and said in later years, “I wish I could now feel what I then felt.”’

His religious associations and convictions being with the General Baptists, and the place where he lived being occasionally visited by the preachers from Cauldwell, Mr. Butler

proposed himself to this church and was cordially admitted in the autumn of 1817. Soon after he joined the church, prayer meetings were established in the village where he lived, and at these meetings Mr. Butler first was called to engage in prayer in the presence of other persons. Being approved as to his character and zealous disposition, he was speedily requested to offer a word of exhortation also, and in a very short time, as the church was destitute of a regular minister, and supplies sometimes failed, he was requested to 'keep meeting' in the chapel at Cauldwell. His juvenile efforts were acceptable, and the church called him out to preach the gospel wherever Providence might open his way. The hostility which his master had cherished towards dissenters, was very much subdued by the respect which he felt for his worthy and well-behaved apprentice, and he would frequently honour the lad with his presence at the room in Overseal when it was his appointment to preach. But though he experienced little opposition at home on account of his religion, he was not without very severe trials of this sort when in the prosecution of his daily employment. His master was a country tailor, and was accustomed to go to the houses of the farmers and gentry around, to ply the needle, goose, and shears, on a table under their roof. Sometimes alone, and sometimes with his master or a relative, our friend had to engage in this kind of toil. And when at certain places, which might be named, he was exposed to sneers, jests, and ribald and profane reproaches, which though of little weight in themselves, and justly exposing their authors to compassion or contempt, were not a little trying and distressing to the object at whom they were aimed. Sometimes he met them with a lively and facetious retort; and sometimes with silence; and sometimes he almost quailed before them. His master's aid was very doubtful, as he

wished to keep on good terms with his employers, but he was always ready to say 'Joe,' for that was the name he went by, 'was a good, diligent, and worthy lad,' and this had its influence in his favour. But above all, God sustained him so that his faith failed not, and he was preserved from 'rendering railing for railing.' These trials had their use. They made him circumspect, they made him prayerful, and they led him more clearly to distinguish between 'him that serveth God, and him that serveth him not.' His preaching very soon attracted considerable attention, not so much from any peculiar originality or strength of thought which characterized it, as from his very juvenile appearance, his loud and heavy voice, and the general air of solemnity and earnestness which was apparent in his manner and spirit. He often indeed spoke 'as one having authority,' and though he was not either naturally bold or self-confident, but on the contrary both timid and modest, yet his peculiar manner and general self-possession led some to surmise to the contrary.

It was at this period that my acquaintance with Mr. Butler commenced. I heard him preach at Cauldwell in 1819—at Ashby, Packington, and Barton in 1820; met with him at the opening of the G. B. chapel at Appleby, where we heard for the first time the late Rev. Robt. Hall, and subsequently at Loughborough, at the ordination of Mr. Bampton, our first missionary to the heathen. Over these scenes and seasons and their hallowed associations, our minds loved to dwell, and they were many times referred to with the deep interest which belongs to the brightest period of the happiest age of man.

In the year 1821 Mr. Butler, being released from his apprenticeship, applied for admission into the G. B. Academy, then under the judicious care of the late Rev. J. Jarrom of Wisbech. He was admitted, and the

same year, with a few shillings in his pocket, and his bundle under his arm, he set out on foot on his journey into Cambridgeshire. The late Mr. Fredk. Deacon of Leicester was his first host, and he kindly gave him directions for his journey, telling him of the various hospitable friends where he would be entertained on his march, and giving him clear and explicit instructions as to his route. Billesdon, Belton, Barrowden, Dodington, Peterborough, were in due time reached, at one or two of which places he preached; and at length arrived at Wisbech. When he found the house of Mr. Jarrom, and was ushered into his presence, the good man was habited in a large loose robe of crimson, ornamented with white figures, and reaching to the feet; he had also a towering nightcap on his head; and as he received his pupil with his accustomed quiet precision, the poor youth's heart sunk within him, and he felt a little, it is presumed, as a poor victim does when for the first time he beholds the grand master of the inquisition! He was greatly embarrassed, and though subsequent acquaintance taught him to love and esteem Mr. Jarrom almost above all others, and that his first impressions were altogether erroneous, yet he frequently confessed in after years, that he had scarcely overcome his first fears. Mr. B. was decidedly illiterate. He wrote a decent hand, and could read with some degree of propriety, but as for learning he had none. He did not know of the existence of such a book as an English Grammar; and as he had been accustomed in his village labours rather to be applauded than criticized, it may easily be supposed that his new situation among some half dozen students was anything but enviable. Their criticisms, corrections, remarks, comparisons, advices, &c., almost overwhelmed him; so that though they were mostly excellent and estimable young men, he once went into the fields, and weeping at his ignorance

and incapacity, resolved to run away! This resolution, happily, was not carried into effect. The encouragement which he received from his Tutor, and the earnestness with which he applied himself to the toils of learning, in a few months gave him some measure of confidence and hope, though he was ever sensible of the disadvantage under which he laboured in having to begin his academic course with the very rudiments of his own tongue.

The writer became a fellow student with Mr. Butler in 1822, and finding in him a kind congenial spirit, an intimacy was cemented which was never broken, and which may yet be resumed in happier and brighter climes. By this time Mr. B. had surmounted some of the most distressing difficulties connected with his position, and from henceforth his improvement in learning, in preaching, and in every branch of his academic toils was most apparent. He was very desirous to add to his stock of knowledge, and above all to become 'an able minister of the New Testament.' His anxiety to do good, to spend his life usefully, and to prepare himself in every possible way for the work of the ministry, was often the subject of his most private and confidential remarks. In his preparatory studies, all things considered, he succeeded well. By the vacation of 1824, he had gone through Lindley Murray's course of English grammar: studied the Latin accidence, and read a large portion of two or three Latin classical authors, attended to Greek so as to read several books of the New Testament, and parts of the Iliad, &c; gone through one course of lectures and exercises on geography, history, &c., another on the ministry, another on theology, and a fourth on logic; he had also regularly employed himself in English composition, in preaching, as well as reading a considerable number of historical, critical, and theological works: in short, considering the time Mr. But-

ler was at Wisbech, three years, and what he was when he entered the institution, his attainments were most decidedly respectable and creditable. When he left, he had also endeared himself by his kind and excellent disposition, and his christian demeanour, to a great number of friends both in the church at Wisbech, as well as in most of those constituting the Lincolnshire Conference. He had the esteem of his tutor and the affection of his fellow-students.

In the spring of 1824, he received a unanimous invitation to serve the church at Kegworth and Diseworth, which he had supplied during part of the previous vacation, and with the concurrence of his tutor, he thought it advisable to accept this call. Thither

he removed after the Association at March, in 1824. The change in his circumstances, and the labour and responsibility of the regular ministry, though it impressed did not discourage him. Delighted with the beautiful scenery around Kegworth, a perfect contrast to the Bedford level, encouraged by the kindness of his new friends, and animated by early appearances of success attending his ministry, he prosecuted his labour with vigour and cheerfulness, though he had to preach four or five times in the course of every week, and to travel a considerable distance. The congregations increased, and considerable numbers were added to the church.

(To be concluded in our next.)

THE JUSTICE OF GOD.

(Continued from page 357.)

The appointment and proceedings of a day of future and righteous judgment constitute another proof of the justice of God. Though there is a species of judgment ever going forward in the course of events, so that in their joys or sorrows; in their prosperity or adversity; in their honour or shame; in the possession of a rational and well-founded satisfaction and self respect, or in self abhorrence and remorseful fear, all mankind are, in effect, in some sort receiving the consequences of their own doings, every one into his own bosom; yet as there are many irregularities and sins which apparently go unpunished, and the complete award as to each action could not be given in this life, nor indeed be consistent with its probationary character, therefore it is that a day of solemn revision and judgment is appointed by the supreme Lawgiver and Ruler, that 'every one may receive the things done in his body, according to that he hath done, whether

good or bad.* Then, when the time of probation is ended, and when the works of each are complete, the final adjudication will take place; so that in the highest sense, God may 'judge the world in righteousness,' and no action, whether good or evil, which is charged on the character and responsibility of men, shall go unrewarded. How consistent this idea! How the perfection of justice may then be displayed! This is the revelation of God. 'God hath appointed a day in which he will judge the world in righteousness.'† Of the proceedings of that day it is said, they will be 'the righteous judgments of God.'‡ 'The heavens will declare his righteousness.'§ This judgment will be marked by its universality. All mankind will appear at that tribunal, and none be exempted from its influence. 'I saw the dead, small and great, stand be-

* 2 Cor. v. 10.

† Acts xvii. 31.

‡ Rom. ii. 5

§ Ps. l. 6.

fore God.^a 'We must all appear before the judgment seat of Christ.'^b 'God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil.'^c This judgment will be distinguished by its equity. All evil, all sin—sins against God, as well as sins against men, will receive just punishment. Every virtue and act of obedience, though ever so insignificant, will receive a gracious reward. There will be the exactest proportion between the amount of punishment and that of guilt. He only who knows all things, 'by whom actions are weighed,'^d will be able accurately to discriminate; but infinite knowledge, as well as infinite rectitude and power will direct and execute the judgment. There will be none who will have reason to complain of injustice. 'And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required.'^e § 'He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of his grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people.'^f || The heathen will not be punished for not having had the christian's light, nor any disproportionately to his offence. There will also be in this judgment the strictest impartiality. There is no respect of persons with the great Judge. The rich, the great, the mighty, as well as the poor, the

feeble, and despised, will then be treated with justice. Those whose sins here were comparatively unpunished, will then receive according to their works. 'God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but to them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.'^g ¶ The great judgment day will be a full display of God's justice, and a vindication of all his dispensations toward man.

The justice of God is not inconsistent with his mercy, nor contravened by its exercise. Under certain circumstances, a just governor may shew mercy, without dishonouring his rectitude. But in the forgiveness of penitent believers through Christ, and in the restoration of fallen sinners through his great work, God has actually honoured his justice by the very medium through which he displays and exercises his mercy. 'He has magnified his law, and made it honourable.'^h He has demonstrated the awfulness of his justice in the voluntary humiliation and sacrifice of his beloved Son. He is 'a just God and a Saviour.'ⁱ †† 'For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.'^j ††† 'Whom God hath set forth to be a propitiation through faith in his blood—to declare his righteousness—that he might be just and the justifier of him that believeth in Jesus.'^k §§ All the promises are given through him, and every reward pledged to the imperfect obedience

^a Rev. xx. 12. ^b 2 Cor. v. 10. ^c Ec. xii. 14
^d 1 Sam. ii. 3. ^e Luke xii. 47, 48.

|| Heb. x. 28—30. ¶ Rom. ii. 6—11.
 ** Is. xlii. 21. †† Is. xlv. 21
 †† 1 Peter iii. 18. §§ Rom. iii. 25—6.

of his people is through him, so that both justice and grace are sweetly blended. Nor is the justice of God to be estimated or at all to be questioned by any discrepancies which at present appear in the state of men. The temporal prosperity of the wicked has often startled those whose thoughts have not gone beyond present appearances. 'Righteous art thou, O Lord,' said the prophet, 'when I plead with thee; yet let me talk with thee of thy judgments: wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?*' So the Psalmist said,—'When I thought to know this it was too painful for me. Until I went into the sanctuary of God, then understood I their end.† The revelation of a future judgment solves the whole difficulty, and will secure to all their due reward or punishment. A thousand apparent discrepancies may thus be satisfactorily disposed of. When children suffer in this life for their parents' sins, it is in accordance with the inevitable course of events, and is, in fact, a punishing of the crimes in those who are but a multiplication of the offender; this, while it is an awful bond to parents, through their children, and the whole power of affection and the honour of their name, to keep them in the way of righteousness, will not affect or determine their future state; for at the great day 'every one of us shall give account of himself unto God.‡ The justice of God regulating the awards of the great day, will then silence every objection, and commend itself to the universal approval of all his creatures, whether saved or lost; the former will adore, the latter will be 'without excuse. §

The justice of God, finally, is the establishment of his throne. It does not simply dwell on the throne, and preside there, and regulate the whole

of the divine counsels and government; but it is that which itself gives stability, security, and glory to that throne which is established in the heavens. It is the faithful guardian of the rights of Jehovah himself, those rights and claims which are the fountain of all others. Thus he proclaims his righteous will, punishes those who resist and rebel, and rewards and honours those that love and obey him. This justice was maintained when he banished the rebel hosts of angels from their heavenly seats; and when he doomed fallen man to toil and dissolution. It was solemnly proclaimed amid the thunders of Sinai, it has been manifested in the chastisement of wicked and unreasonable individuals, communities, and nations; it is still manifested in the whole dispensations of providence, government, and grace; and it will at length be displayed in the most complete and comprehensive and awful manner, before an assembled universe, when 'He shall call to the heaven from above, and to the earth, that he may judge his people. And the heavens shall declare his righteousness: for God is judge himself.¶

The justice of God contains in it many most solemn practical lessons, but these must be left, as our paper is full, to the reader's own reflections. It will suggest to him the importance of practical godliness, and inward, constant, and cheerful, and self-denying obedience to the first commands of God. It will lead men to search and try their ways, whether they are characterized by the strictest integrity and honour, for nothing can be concealed from the scrutiny of our Judge. It should induce us, if injured, to leave to God, as sovereign, the retribution of our wrongs, for it is written, 'Vengeance is mine, I will repay, saith the Lord. ¶¶ And it

* Jer. xii. 1. + Ps. lxxii. 16. 17.
 † Rom. xiv. 12.

§ Rom. i. 20. ¶ Ps. l. 4, 6.
 ¶¶ Rom. xii. 19.

should induce every sinner so to tremble and be alarmed at the certain and righteous judgments of God, as now to 'cease to do evil, and learn to

do well,* and to flee 'for refuge to lay hold on the hope set before'† him in the gospel.

J. G., L.

* Is. i. 16, 17.

† Heb. vi. 18.

THE VANITY AND INSTABILITY OF WORLDLY THINGS.

THIS is the sum of Solomon's sermon, vanity of vanities, and all is vanity. This our first parents found, and therefore named their second son Abel, or vanity. Solomon who had tried these things, could best tell the vanity of them; and he preached this sermon again and again,—'Vanity of vanities,' and all is vanity. It is sad to think how many thousands there are that are ready to say with the preacher, 'vanity of vanities,' nay, even to swear to it, and yet follow after these things as if there were no glory, nor happiness but what is to be found in them. Such men will sell Christ, heaven, and their souls for a trifle, who call these things vanity but do not cordially believe them to be so. They set their hearts upon them, as if they were their crown, the top of all their royalty.

Chrysostom once said, 'that if he were the fittest in the world to preach a sermon to the whole world gathered together in one congregation, and had some high mountain for his pulpit from which he might have the prospect of all the world in his view, and were furnished with a voice of brass as loud as the trumpet of the archangel that all the world might hear him, he would choose to preach from no other text than that in the Psalms:—"O mortal men, how long will ye love vanity, and follow after leasing."'" Ah, did we but weigh man's pain with his payment, his crosses with his mercies, his miseries with his pleasures, we should then see that there is nothing got by the bargain, and conclude, 'vanity of vanities, all is vanity.'

Tell me, you that say all things un-

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3 A

der the sun are vanity, if you really believe what you say? Why do you spend more time and thought on the world, than you do on Christ, heaven, and your immortal souls? Why do you then neglect your duty towards God, to get the world? Why do you then so eagerly pursue after the world, and remain so cold in your pursuit after God, Christ, and holiness? Why then are your hearts so exceedingly raised when the world comes in and smiles upon you; and so much dejected and cast down when the world frowns upon you, and, like Jonah's gourd, withers before you?

All earthly things are as transitory as a hasty torrent—a shadow—a ship—a bird—an arrow—a post that passeth by. Man himself is but the dream of a dream, the generation of a fancy, an empty vanity—a poor, feeble, dying flash! 'Why shouldst thou,' says Job, 'set thine eyes upon that which is not?' 'The fashion of this world,' says Paul, 'passeth away.' Heaven only hath a foundation, earth hath none, but is 'hung upon nothing.' The apostle desired Timothy to 'charge rich men that they be not highminded, nor put their trust in uncertain riches.' They are like bad servants, who will never tarry long with one master; as a bird hoppeth from tree to tree, so do the honours and riches of this world pass from man to man. Let Job and Nebuchadnezzar testify this truth, who fell from great wealth to great want. No man can promise himself to be wealthy until night. One storm at sea, one coal of fire, one false friend, one unadvised word, one false witness may make you a beggar and a prisoner all at once. All the

riches and glory of this world are but as smoke and chaff that vanishes: 'as a dream and vision in the night, that tarrieth not.' As if a hungry man dream, and think that he is eating, and when he awakes, his soul is empty. Where is the glory of Solomon? The sumptuous buildings of Nebuchadnezzar? The nine hundred chariots of Sisera? The power of Alexander? The authority of Augustus, who commanded the whole world to be taxed?

Those that have been the most glorious, in what men generally account glorious and excellent, have had inglorious ends; as Samson for strength; Absalom for beauty; Ahithophel for

policy; Haman for favour; Asahel for swiftness; and Alexander for conquest. You may see the same in the four mighty kingdoms—the Chaldean, Persian, Grecian, and Roman. How soon were they gone and forgotten! Now rich, now poor; now full, now empty; now honourable, now despised; now health, now sickness; now strength, now weakness. Oh! let not these uncertain things keep you from those holy services and heavenly employments, in which you may be happy here, and in which your soul may be eternally blessed when all these transitory things shall bid it an everlasting farewell. BROOKS.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.—No. XII.

THE BIBLE READ IN AWFUL CIRCUMSTANCES.

THE dealings of the Lord with the heirs of salvation are often wonderful, and cannot be reflected on by the pious observer without exciting emotions of humility, thankfulness, and love. He leads them in a way that they knew not, and in paths that they had not known.' Especially is this frequently seen in the time, the manner, and the circumstances of that happy change, without which 'no man shall see the Lord.' 'Whoso is wise, and he will understand these things, even they shall understand the lovingkindness of the Lord.' I have often been struck with this in relation to our own countrymen, who by abounding grace have become partakers of a new and heavenly truth in this idolatrous land. In the land of their fathers, and in the midst of gospel privileges they neglected God, and cared not for their souls. In a land full of idols, and often in the absence of a faithful ministry the Lord has met with them, enlightened them to see their danger, and incited them to flee to the city of refuge. This all-

important change, too, sometimes occurs under circumstances which strikingly illustrate the grace of God, and the recital of which is highly fitted to exert a salutary influence on those who are partakers of like precious faith. The following narrative, the accuracy of which may be relied on, appears deserving of record.

Twenty-three years ago the rajah of Rittoor in the Dooab, Mahratta country, rebelled against the government. Into the particulars of the insurrection it is not necessary to enter, but to quell it a military force was sent with orders to dismantle the fort, and establish the authority of government. This force, however, was insufficient, and when the troops had reached the scene of action the military commander was required by the commissioner of the province to force open the gates: he objected to attempt so hazardous a work with so insufficient a force. The civil officer was inflexible, and the military commander was obliged, reluctantly to submit. 'I will do,' he said, 'what you require: I will force

open the gates;' but, taking out his watch, he added, 'in ten minutes we shall all be dead men.*' The fatal order was given: the gates were blown open; and, as had been predicted, in a few minutes, all, or nearly all, were numbered with the dead. The slaughter was terrible, and the inflexible civilian, as well as the reluctantly yielding military officer was among the slain. This bloody scene was enacted at Rittoor, twenty miles from Belgaum. Two of our countrymen were prisoners in the rajah's fort. One of them is still living, and occupies a responsible situation under the Madras government. It is of the other that I shall chiefly speak. Their situation, it will be seen, was one of great terror and alarm: humanly speaking, if any revengeful thought had entered the mind of the rajah, or even the guard, they would have been instantly and barbarously murdered: but it pleased Him who gave Joseph favour in the eyes of the keeper of the prison to dispose those into whose hands they had fallen to spare their lives. Their situation, however, was a tedious as well as a terrible one. How could they while away those hours, and days, and nights, when any moment the axe of the executioner might sever the head from the body? When they had passed, I think, three days in this fearful state, it occurred to one of them that, perhaps, in the camp of their slaughtered countrymen some books might be found, and that by reading these they might beguile some of their wearisome and painful hours; but it does not appear that any thought of deriving spiritual benefit entered their minds. One of the guards, appearing more favourable to them than any of the rest, they requested him to search. He did so,

* By the present regulations of government a military officer is not bound to obey the orders of a civilian if he deem his force insufficient. Such, however, was not the case at the time referred to. It is possible that the disastrous results in this instance led to the change.

and found one book, and but one. That book was the Bible. They received it with eagerness: it was as a new book to them; they had read it in their father-land, but never with such feelings as they read it now. Into the particulars of their subsequent release, and of the retributive punishment inflicted on the incorrigible rajah I need not enter. Suffice it to say that they were delivered from their captivity, and that by the teaching of that blessed book which had been received under circumstances so painfully interesting, a gracious change was effected, — 'old things passed away; and all things became new.' One of them was afterwards, in the providence of God, appointed to the discharge of magisterial functions in the Ganjam district. The justice which marked the discharge of his official duties, and the kindness with which he treated the natives, especially when calamity befel them, won for him golden opinions from all. The secret spring of all his virtues was love to Christ. The end of this servant of the Lord was affectingly sudden. He rose in the morning in his usual health, breakfasted with his family, attended to family devotion, was seized with cholera, and at night was a corpse. It was, however, one of those cases to which the language of the author of 'Night Thoughts' might appropriately be applied:—

'How many fall as sudden, not as safe!'

His mortal part was interred in the European burial ground at Gangam, and on his tombstone, after his name, age, &c., is the verse, 'He walked with God. He is not, for God took him.' Many tears were shed at his grave: the natives appeared sincerely and deeply affected. He had loved them, and sought their welfare: they knew this, and mourned his departure. Twelve years have passed away since his death; but they still speak with great respect and feeling of S—— sahib, especially mentioning his justice and mercy.

AFRICA.

WHAT a wonderful continent is this rounded, smooth-shored Africa, known from the earliest dawn of time, yet so unknown; the granary of nations, yet sterile and fruitless as the sea; swarming with life, yet dazzling the eyes with its vast tract of glittering sand? North America, first seen but the other day has been probed from end to end; its gallant and respective Phillips, Tecumsehs, and Montezumas, have been bridled and broken by the white man; hut Africa has seen no Cortez, or even a De Soto or La Salle, 'wringing favour from fate.' Some solitary Mungo Park, or faithful Lander, or persevering Burckhardt, alone has tried to read the secret of the mother of civilization, the grey-haired Africa.

If we seek a land of romance and mystery, what quarter of the globe compares with that which holds the pyramids; the giant Theban temples, one roof of which clusters a modern village; the solemn hewn mountain cliff of a Sphinx; the ruins of Carthage; the Nile with its hidden sources; The Niger with its unknown outlet; the heaven-bearing Atlas; the dimly seen Mountains of the Moon?

There, reader, the slave rose romantically to be the ruler of millions; there, Moses, floating in his cradle, is saved by a king's daughter, and like the hero of some earlier chivalry, breaks the bonds of his people, and founds a new and mighty nation.— There was the home of Dido, of Hannibal, the scene of Scipio's triumphs and Jugurtha's crimes; there lived Tertullian, Athanasius, and Augustine; the romance of the Moors dwelt there; the last breath of Louis of France was drawn there.

Africa is the home of the leviathan, the behemoth, the unicorn, the giraffe, the slight antelope, the earth-shaking elephant, the unaccountable lion, the all-conquering buffalo. It is the home, too, of the mysterious Negro races,

yet lying dormant in the germ, destined perhaps to rule this earth when our proud Anglo-Saxon blood is as corrupt as that of the descendants of Homer and Pericles.

The past, present, and future of Africa, are alike wrapped in inexplicable mystery. Who can tell us of the childhood of dark browed Egypt, square-shouldered and energetic? And what can we hope hereafter to see in those immense, unknown lands? God has enabled the European to drive the North American step by step, toward extinction, and has given a great continent the full development and trial of whatever permanent power the Caucasian race possesses; but Africa he has preserved—for what? For future contest? For an imported foreign civilization, to be entered through Liberias and Cape Colonies? France and Britain are watching each other now along those burning sands as they once watched by the icy rocks of Canada and Acadia: is it to end in the same subjection of the aboriginal owners to one or both of these? Or, does the dark race, in all its varieties, possess a capacity for understanding and living out the deep meaning of the world's ruler, Christianity, as the offspring of the followers of Odin never did, and never can, understand and act it?

If the old Egyptian Sesostris had paused to contemplate the illiterate wanderers of Greece, to whom Cadmus was just striving to make known the letters of Phœnicia, would not Plato and Aristotle have seemed as impossible to him as the existence in Africa of a higher christianity than has yet been seen, seems to us? Would not the present position of the Teutonic race have appeared equally incredible to the founder of the Parthenon, the loungers in the gardens of the Academy?

Foreign Review

A FEW THOUGHTS ON WRITING,

ADDRESSED TO YOUNG WOMEN.

BY MRS. C. L. BALFOUR.

'To think rightly, is of knowledge; to speak fluently is of nature: to read with profit is of care; but to write aptly, is of practice.—M. F. TUPPER.

THE remarks previously made in this publication 'on reading,' 'on conversation,' and 'on observation,' lead naturally to thoughts on writing, which as a means of self-improvement is fully equal, if not superior to all the others. We may read much and profit little—the words not only flowing off the surface of the mind like water over the face of a mirror, but even the ideas leaving no trace behind them. We may converse and our minds derive nothing but a sense of a sort of busy idleness that has amused rather than benefited. We may observe, and fail to make any self-application, and therefore to get any good from our observations. All these things may be done without eliciting the power of thought, but in writing the chief good arising is that we must think. If we want to understand our progress in self-culture, writing helps us to do so. If we desire to take the gauge of our comprehension of a subject, the pen is the implement we must use. If our memory prove treacherous or capricious, writing is the great means of commanding its obedience. We may read and talk, and look on many things we do not understand, and self-love will blind us to our deficiencies, but let us write on any subject and then we shall soon find out what we really know about it.

But in writing, even more than reading, the old ever ready excuse comes in—want of time. A book may be read at patches, but to take up a pen at intervals seems very difficult, and to those who have not had the advantage of much education there always seems something formidable in the idea of sitting down to write; a certain form of preparation is needed, implements have to be procured, and it is altogether one of those occupations the mass of young women neglect, and feel too often justified in neglecting. Still if they reflected that it is a duty they owe their minds, that there can be no sure mental

progress without it, that the good it effects in the way of self-improvement is abiding; then, surely, people would come to the conclusion that however difficult it must be done: that the time must be made—one half-hour, at least, every day must be conscientiously applied in this way. This half hour may be resolutely taken from sleep during the mornings of six or eight months in the year, and after it has been regularly obtained and applied for half the time named, a facility will be obtained that will render it the more easy to make good use of the half hour subtracted with greater difficulty from wintry days.

'What should we write?' is perhaps the question of some of my readers. To be very plain and practical in my reply, I would say, have a pen that will shut up like a needle case, and keep it ready for use in the pocket; also a little inkstand—never in or out of the way—occupying its own unobtrusive place in some ready corner; procure a book of blank paper, and use one half of it for extracts from books, and the other half for observations on what you read, or thoughts that arise in your mind. Making extracts naturally cultivates the taste, imprints a beautiful passage far more indelibly on the mind, and enables you to refer to a sentiment when the book from which you took it may be gone entirely beyond your power to recall it. Another great benefit of this method is, it produces correctness. You can compare your copy with the printed original, and you will soon detect your errors of punctuation, and it may be of spelling. Be not discouraged if these are very numerous at first; look at them faithfully, and resolve to remedy them. The more the errors, the greater need of careful practice to overcome them. The eye will thus soon be educated to detect what is incorrect. The ear, much as it assists in the accurate pronunciation of a word, is no help, but often a hindrance to its correct spelling; this is an exercise of the eye only, and to be learnt, not in columns of words, as children used to be taught, but by writing.

Then great good arises from writing down your thoughts. Now it may be

that just as you take pen in hand for this purpose every thought you have will scamper off, and you'll feel as if your head was a puff ball whose contents somebody had just scattered and there was no hope of ever bringing them together again. Well, it may encourage you in this dilemma to tell you that heads far wiser than yours have confessed to feeling often thus, and therefore, you must have a subject to set out with, even if not one thought will keep it company. At first you had better write about what you have been reading. Every book worth reading must have raised some thoughts; try to catch these and chain them down in writing—note the general character of the book, the particular beauties, or opinions that pleased you most, and then the things on which you differed. This you know, in a very humble way, is criticism, and if we would benefit by what we either hear or read we must criticise. It is both right and respectful to criticise. The book or sermon that is not worth criticising is not worth reading or hearing. Priscilla criticised Apollos, and good came out of it to both. The Bereans criticised and were commended for so doing. But as those to whom I now write are learners and not teachers, it would be well that they learnt in silence, (the only way to learn effectually) and kept the written record of their thoughts for their own eye solely. Far more freedom is allowed by this plan. You will write what you think when no eye but your own scans the page—you will be more inclined to think what to write when another gaze comes upon the words.

Perhaps some may say letter writing would be as improving as the plan you suggest, and a great deal more interesting. Yes, letter writing is as improving as it is delightful—wisely adopted. It requires that you have a friend willing to receive your thoughts and criticisms, and able to correct and respond to them, and that you are as ready to take such faithful dealing with your errors from another as from yourself. These are external social conditions, and my remarks apply to *self-culture*; not what others do for you but what you determine to do for yourself is the real benefit. Far be it from me to depreciate letter writing. Every letter between friends is 'a rivet in the chain of affection.' Our penny post is doubtless a great

means of education as well as an invaluable charter of those dearest liberties that depend on the social sympathies. But may not the pen gossip as well as the tongue? Is there anything improving in the host of insipid little notes that young ladies fritter away their days in writing to hosts of their friends, each styled 'dearest,' in which said notes the attempt always seems to hunt up something equally sentimental and insincere, and the amount of genuine feeling is in inverse ratio to the inflated expression? I have no words to express my dislike of these written frivolities, far more culpable, because more deliberate than spoken follies, in which the most sacred terms of friendship are applied and desecrated to every trivial girlish intimacy, and a sickly sentimentalism destructive of sincerity and real feeling is cultivated. I was speaking to a very sensible woman recently on the benefit of the penny post, and her reply was impressive. 'The penny post has annihilated letters.' I inquired, 'how?' and she pulled a basket forward and drew out a quantity of little notes—most of them merely complimentary. I attempted to say something, as indeed there was opportunity, in defence of the brief note; but my friend was a lady of the old school, and she dropped all her notes with a sigh, exclaiming—'One good old fashioned letter was worth a thousand of these trivialities.'

My remarks about writing every day for half an hour either extracts or observations, were with the view to my young readers becoming good letter writers. It is beginning at the wrong end, to begin with letter writing. The mind must lay in a stock before it can give out, and that stock will want constant replenishing before it can engage profitably in the pleasant work of sensible correspondence.

It is an extremely good method of strengthening the memory, to write down all that is remembered of a sermon, and to take an opportunity, if possible, of reading it to some friend who has heard the same discourse. This plan is, I think, greatly preferable to taking notes of a sermon while it is being delivered; unless persons are very quick and skilful they must lose so very many connecting links and beauties of the filling up, that their outline is but a poor bony affair, no more like the

sermon in its lively glow and power, than a corpse is like the warm, moving human form. And the matter is not greatly mended if the writer is both quick and skilful, as it then often becomes a mere mechanical affair. This is known by the testimony of shorthand writers who have transcribed many a speech that has never entered into the ear of their mind. The outward ear seems to have conveyed it to their fingers, but of its purport, beauty, and value they have neither feeling nor remembrance, so that close unswerving attention, and writing afterwards seems to me the right method in order to ensure immediate profit and ultimate improvement.

In writing to others, as in reading aloud, attention should be paid to external manner. People write, as well as read, to be understood. In order to this, whatever grace is acquired or deficient, legibility should be attained. To write legibly is as necessary as to read distinctly. Women are sometimes accused of making fine flourishing terminations to their letters that obscure the words—a pretty little running zig-zag ending with a long curling tail that looks very elegant—only it is unreadable. Now, though this charge is not wholly untrue, and I mention it for the benefit of those whom it may concern, yet a pretty extensive correspondence has enabled me to say from actual observation that (with the exception of the handwriting of commercial men, which must be legible) women usually write a more readable hand than men; often, in all useful respects, a better hand. The old idea that boys had some wonderful faculty that enabled them invariably to write better than girls is like many other respectable old notions—a fallacy. How many fine specimens of penmanship, framed and glazed, seem in every hair stroke and involved flourish to stamp a negative on my assertion. I am not judging by isolated examples of fine caligraphy, any more than I should judge of a boy's conversational powers by some splendid oration carefully learned and recited to admiring relatives at the school breaking up. I speak of letter hand writing as it appears in familiar letters, and in this, the practical use of the art, women not only write as well, but better—more easily deciphered. The best and finest handwriting I know is that of a lady. An eye for proportion and regularity,

and a determination to leave out all flourishes and decorations and to write plainly will result in a good, clear, legible handwriting.

People who write very much, and are obliged to write very rapidly, almost invariably acquire a habit of writing illegibly. The worst writers, so far as legibility is concerned, are literary people; but this furnishes no excuse for those who never have had to write with aching head and hand, to adopt abbreviations that saved time, or to be so absorbed in the matter written, as to forget all about the manner. And yet such is the foolish tendency to imitation that people have been known so silly as to deliberately adopt a bad hand writing because it looked like that of some literary person. This is affectation of the worst kind.

A lady in Edinburgh used to shew about a letter of lord Jeffreys, and it was taken for an Arabic MS. The writer of this had once the opportunity of seeing a part of lord Brougham's Natural Theology in MS., and it looked like the trail of some spider who had walked out of an inkstand over the paper. Dr. Chalmers's writing was nearly as bad. But the peculiarities arising from haste, and, it may be, from natural structure of these great men, furnish no plea for little minds copying them. It would be as absurd to do so as it was for an exceedingly stupid young man whom I once met, who smoked morning, noon, and night, and on being remonstrated with, said he did not 'snooke more than Robert Hall.' If he had possessed either Robert Hall's brain or pain, his folly might have been pardoned, but, as it was, the reply seemed far worse, if possible, than the habit.

But swift writing is not always illegible. Opportunities have been afforded me of seeing the handwriting of most of the female literati of the present century: With the exception of Miss Landon's (L. E. L.) none were very difficult to read, most were positively good. Mrs. Howitt's, Mrs. Carter Hall's, Mrs. Ellis's, are remarkably plain, yet judging only by published works, how rapidly they must have been written. The poet Cowper, one of the most beautiful letter writers in our language, wrote admirably, if the volume of manuscript autograph letters in the possession of Rev. Mr. Bull of Newport Pagnell may be taken as a specimen.

I trust that every young reader to whom I address myself will be so in earnest in the work of self-improvement as to be above all affectation, all servile imitations, all gossiping trivialities; a mind to be cultivated for usefulness here—a

soul to be trained for glory hereafter are an important charge well worthy of all patient care, and unwearied diligence; the reward of such care and diligence being certain and abiding.

NOTES OF A TOUR IN THE NORTH OF ENGLAND AND SCOTLAND, IN THE SUMMER OF 1860.

BY DR. BURNS.

A change of labour has been recommended sometimes, as an equivalent for rest itself. Doubtless there is much truth in this statement;—but more—it is also true that the same kind of labour even if increased to some amount, may be better performed, so far as physical fatigue is concerned, by simply a change of sphere. Fresh air, more out-of-door exercise, with many little *et ceteras*, may account for this. Being firmly indoctrinated in this belief, my summer's vacation and rest from home duties have generally been spent upon this principle. Having arranged for the supply of my pulpit and other pastoral engagements, I left London on 13th of July, by train, for the flourishing and populous city of Manchester. Here I had arranged to devote one Lord's-day in assisting at the *opening services of our new chapel in Salford*. For years it has been a deep personal grief and sorrow, that the General Baptist cause was so miserably low in Manchester. We had almost lost both heart and hope in reference to it. At length apparent deliverance came from an unexpected quarter. A ministering brother, formerly of Crich, became a City Missionary there. Being much respected and useful in his vocation, a number who had profited by his labours desired that he should endeavour to raise a General Baptist interest. Believing it to be the will of God, he made the effort; and at length, a respectable well-located chapel has been raised, and other property secured at a rate of purchase surprisingly low. One friend with a large family but a larger heart, gave the munificent sum of £100. The chapel is situated in Broughton-road, Salford, not more than twelve minutes walk from the Manchester old parish Church, or fifteen minutes walk from Market-street. They have designated

the chapel *Zion*. All such fanciful names I wish to be abandoned, yet I pray that this may be the mountain of the Lord's House to many people. Well, having got the chapel sufficiently ready for divine service, they took a leaf out of the book of the Wesleyan friends, and determined to have *three Lord's Days* of opening services. On June 30th, Revds. W. Sutcliffe, of Staley Bridge, and Tucker, of Manchester, preached. On the 7th of July, Rev. E. Bott, of Heptonstall Slack; and on the 14th, the writer of these lines.

The collections exceeded £50—which was well-done, I say, for Salford. And from what I saw, and heard, and felt, I believe the cause here will be prospered, and permanently so. Mr. Garrat, the minister, seems highly esteemed, and I trust his labours will be crowned with the Divine blessing. My host in Broughton, who has cast in his lot with this little band as a worshipper and friend, has the true liberal spirit, and feels resolved I hope to share the good gifts of a kind providence to himself with this, at present, small and weak people.

On Monday, 15th, I returned forty miles southward, to preach a Sabbath school sermon in the Eyre-street chapel, Sheffield. Here Mr. Batey has thrown himself, with considerable magnanimity, into the work, and I trust with the prospect of being useful in raising this peculiarly low interest. The congregation was quite equal to my expectation; and I felt gratified in having the opportunity of giving one week evening service to this church in our connexion. The chapel is a good one, and well situated; and the friends are building a sabbath-school which will greatly add to the convenience and value of the premises. Spiritual advancement and prosperity, I devoutly trust, are before them. That

evening I returned to Manchester. So much for railway accommodation. On Tuesday evening, 16th, I went to Hebden Bridge, to lecture on the principles of the Temperance reformation. The place of meeting was a large commodious school-room, in connection with the Wesleyan Association Methodists, and the minister of the chapel adjoining presided on the occasion. Having spoken exactly two hours, and given fifty reasons for Temperance principles and practice to a large and attentive congregation, I returned again by train to Manchester. Wednesday, 17th, I took leave of my truly kind and hospitable friends in Broughton, and left by rail for Edinburgh, which, through the good providence of God, I reached in the course of eleven hours and a half. The weather was oppressively warm till noon, but in passing through the mountainous scenery visible from the Caledonian line of railway, we soon saw in the turbid rising streams, the evidence that we were getting into a region of storm and rain. When near Carstairs, we heard the concluding notes of the rolling thunder storm, which during the day had been awfully terrific, and in some cases fatal to life.

Being now fairly in Edinburgh, the most interesting and romantic city in Great Britain, a few days repose from toil succeeded. But on Thursday morning, two respectable officials of the Baptist church meeting in the splendid Waterloo Rooms, came to remind me of a promise I had made to their worthy pastor, that I would give them one sermon on the coming Sabbath, and they wanted me also to give them the subject, that they might advertize in one of the Saturday papers. Having decided on the preliminaries and named 'The One Gospel' as the theme, these brethren departed. On Lord's-day, 21st, the city of Edinburgh was the sphere both of my preaching and hearing. At 11 a.m., I addressed a large, respectable, and attentive audience, from Gal. i. 8. I was delighted to see that the arduous labours of the pastor, Rev. F. Johnston, are so eminently blessed of God. The season was good and refreshing to my own soul. At half-past two, I went to the Free St. Stephen's church, and heard the pastor, Rev. Mr. Gillies. This very handsome edifice stands in the most aristocratical part of the new town,

and on this occasion had a most respectable congregation.

The subject of the sermon, taken from 1 Tim. i. 18, was,—The conversion of Paul as an instance of God's longsuffering—a pattern to them who should hereafter believe. Forty four or five seems to be about Mr. Gillies' age; he is above the middle height, with good head, handsome face, and pleasing expression: thoroughly scotch in his accents and idioms;—earnest, devout, and intellectual;—plain, searching, and faithful in his appeals. This sermon was eminently calculated to impress and do good. He spoke with great freedom and power, and as one who both believed and felt what he delivered. Yet in spite of all this the afternoon was so warm, and, in my opinion, the season of service so unseasonable,—in the hottest part of the day—that I saw numbers of persons sleeping under a discourse which should have excited all the emotions of every heart present. Mr. Gillies is a worthy minister of the Free Church, and will long be spared, I hope, to adorn and bless the denomination to which he belongs.

At half-past six I attended an open air service in the meadows and heard a truly profitable discourse from Mr. Kirk, well known as an extensive writer, and popular minister of the Evangelical Union. The scene was most imposing. The beautiful meadows or links around—on one side a row of stately trees dressed out in luxuriant foliage: before the preacher, Salisbury Craigs, and the renowned loftily-towering Arthur's Seat. On the other side the old town of Edinburgh with its massive castle, its hospitals, and other buildings: and around the speaker I should suppose about 2000 attentive, responsible, and deathless beings. The evening was loveliness itself; and at one and the same time we enjoyed the sweet sounds of gospel truth which were affectionately wafted from the lips of the pious preacher, and the lovely western breezes of the evening refreshing the body after the oppressive heat of the day. Very many of the listeners, we hope, found it good to be there. The sermon was expository, and the theme was chosen from Paul's prayer for the Ephesians as given in the 3rd chapter, from the 16th to the 19th verses.

THEOLOGICAL CABINET.

SUPPOSED DIFFICULTIES CONNECTED WITH THE
EXTERNAL ACT OF BAPTISM.

MORE than six years have elapsed since the publication of Dr. Carson's last and unanswerable work on baptism. Its heat and fire were much complained of by some reviewers, but principally we are tempted to think because it consumed so much stubble, and crushed by its iron bolts so many arguments of straw. In one part of it Dr. C. bestows some pungent notice on a certain method adopted by Pædorhantist* controversialists to invalidate the arguments of Baptist writers on the essential and restricted immersionist signification of *Baptizein*. That method is to accumulate all the local obstacles which it is imagined existed to the performance of the ordinance as we believe it is alone lawfully practiced; and having grouped together these presumed difficulties in a manner most calculated to give them importance and impression, the way is smoothened for the ingenious, not ingenious or genuine, deduction—that as affusion would not have been attended with these aggregated impediments, *therefore*, 1st, affusion and not immersion, was the mode of administration then, at all events in the cases where such obstacles were present, and *therefore*, 2ndly, affusion may properly be the only mode practiced now, although the difficulties have not survived, or in moderated force. Dr. Carson deals sweeping and herculean blows upon the former of these sapient *ergos*. 'I prove,' is the substance of what he alleges, 'that the original word signifies to dip, and that its meaning as such is as fixed in classical and hellenistic Greek as the English corresponding word

* This name which is derived from *pais*, a child, and *rhantizein*, to sprinkle, is not here applied in reproach or sport. Whatever its singularity it lags far behind the memorable change proposed by Mr. Ewing of Baptism into Poptism, and is the only term which, as baptists, we can consistently apply to those who contend that sprinkling is baptizing, and a child the proper object of the *christian* rite. On

among ourselves; and this having been demonstrated I leave those who please to conjure up difficulties, shadowy or real, which would have intercepted, as they say, the execution of the act. They assert 'such and such could not have been immersed because of this and that, &c., but the sacred penmen say they were, and I am for believing the men who spoke as they were moved by the Holy Ghost rather than Dr. A., and Mr. Z.'

Now, this reasoning is quite satisfactory to those who are at home with Dr. C. in the philological bulwarks he has thrown up: they can despise all reference to circumstantial impediments, and stand impregably entrenched in the defences which a sober, severe, and learned criticism has erected. But the body of readers cannot experience the same satisfaction which scholars do from an examination of the original terms. They may be competent, as Carson contends they are, to understand the arguments adduced, and feel their force, but they are not linguists after all, and when the philological proof has been brought forward with the most striking clearness their minds remain invested with a sense of vagueness and uncertainty which nothing but a studious acquaintance with the sacred languages can remove. Even the expedient, though a useful one, of converting Greek and Hebrew characters into English ones, will not succeed in so Anglicising the foreign words as to familiarise them to those whose assured knowledge of them is little or nothing. The mass of our own members, as well as the bulk of

both points we stand on vantage ground—'our enemies themselves' (not of heart, but as to opinion) 'being judges,' The dispute is not—whether immersion is baptism and believers its legitimate subjects? The whole christian world responds a unanimous yes! but, whether *anything short* of immersion is baptism, and any *other* than believers, its Christ-sanctioned recipients?

other denominations, is necessarily composed of persons who could not toll—and could not be expected to tell—but that *ho, he, to*, stood for the English words which they orthographically resemble; and yet their ignorance here does not, in the slightest, hinder them being sensitively alive to the mode of reasoning which deals with the probabilities and possibilities of sprinkling or immersion from the circumstances under which baptism is said to have occurred.

It is not enough to refer them to the conclusions established by a learned examination of verbs, nouns, and prepositions; and by an induction of authorities: they are willing to grant the importance and power of the philological argument; but they want this other attack to be confronted and repelled, and this other flaunting banner to be wrested from opposing hands. And this is a want which all Baptist advocates, ministers especially, should be prepared to meet, and so to meet as not only to deprive the objections of all influence over those who are prepossessed against them, but likewise so as to convince neutral or hostile judgments—quicken, and in the latter case anxious, to detect the least invalidity in the process of refutation adopted.

It is worth a moment's reflection to see how this desideratum may be gained.

Considered generally—that is, without regard to any single case on which a battery of objection is mounted—it might be advisable to clear the way by two main observations; which, if effectually put, would of themselves suffice to silence the whole class of misreasonings to which we now refer.

I. It may be enquired to what the range of this argument precisely extends? what are its height, and length, and breadth? Are we to understand it to be,—that because there would have been difficulties in the immersion of believers in some recorded cases, therefore they were not immersed? Are we then to deny everything the performance of which involved *difficulties*? Is the answer No? what then becomes of the objection? Is the answer Yes, we leave those who cry 'Placet' to the tender mercies of their own mur-

derous canon which would destroy our faith in half the scripture narratives of non-miraculous events: for what single event scarcely is there against whose happening some obstruction either did not lie, or might not be imagined to have lain? Restrict the principle of this reasoning to a concise form, and you reduce it to an impalpable powder which a babe might puff away.

All things the doing of which involved difficulties, were not done.

Immersion in certain cases, was one of these things.

Immersion in those certain cases was not performed.

Thousands are ready to devour the minor and conclusion: but who so voracious as to receive the major? So monstrous and morbid an enlargement of faith would not soon find a champion or a subject. 'Extravagant,' the reader exclaims, and so it is, but if the major is sacrificed how will the minor and conclusion survive?

It may however be pretended that the difficulties which would have attended the act of immersion were very great; so extraordinary, so numerous and almost insuperable, that they do not come under a common standard. But two queries here arise:—

Were those difficulties so singular that they are without parallel in reference to events which are admitted to have taken place?

And if the affirmative could be maintained, should we be justified in concluding that the immersions objected to did not occur unless we were *certain* that natural, insurmountable impediments existed?

Both inquiries we believe should receive a negative reply.

(1.) Let the defenders of affusion collect and treasure every obstacle conceivable, the most trivial and the most important, as if each was as valuable and weighty as a bar of gold; let them array them in the most formidable order, and let them add a number purely fictitious, the production of an inflamed imagination, like those spectral appearances which frequently result from disease of the optic nerve; let all these difficulties, solid and sham, be advanced, and at their best estate they will prove altogether vanity—yea, lighter than vani-

ty; since other instances are producible in which events unquestionably occurred where the obstacles were equal or superior, and consequently against the belief of which the same or greater improbability might be affirmed. Are we told that the impediments were great in the way of the immersion of the jailor and his 'rejoicing' family? or that obstacles of no ordinary kind must have environed the immersion of the 3,000 converts on the day of Pentecost? Allow the alleged difficulties to have existed;* are not as many and forcible connected with the account of our Lord's expulsion from the temple of the money-changers and traders in doves? Might it not be said, 'Is it possible that the meek and lowly Jesus would have resorted to this act of physical violence? Do not the recorded incidents clash with our views of his amiable character? And are we to conceive that the objects of this usage would have quietly borne it? They were many and he but one, and what more likely to rouse their passions than this high assumption of authority, aiming as it did to deprive them of worldly lucre? Is it not morally certain that they would make resistance? and making resistance, can we think of such a contention without a revulsion of feeling at the position which the Saviour would thus be made to sustain?' Is this style of reasoning censurable? We heartily agree; but let those who bestow a similar treatment on Scripture cases of baptism throw the first stone at it—if their consciences permit them. Refer also to the case of those who were shipwrecked with Paul. They who could swim were ordered to do so, 'and the rest, some on boards, some on broken pieces of the ship, and so it came to pass that they escaped all safe to land.'

* The succinct style of scripture narrative, and our ignorance of the full circumstances of the case, and the facilities that may have existed of which we are unapprised, give room for the supposition of difficulties which a more intimate acquaintance with the places and times would perhaps immediately dispel. A word or two on the instances mentioned above. What shadow of reason is there to doubt that there was in the prison of Philippi sufficient water for the immersion of the jailor's family? In Jerusalem, too, scarcity of water was un-

'How incredible,' cries some captious reader—'How could even strong swimmers bear up where two seas met and formed a hissing whirlpool? and as for those who clung to boards &c, their probable fate was that of being engulfed in the vortex of waters; at any rate to state that 276 persons *all* got safe to land, through such swelling dangers is more than falls to our power to credit.' We properly repel and condemn this vicious mode of discussion, for we know that such an entire rescue was possible, though, admittedly, not common, or likely: and being possible, we give sincere and complete credence to the historic statement.

(2.) Yet if we could not have produced parallel instances in which the occurrence of events, though attended with numerous difficulties, is believed 'without doubting,' we should still have firmly contended that it was wrong to deny the fact of immersion in any case, unless it could have been established beyond all question that it was naturally impossible.

And would not that position have been sound and impregnable? Do we not every day receive as true, accounts of surprizing events, which yet, since they are possible, are not disbelieved? And if we thus trust the testimony of men, is not the testimony of God worthy of at least equal honour? And this admitted, we might confidently defy the defenders of sprinkling, exerting their utmost skill (unless they allowed their imaginations to run to an excess of riot) to discover or contrive difficulties which in the opinion of an impartial judge would have rendered it naturally impossible for the cases of baptism mentioned in Scripture to have been—as we maintain they were—cases of immersion. And anything short of a natural impossibility we

known; and if upwards of a million of strangers could find water enough for their daily ablutions, to fancy that it was hard to obtain sufficient for the immersion of 3,000 persons, is ridiculous trifling. Besides it is not said that they were all baptized in one spot or in one hour. Jerusalem was the place, and the time denoted was the interval between the conclusion of Peter's sermon (which began at 9 a. m.) and the close of that day. How much of that interval was so occupied is not said.

deny to be of a feather's weight in the argument.

Having shewn, as we trust, that the *principle of the objection* is indefensible on the only two grounds which it can rest upon, we affectionately but firmly insist

II. That christians ought never to resort to so rash a method of interpretation, as denying the plain sense under colour of difficulty, for this opens the flood-gates of the most unlicensed and corrupt exposition. Pædorhantist scholars admit, that to immerse is the primary and ordinary sense of *Baptizein*, but they say it *cannot* always signify that, because baptisms are mentioned which great or nearly insuperable difficulties must have prevented being immersions, and must therefore have been affusions! Then, are we at liberty to deny the plain, primary, and general signification of a term, if there are difficulties in adhering to it? Every devoutly humble mind revolts at the tendency of such an unprincipled rule. No orthodox christian could subscribe to it for a moment. It erects every man into a judge of gospel facts, and leaves him to understand them in the form his own disposition deems most probable! Marauding critics would gladly hail such an admission made by evangelical divines. Proceeding on this plan, some have denied the genuineness of the narrative given—John viii. 1—11,—and there is no reason why the rule should not apply to complete narratives as well as to single words. Torture and do violence to the one, you may do the same to the other. The law which justifies the one, justifies the other; or rather let us indignantly say, the law which reprobates the one, reprobates both!

Thus, then, without discussing the assumed difficulties, even admitting that they exist, and with all the very terrors in which our opponents clothe them, we deny that they conduct to any anti-immersionist inference: and the foregoing lines of argument are destructive we think of the truthfulness of that inference, by whomsoever formed. But, having repulsed our antagonists, with all the forces they can collect, it may be expedient that we enquire whether they have a right to

all that we have granted. The premises do not sustain the conclusion—are the premises themselves supported by reason? The difficulties, *if real*, are vain for the purpose sought: have the difficulties more than a conjectural foundation? or to what degree is their basis one that will endure a searching examination?

Now, by seeking to resolve the latter of these two points dispassionately and with a liberal use of the information concerning ancient topography, and oriental customs, which every year is increasing, our opinion is, that many of those frowning objections which have reposed in haughty stateliness upon some accounts of primitive baptisms, would fade like a mirage before a closer inspection of associated facts. What we need and must endeavour to acquire is an interpretation founded on knowledge, and not on party zeal.

As an imperfect embodiment of our meaning, we present the patient reader (we compliment him on a virtue we may have been the means of testing) with the following example.

Almost every book on the affusion side of the controversy, has given an echo to the allegation, that if John had immersed thousands in the Jordan, it would have been a violation of the privacy to which eastern women were confined; and under any arrangement it would have been impossible to avoid invasions of that extreme delicacy which we may judge the Baptist would be solicitous to guard. Besides, the currents of the Jordan are strong, its banks steep, and how could such multitudes be immersed by one man, &c. It matters not to these critics that Matthew distinctly says, 'they were baptized in Jordan;' that might mean, they were sprinkled in the Jordan, or in the valley of the Jordan, or anything except being truly immersed beneath that memorable stream. Such argumentation was applauded, and sealed 'irrefragable,'—all Baptist explanations and refutations were voted sophistical and unsatisfactory;—but will not the quotation we give below from a recent traveller, consign such vapoury conjectures to rapid and merited dissipation? He says, writing of a scene witnessed from Jordan's banks:—'In all the wild haste of a

disorderly rout, Copts and Russians, Poles, Armenians, Greeks, and Syrians, from all parts of Asia, from Europe, from Africa, and from far-distant America, on they came, men, women, and children, of every age and hue, and in every variety of costume; talking, screaming, shouting, in almost every known language under the sun. Mounted as variously as those who had preceded them, many of the women and children were suspended in baskets, or confined in cages; and with their eyes strained towards the river, heedless of all intervening obstacles, they hurried eagerly forwards and dismounted in haste, and disrobing with precipitation, rushed down the bank, and threw themselves into the stream. They seemed to be absorbed by one impulsive feeling, and perfectly regardless of the observations of others. Each one plunged himself, or was dipped by another, three times, below the surface, in honour of the Trinity; and then filled a bottle, or some other utensil, from the river. The bathing-dress of many of the pilgrims was a white gown with a black cross upon it. Most of them, as soon as they were dressed, cut branches of the agnus-castus, or willow; and dipping them in the consecrated stream, bore them away as memorials of their visit. In an hour they began to disappear; and in less than three hours the trodden surface of the lately-crowded bank, reflected no shadow. The pageant disappeared as rapidly as it had approached, and left us once more to the silence and the solitude of the wilderness. It was like a dream. An immense crowd of human beings, said to be 8,000, but I thought not so many, had passed and repassed before our tents, and left not a vestige behind them.'

Annotation and application may well be spared; for if this large multitude could almost simultaneously practice trine immersion, and without any visible infringement of the strictest decorum, might not John, assisted by his earlier disciples, (for Jesus is said to have baptized, yet Jesus himself baptized not, but his disciples) immerse on successive occasions, and with all requisite propriety the thousands who came to be baptized from 'Jerusalem, and all Judea and all the region round about Jordan.'

L.

Q. D.

FEELING IN RELIGION.

THE religion of Jesus Christ is more than a doctrinal belief—more than an intellectual exercise; to be a Christian is to be anything but a stoic. It has to do primarily and continually with the moral feelings, the sensibilities, and affections of our nature. It appeals as really and as earnestly to all that feels as to all that thinks in man. Depravity is a terrible state as well as a doctrinal error;—an alienation of the affections and passions from their true and proper object, as well as the perversion and blight of the mental faculties; and a religion that would recover man from his apostacy must, while it enlightens and corrects his understanding, lay a divine hand upon his heart as the seat of emotion, and invoke its sensibilities, and through it electrify and quicken the soul, and pour into it the tide of life everlasting.

We have no sympathy with those who make religion *all* feeling and no doctrine—a passion only or natural excitement, instead of an inward and all-pervading life. Still we hold that religion demands and justifies, and is adapted to produce, feeling the most intense and profound that ever glowed in the heart of man, or seraph, or found expression in language or life. No man, we think, can know what religion is as a divine doctrine, and life in the soul, and not to be moved to the depths of his intellectual and moral being.

Men feel enough on every subject but that of religion. In the pursuit of wealth, fame, power and pleasure—any of the objects of earthly desire and love—their whole being is alive; their passions blaze: earnestness looks out in every feature; decision, intense interest, all-absorbing devotion, mark all their conduct. They feel intensely; they show it in their manner and life; and who calls them mad? The world justifies their intensest feeling, in the pursuit and enjoyment of its transient good. Must a man show feeling on every subject save religion? Has the world such power to fascinate, electrify, energize its votaries in every line of thought, pursuit, and experience; and yet religion, with its infinite range of incomparable objects and worlds of truth and fact, must awaken or elicit no emotion?

Religion is pre-eminently adapted to produce feeling. As a doctrine, it stands out before the mind as a grand living, sublime embodiment of Jehovah, in the perfections of his being and the enactments of his law and the wonders of his grace. It heralds the awful realities of the future; it is the voice of immortality speaking to all the hopes and aspirations of the immortal within. It fastens on the soul the idea of an all-perfect and everywhere present God; it reveals the stupendous fact of man's apostasy and the method of his salvation: in the distance, looming up with fearful distinctness, we get a sight of a world on fire—the judgment seat of Jesus Christ—the resurrection scene—the final gathering and separation—the glory of the blessed and the doom eternal of the damned. As a matter of doctrine, religion is the most important, desirable, terrible thing in the universe.

How is it possible for a man to avoid feeling, who receives the doctrines of religion? In the language of Foster—'There they stand before me, not in a deceptive vision, but in an absolute reality, the most important things that can be in the view of any being on this globe, or that has left it—the Redeemer of man—salvation—perdition—death—judgment—eternity! They stand confronting me, that there may be in me something corresponding to them. It is in the presence of God that I thus stand with these most awful objects before me; it is by his light that I see them; it is his authority, in its utmost fulness, that insists on their demand of a corresponding state of my mind; it is his voice that pronounces me lost, if that answerable state be not here. And yet, is it the fact, that I am indifferent still? Here is the soul that can acknowledge all this, and still not tremble, nor care, nor pray, nor strive! can be at liberty for any pursuit, or gaiety, or amusement. One could almost imagine that realizing such a state of things in a man's own soul, might produce an amazement enough to suspend for a

while even the sense of personal interest; that a man might be absorbed awhile before he came again to the consciousness of being himself the subject; as we should look at some strange and dreadful phenomenon in the natural world. In truth there is no phenomenon in that world so portentous.'

Religion is a life as well as a doctrine; and that life is from God himself. To experience religion therefore, is to experience a thorough renovation of nature—a radical change of character and living; to put off a sinful and corrupt nature and put on a holy one; to forsake all the old paths of thought and habit and experience, and go in a new and opposite direction. And this change is produced by the mighty workings of the word and Spirit of God; no other agency is adequate to cause it. Now is it reasonable to suppose, that a man can undergo so great a moral change, be shaken by the powers of the world to come, and wrought upon by the Divine Spirit; experience in his soul conviction and penitence for sin, the hopes and joys and fears of religion, and show no feeling?

Religion has also a grand historic interest. The incarnation, with its marvellous attending circumstances; the history of the old Testament church, and the conflicts and triumphs of the New: the stirring examples of patriarchs and prophets, apostles and martyrs; the brightening page of prophecy, and the illustrating and corresponding wonders of providence—a hastening death—a decaying world, and probation just ready to issue into glory or misery eternal; surely here is enough that is interesting and moving, to awaken our drowsy powers and thrill the soul with emotion. Religion is no trifle. God has not made the mighty heart of man to be sluggish or cold on the infinite and sublime matter of religion. Religion as a doctrine, a life, an historic embodiment of truth, piety and worth, may well make us feel as nothing else can.

LITERARY AND SCIENTIFIC SELECTIONS.

CHILDREN'S BOOKS.

THERE is no department of modern

literature that more decidedly marks the progress of society in civilization, than the very superior children's books that

arc constantly issuing from the press. Our ancestors, even in times when learning was comparatively highly esteemed, knew no medium between pernicious and absurd follies—nursery rhymes, and stories too trivial for the weakest intellect, and books suited only to mature years. They were evidently under a delusion as to the kind of talents necessary for writing well for children. To compose for a juvenile audience was thought an unworthy task. Hence the writing for childhood was left to those who knowing nothing rationally, could communicate nothing usefully. It has now, happily for the present age, been generally admitted, that to write well for children requires not only superior, but peculiar mental gifts. To be simple without puerility, plain without prosiness, minute without tediousness, are no ordinary merits in composition, and often task very high powers. Hence, we are now beginning to esteem more highly and justly that valuable class of writers, who, leaving the more ambitious paths of literary effort, devote themselves to the instruction of the rising age. First, in usefulness, because in importance, are those who teach the principles of religion to the young—who allure the opening mind to love him who blessed little children, who not only 'suffer' but encourage 'the little ones,' to come to Jesus.

Next in value to these writers are those who simplify the processes of acquiring knowledge—who win, by pleasant modes of explanation and illustration, the young student to make acquaintance with the records of the past. Among the most successful teachers of History to juvenile minds, is Miss Julia Corner. Her historical researches are not only strictly accurate, but so clear and simple in style—so pleasant in narrative, that it is not wonderful children learn in her pages to love what once was an uninviting study; and are stimulated by what she tells them to search further for themselves. Her *History of England*,* in particular, is a very useful book, both for school and home instruction. It com-

bines the merits of a reading and a catechetical manual, having copious questions appended, and chronological tables for exercise on every lesson read. This presents an advantage over conversations on History, because the interest of the narrative is not broken in upon by the remarks recorded, and yet the questions placed by themselves at the end of the volume, suggest themes for historical conversations, and supply means of examination.

Complaints are sometimes made in the present day, that in avoiding the errors of our predecessors, we have gone to the opposite extreme, and have attended too completely and exclusively to the study of the actual and real, to the entire neglect of the graceful and imaginative. No one can doubt, who has observed children carefully, that the imagination is a great assistance to them in their attainment of the elements of knowledge. Often it has promoted a love of reading, when no other faculty would have stimulated them to industry. Therefore, it cannot be right wholly to repress the exercise of this mental power, though it, doubtless, requires to be carefully directed. We have observed, of late, that many children's books have appeared very gracefully and innocently appealing to the imagination. One among the most admired of these is 'Spring Blossoms and Summer Flowers,' containing pretty allegories and poetic symbols, drawn from flowers, and tending to foster a love of those beautiful children of nature.

Surely every effort made to implant the seeds of truth, or to store the mind, and form the taste of childhood, must command our sympathy; for the young are ever the richest treasure of a community—the dearest hope of a nation.
C. L. B.

THE LOST ARTS.

THE following interesting facts relative to the arts of the ancients, are from a lecture delivered by the Hon. Wendell Philips of Boston, as reported in the *Woonsocket Patriot* :

GLASS.—This was for a long time believed to be a modern invention. Within fifty years, four quarto volumes were written in Italy, to prove, in

* Published by DEAN & SON, Thread-needle Street.

opposition to the assertion of Pliny, that the article was unknown to the ancients; and on the very day in which these volumes were published, a warehouse was opened in Pompeii, filled with cut, wrought, pressed, and stained glass, far more beautiful and perfect than any now manufactured. There is glass found, too, among the ruins of Central America. In the museum at Florence was a piece of glass, an inch square by a quarter of an inch thick, on which were represented birds, which could be seen equally on both sides, and their plumage so perfect that not even the slightest want of finish could be discovered with a microscope: and though apparently mosaic, it is impossible to tell where or how it was put together. There is a small vase, too, surrounded by figures of women with children playing upon their laps; also perfect on both sides; and the art of making them so is not only unknown to us but we cannot even imagine how it could be done. Their dresses, and the curls of their hair, are perfect. Pliny tells us of a drinking glass which could be folded up so as to occupy a small space, and which was destroyed by its inventor, because his monarch would not offer him what he considered a sufficient sum for its invention. The moderns with all their arts, cannot equal the beautiful stained glass of the middle ages, inferior as this was to that of Egypt; and this remark leads to the second division.

COLOURS.—In these the ancients certainly far excelled the moderns. Sir Humphrey Davy made many efforts to analyze the celebrated Tyrian purple of the East; but these efforts were without success. He declared he could not discover of what it was composed. The Naples yellow, too, though less known, was much used, and the art of making it, is now entirely gone. The Tyrian purple is the colour of many of the houses of Pompeii, and they look as fresh as if just painted. The colours of Titian are equally as vivid and beautiful as when first laid on by the great artist, while those of Sir Joshua Reynolds already look chalky and dead. And Sir Joshua himself confessed, after making it the study of his life, that he had never been able to discover how Raphael, and the other great artists, had been able to preserve the beauty and

brightness of their paintings. But if we marvel at these artists, three centuries back, what shall we say of those paintings found in the tombs of Egypt more than two thousand years old, and yet kept fresh and bright, though buried for that time beneath the ground, in the damp dark caves of the East? The very wife of Solomon is found there just as she was painted on the eve of her departure from her father's home, to share the throne of Judea; and not only the colour of her garments were preserved, but the bloom is still on her cheek and lips, and the lustre in her eye is even as it then was. There are paintings too, as far back as the time of Moses; a portrait supposed to be that of the Nice, the king who drove the Israelites into the Red Sea; and even the colours of this are preserved perfectly.

The lecturer next spoke of the mechanical arts. The French considered it so great a feat to place the obelisk (which is one solid piece of stone) on board of a vessel, and then convey it to Place Concord; to raise it from its horizontal position to a perpendicular one, that they deemed it worthy of being recorded on its base, with representations of the machines by which it was done. And yet this obelisk had been drawn from the quarries, and thus raised, ages before and by machines now unknown. The lecturer then spoke of the larger obelisk in Rome; and told the story, probably known to all our readers, of its erection there. Yet this feat, gigantic as it was, had been performed ages before, and by people said to have been ignorant of the five simple mechanical powers. This however, has lately been denied. It is well known that, in the tombs of Egypt, were representations of the various arts as then practised. A distinguished decipherer of the hieroglyphics, thinks that he finds there the representations of those powers, the lever, &c. &c. And even new fashions for dress and new patterns for shawls are taken from these tombs. Their cloth, cotton, and linen, and even the muslin delaine, were found there of a superior quality. Most of the mummy cloth was indeed coarse, but some has been found of great fineness; 140, 160, and even 240 threads to the square inch: our finest is 160 threads to the

inch. The porcelain of the Egyptians was very rich and beautiful; and here in passing we have evidence of commerce in very early times. There is found in Egypt much of the porcelain, so that there must have been commerce between Egypt and China.

Canals, a boasted modern invention, were made and used by the ancients, if not for travelling, at least for conveying merchandize and burdens. And there is a canal across the valley of Goshen—spoken of by both the French and English engineers—which has been filled up with sand; and again, in modern times, in a great overflow of the river, has been filled with water. There is another occupying part of the space between the city of Thebes and its quarries; over the rest of the space is a road, answering in a great measure to

our railroad, being evidently levelled by art, and paved by immense blocks of stone. There can be no more doubt that the canal and road were for the transportation of the stone for the Pyramids, than there would be to the future spectator of the use of the railroad from Quincy to Boston. The lecturer also spoke of a very old road in England for the transportation of coal, and at the same time the coke was made into gas to light the workshops. He next introduced proof that the steamboat was an ancient invention; stating that a representation had been found of a boat with machinery and paddles like ours. There are also lines of Homer which speak of the vessel that carried Ulysses having a self-moving power.

FAMILY CIRCLE.

MANNERS AND CUSTOMS OF THE HINDOOS.

LAND CONVEYANCES.

(By a returned American Missionary)

Now for the *palanquin*—in went one article after another, the poor bearers beginning to think that the Reverend's money and favour were to be obtained at the expense of no slight fatigue. But their complaints were little noticed. Just so much must go, and in this way only. The last article being stowed away, the maistry was told to call his men for a departure. Slowly they rose from their recumbent posture upon the verandah or sand, where they had seized a few moments to refresh themselves in preparation for the fatiguing duties before them. Their first act of making ready was to aid each other in winding around the body a long cotton cloth, by way of imparting greater strength to the frame. Then followed the taking of their stations, each being supplied with a small pad to prevent the shoulder being injured by the friction of the pole, and those of a shorter size being supplied with a second or third to bring the palanquin upon a level. '*All ready maistry?*' '*All ready,*' was the reply—a parting salutation to the friends I was about to leave, and in I crept, when first the rear, then the forward

beams were slowly placed upon the shoulders of my men, and off I hastened, while the shout began with which they kept time and directed their tread. To a griffin (alias, a new-comer) this sound is rather frightful, and I have heard of a young man who was informed that so soon as his bearers began to make a noise he must jump out and run for his life. He did as he was directed, not a little to the amazement of the innocent natives and amusement of his jocose friends. Being accustomed to these sounds, they neither alarmed me by their strangeness nor troubled me by their apparent expressions of pain—for I knew them to be necessary to equality of tread and the preservation of courage and good spirits. At times these responses have no meaning, being a simple '*he he, ho ho,*' while again they have reference to the size and weight of the person they are carrying, of which the following is a significant illustration:

Oh what a heavy bag,	Ho ho
But its an Elephant	" "
He is an ample weight	" "
Let's let his Palkee down	" "
Let's set him in the mud	" "
Let's leave him to his fate	" "
No, but he'll be angry then	" "
Aye, and he'll beat us then	" "
Then let us hasten on	" "
Jump along, jump along	" "

If a lady be the passenger, such expressions as these may be heard :

She's not heavy	Patterum (care)
Carry her softly,	"
Nice little lady,	"
Here's a bride,	"
Carry her carefully	"
Carry her gently,	"
Sing along cheerily,	"
Patterum, Patterum.	

When passing through the streets of a town, they are accustomed to dignify the traveller with the noblest titles.

There is a great man,	Ho Ho
He is a Rajah,	Ho Ho
She is a Raneé.	Ho Ho

The reason being this, that their own importance will be enhanced by an attendance upon so noble a person.

When approaching home the theme is changed. The benevolence of the traveller is then the burden of song. The ear is saluted by complimentary expressions like these ;

He is a charity man,	Ho Ho
He loves to do good,	Ho Ho
She is benevolent,	Ho Ho
She won't forget us,	Ho Ho

the object of which is to remind the one they are carrying, that in case of a safe arrival at home, a little extra pay will not be at all unwelcome. As I passed beyond the city limits, the face of the country presented little to interest, and my confined position allowed of but glancing at any object as I passed it. To while away time that began to hang heavily, I availed myself of the remaining twilight to read a book, that I had put in my pocket. This was difficult, for the tread of the bearers, though usually regular, caused a motion of the conveyance more tremulous than that of a railroad car. I succeeded tolerably well, however, though such a mode of testing the strength of the eyes is contrary to the advice of the wise and prudent. But of all the vehicles in which I have yet had the fortune to be conveyed, the palanquin is the most lonely, and least attractive or agreeable. It is eminently useful, and here your praise of it must end. Carrying but one person, there he must sit and think, and think, while there is just enough about him to divert attention, and thus forbid a very profitable and conclusive train of reflection. Such being the case,

I was right glad to perceive that it was late enough to conclude upon retiring to rest. I accordingly told the men to set down the palanquin, which was willingly done, when I removed the end of the strap behind, and arranged my pillow—then making my necessary toilet, reclined at full length, hoping for a quiet repose of a few hours. The bearers again under weigh, I was visited by the nocturnal goddess, though I could not say with the poet 'Kind nature's sweet restorer, *balmly sleep*,' the state I was in being little entitled to the appellation 'sleep,' and less to that of 'balmly.' Once I was aroused by inhaling an odour quite foreign to the *spicy* land of India. A breeze had sprung up, and my torch-man had taken shelter under the leeward of my palanquin, giving me an opportunity of quaffing the fumes of the burning cotton and rancid oil. Having intimated to him, in very decided terms, that he must leave that locality, he tottered ahead, while I relapsed into my former repose, from which I was again awakened by a dream which was 'not all a dream,' to wit, that I was again doubling the Cape of Storms in a fresh gale. When a little aroused, I called for information respecting the very disagreeable motion of the palanquin, when I was told that a new man had taken hold. I requested the maistry to defer all experiments of apprentices until some other person (or thing) was their traveller than myself. My request was heeded, and again all went smoothly onward.

A LAY SERMON ON A COMMON PROVERB.

"LET WELL ALONE."

A GREAT many of our proverbs would answer for the animals. They are, in truth, creations, or rather expressions of the human instinct; things of expediency rather than reason; and they would make, on the whole, a very low character, though a very safe and prudent one, sagacious in matters of self. I know a good many people who are walking proverbs; but they are no great affair after all. Your walking proverbs may get money, may be very rich, and may be worldly-wisemen; but their principles are narrow and low, and their education is only for this world, and not at all for eternity.

This proverb, *Let well alone*, is a very selfish unenterprising proverb. It argues a quietness that does not come of resignation or contentedness, but of a mere fear lest things may be worse. Still, in a world like this, so discontented and envious, where all men are jostling one another, and struggling to get past and foremost, it may have a very good meaning, like Paul's, 'Be content with such things as ye have,' or, 'Having food and raiment, let us be therewith content.' This would be letting well alone, provided the food was nice and wholesome, and the raiment such as you can wear in 'good society.'

The heart knoweth its own bitterness, but a great many people do not seem to know when they are well off. Men's attention is turned much more to their sorrows than their blessings. Hence a man's lot in his own eyes often seems a very crooked one, because the crooks in it, like the faults in ministers' wives, are so much noticed, while the straight smooth places get no note at all. Sometimes in trying to get the rough places smooth, the smooth places themselves get crooked. And not unfrequently the crook in one man's lot which plagues and vexes him, is after all greatly preferable to the straight place in another's, which is always exciting his envy.

Most men pass their lives in attempts at what is called bettering their condition; and by condition is meant not the inward state of a man's being, but his external circumstances. They are always setting a watch, of which the main-spring is out of order, and setting it by the town clock; the main-spring they know nothing about. Indeed, their main-spring being outside in the world, all must be confusion. A man's external circumstances may be getting better, while his heart is getting worse; this is generally the case, so that as one part of our being goes up in the world, the other goes down. As the body gets up, independent, the heart gets down deeper into the world, dependent. Into prosperity a man does not take his heart with him; into adversity he does: and while the external circumstances are getting worse, the heart is most likely

to get better. The worst side externally is therefore the safest side inwardly.

Discontent is a great deceiver, painting our own lot in dark colours, other men's in bright, and never letting men know when they are well off. Changes under discontent are made under this deception, and most generally issue in bitter disappointment. So that in life it oftentimes is as it was with the man in death who ordered an epitaph to be inscribed on his gravestone, thus:—

I was well—

I wanted to be better,

I took physic,—

I died.

This, indeed, is nothing more than the common proverb, 'Out of the frying pan, into the fire.' It is very often realized, for men are perpetually taking physic for their external circumstances, when the disease is inward; and the weak, ineffectual physic only stirs it up to greater bitterness and desperation. Contentment not only alleviates a man's present troubles, but saves a great many new ones.

If a man would change safely, it should be when he is contented with his present situation, for then he is likely to see things as they are, and if he takes a step forward, he does not take it in the dark. At least he does not take it, thinking he is going out of purgatory into paradise; he does not dream that the change is going to cure all his difficulties. It may therefore safely be laid down as a rule; When you are well off, change if you please; but when you think you are not well off, wait before changing till you think you are. And what is the reason? Thus: most men do not think they are well off till the heart is right, and when that is the case then any change is profitable and safe. A contented heart takes all changes as so many steps towards the Rest that is above; a discontented heart in this world is like a man wandering among the tombs, seeking rest and finding none. It is like a miser in the streets, having let out his own house, and trying to beg a night's lodging.

SANCHO.

REVIEW.

A GREAT MAN FALLEN!

A SERMON, delivered at the Woodgate Chapel, Loughborough, on Lord's-day Evening, July 14th, 1850, on account of the Death of the Right Honourable Sir Robert Peel, Baronet, &c. By the REV. JOSEPH GOADBY. London: B. L. Green. Leicester: Winks.

THE recent melancholy death of Sir Robert Peel, who has been so mysteriously and prematurely cut down in the midst of his usefulness, has cast a gloom over the whole of the country, and awakened thoughts and feelings, which the respected preacher of this sermon has done well in attempting to direct into a proper channel. It is not always that we can accord with the style of remarks adopted in publications like the present. There is often too much that is eulogistic in them; and frequently, if we mistake not, an attempt to substitute mere literary acquirements, political honesty, martial glory, or social respectability, for the possession of true spiritual religion. But few thoughtful persons can have read many of the 'Tributes of Affection,' and 'Mementoes of Worth,' which have appeared in the shape of 'Funeral Sermons' for eminent men, without catching the impression, that in the opinion of the writers of these publications, a belief of the gospel, and a life of holiness, are not at all essential to the possession of eternal life. The facts principally insisted on, and for which they are lauded to the skies, and surely sent to heaven, are, if warriors, that they have died gloriously at the cannon's mouth, fighting the battles of their country; or if statesmen, that they have passed such and such measures, with the sole object of benefitting their fellow-men; or if rich men, that they have left so much money for charitable purposes.

Now, if a man be really a benefactor to his species, by promoting in anyway their temporal well-being, there can be no harm in recording such a fact, or in awarding to him all due honour; but what we protest against is, the attempt to make such things the un-

mistakeable evidence of true religion, or the passport to heaven.

The writer of the sermon before us has carefully avoided this too common error. While justly and gratefully acknowledging the great benefits conferred on the nation by the late Sir Robert Peel, in his public capacity, and doing full justice to his private worth, he has cautiously, and we think intentionally, abstained from giving any opinion respecting his religion. That is a matter concerning which he is wisely silent.

We have read this sermon with considerable pleasure. After a few introductory remarks, justifying the selection of the subject for discussion before his congregation, the author deduces from the solemn event the four following reflections, which are illustrated in succession:—The death of a great man is an event of public importance. The death of a great man is frequently a national and public calamity, and one which leads to general and just lamentations. In events of this order, it is incumbent on us all to recognize the hand of the great Governor of the nations. The event is a solemn admonition to all, as showing the universal reign of death, the uncertainty of life, the wisdom of a course of uprightness, and the importance of true godliness.

These reflections are presented with great clearness, and pressed on the conscience with fervour and earnestness. The following brief extracts will show that the reflective character of Mr. Goadby's mind peculiarly qualifies him for undertaking this kind of work:—

'Whenever a person is greatly distinguished from the rest of mankind by his rank, his station, his talents, his power or influence, he becomes an object of general observation. His actions, his purposes, and his words, command especial attention and regard. He is seen by those who are far away from the place where he resides. His conduct and course are matter of public concernment. If he is a conqueror, or a tyrant, how many have to submit to his power or to feel the weight of his yoke, who have never been at his court. If a statesman, how numerous are his admirers and

adherents, who have never been in his presence! If a philosopher, or a public teacher, how multiplied are his disciples, who have never even heard his voice! Such is the commanding force of greatness, that the history of a few great men is the history of the age in which they lived. They were the centres round which it revolved. They rendered all events subservient to their own fame. They gave to their own age shape and form, —presiding over its councils, leading its armies, developing its resources, moulding and directing its sentiments and opinions. The fall or decease of an individual of this class, necessarily awakens general attention, and produces a profound sensation.'—p. 5.

'A great man has been removed from the councils of this great nation. His wisdom, his eloquence, his patriotism, and his power, are no more. What may be the effects which his decease will produce on the condition of this country cannot be told; but the bright expectations which have been cherished of the utility and greatness of his future career, are all blighted; and every one, whether political friend or foe, for personal enemies he had none, feels that the event which has called him away is one which demands and compels his attention. In our own country, from the beloved and illustrious Lady who sits on the throne, down to the humblest operative—in every section of the vast dependencies of the British crown—in the senate, and among the people of all states, this event has awakened sympathy and concern. To use the expressive language of the prophet, 'the fir trees howl, for the cedar has fallen: all men in all lands feel the shock of his fall, and are sensible that one of the great lights of mankind has been extinguished, that a luminary of the first magnitude has fallen from our firmament and from theirs.'—p. 6.

We heartily thank Mr. Goadby for his sermon. We think he has done well in yielding to the wishes of his friends for its publication; and we hope it will find a large number of readers.

H.

CHRONICLES OF THE KIRK; or, *Scenes and Stories from the History of the Church of Scotland, from the earliest period to the Second Reformation. For the Young.* By the REV. JOHN ANDERSON, Minister of the Free Church, Helensburgh, &c. Hamilton, Adams & Co. 12mo. pp. 599.

THE volume before us, its writer informs us, was in substance compiled

several years ago, and all idea of its publication was abandoned, on the appearance of the excellent and elaborate histories of Hetherington and M'Crie. As it was specifically designed for the young, and in the judgment of a judicious friend, who incidentally glanced at it, adapted to its purpose, the author was induced to commit it to the press.

We are of opinion that it was wise to print it, and that it will be read by intelligent young people with great interest and benefit. The mind of children is exceedingly volatile, and indisposed to the toil involved in perusing long and elaborate histories. They can read short and simple and telling narratives—and if these are carefully selected from the records of the past, and so arranged as to be consecutive, a considerable amount of information may thus be communicated to them. Books specially designed for the young must not be too long, or too elaborate, or the infirmity of their minds will prevent them from becoming readers. Indeed, there are many children of larger growth, whose want of patience and mental discipline never permits them to travel through a single volume of grave and consecutive reading. They never go past their primer. To such, therefore, as well as to the young, books of this kind are adapted. While the earnest and matured reader avoids 'compendiums,' 'extracts,' and manfully prefers the more elaborate and perfect treatise, and quietly encounters folio after folio, that he may, if possible, know and comprehend and digest the whole; this cannot be expected of the young, until by proper training and mental discipline they are enabled to appreciate the importance of correct and extended knowledge.

The selection and arrangement of facts and scenes from the history of the Church of Scotland, do credit to the judgment and care of the author of this book. Though the Kirk has given evidence that the purest and simplest form of church establishments, carries within itself the elements of formality and spiritual decay, yet there are many passages in its early history, and many distinguished men whose life and actions are involved in its annals, which give to its history a profound interest. This work is divided into twenty-nine chapters, some of which are short, and

those that are more extended are so sub-divided, that the parts while they are connected, are independent of each other, so that any passage may be read where the book opens, and is, in a sense, an anecdote or scene of itself. We can easily illustrate our meaning by reference to the volume. Thus Chap. I. describes what our forefathers (the author is a Scot) were in the beginning, and how they came to be christians. Chap. II. refers to the persecution of christians by Dioclesian, and its influence in North Britain. Chap. III. alludes to the Culdees. Chap. IV. relates the division of the Scots and Picts. Chap. VI. gives the story of Columba. Chap. VII. his successors. Chap. VIII. Popery, its rise and progress in Scotland. This, as it is a long chapter, is divided into sections, headed Augustine—Laurentius—Clem-

ent and Sampson—Iona destroyed—John Scott, of Ayr—Malcolm Canmore and his Queen Margaret—Peter Waldo, and how his opinions came to be received in Scotland—a bishop put to death by the people—brave speech of a young minister, Gilbert Murray—the pope's legate forbidden to enter into Scotland—the monks—the monastery—monastic life—the Scottish monks—monastic orders—a pretended miracle—popish errors and superstitions—the state of the people.

We do not intend to give even an analysis of this beautiful fragmental volume. This would be useless. The above will give a sufficient idea of the author's plan. Dates are given at most of the sections. The scenes and stories are of thrilling interest, and are well written.

CORRESPONDENCE.

THE MINUTES.

Statistics of the Connezion.

A correspondent calls our attention to the following errata in the 'Tabular View,' given on page 32 of the Minutes of this year. He has corrected them by Taylor's Statistics.

1785 for 2,191 read 2,065
1787 .. 2,463 .. 2,465
1791 .. 2,940 .. 2,748
1792 .. 2,966 .. 2,696
1793 .. 3,021 .. 2,931
1794 .. 3,176 .. 2,906
1795 .. 3,178 .. 2,304
1802 .. 1,303 .. 3,715
1827 .. 9,519 .. 9,510

As the late Mr. James Taylor was in possession of the old books, and prepared his lists with great care, it may be presumed they are substantially correct.

THE HYMN BOOK.

To the Editor of the G. B. Repository.

DEAR SIR,—The idea is gone abroad that we are about to have an entirely new connexional Hymn Book, and this idea, I regret to observe, is somewhat sustained by the note from Rev. J. B. Pike, inserted in your last, at page 380. I say, I regret to observe the prevalence of this idea, and beg to give a few of my reasons for this sentiment.

1. From my childhood, the present

book has been in use in our congregations, and I feel towards it an amount of attachment, which it will be very distressing to me to have interfered with, by the introduction of an entire new book. I know its hymns, their order, position, &c. I enjoy and approve of the general sentiments they sustain, and though there are some few which are never used, and which may be omitted, and some which might perhaps be exchanged for more suitable compositions, I am not prepared to give up the old book for a new one. As I feel an attachment to the present version of the Holy Scriptures, (notwithstanding that there are a few obsolete expressions, and some glaring mistranslations,) and prefer as a whole to any translation I have yet seen, so I shall be very reluctant to be deprived of the book I have used for forty years in singing the praises of God.

2. The present Hymn Book was revised by order of the Association some twenty years ago, and most of the expressions in the first editions which tended to lower the sentiment were then exchanged for the writers' original words, or for more correct expressions. This should not be forgotten. The book may however be revised and enlarged with advantage. All that is needed, I apprehend, is, the addition of a few new hymns under the present sections, a few additional sections on the important subjects of prayer, the work and offices of the Holy Spirit, conversion, missions, &c., and the present appendix, begin-

ning at page 671, incorporating with the body of the work. Beyond this, little in my judgment is desirable. I approve of the present general classification and arrangement, and know of no book in which the order of subjects is more correct. I would say to the editors, revise, enlarge the book as much as may be, but do not disturb the general arrangement—nor give us an entirely new book.

3. In the event of a new book being prepared, our friends throughout the connexion will be reduced to the following alternative—either to supply themselves with it at once, which would be a considerable expense and inconvenience; or to request the Association to continue to print the old one as it is for their future use. Some, fond of novelty, would perhaps adopt the former, and many doubtless, myself among the rest, would adopt the latter course. If a new book is prepared, it would be bad policy for the Association or those who have this business in charge, to destroy the plates of the old book, as the demand for it would certainly continue. Whereas a revised and enlarged edition of the present book, would gradually and without great inconvenience supersede the edition now in general use.

4. On reading the minutes of the last Association, at page 38, I find that the last suggestion given above, is the course which was recommended at Chesham. 'We recommend—an editorial committee to revise and improve the hymn book,' are the terms which are used. The subsequent part of

No. 3, p. 38, refers to another book and not our own. I do not know what arrangements are proposed to be made in reference to that book, that is no part of my concern, but what I wish is that our own old book may not be attempted to be cast aside. Old and tried friends are not easily parted, and my preference, and it may be prejudice in favour of our own book will induce me to keep it as it is, and continue to use it, rather than cast it away for one yet in embryo.

Leicestershire, August, 13th, 1850.

CHAPEL DEEDS.

We have much pleasure in inserting the following note from Mr. Hinton. We should be glad if some one of our legal friends would furnish us with a brief abstract of the provisions of this act.—Ed.

Ramsgate, Aug. 15th, 1850.

MY DEAR SIR.—I write with a view to direct your attention to an Act of Parliament recently passed, entitled 'The Titles of Religious Congregations' Act,' (England and Wales.) It gives permanent holding under our trust deeds, and is of great importance to us. It has been so quietly got by Mr. Peto, that the churches need in every direction to be made acquainted with its existence; and whenever it is mentioned, a handsome tribute should be paid to Mr. Peto himself. Yours truly,

Rev. J. Goadby.

J. H. HINTON.

OBITUARY.

'The world is seldom what it seems
To man, who dimly sees,
Realities appear as dreams,
And dreams realities.'

MR. SMITH died December 7th, 1849, at Langly, near Macclesfield, in his thirty-third year. Our departed brother was baptized at Macclesfield, with six others, Feb. 26th, 1843. Finding his health decline some time before his death,—at the recommendation of his medical attendants, health was sought, but sought in vain, from a change of air. After various journeys and medical treatments, he returned home greatly exhausted, after which he rapidly declined till he died. The grace of God was remarkably manifested in the affliction of our departed friend. Having been in extensive business, and engaged in building his family mansion, our brother's mind was imperceptibly drawn away from that spirituality without which religion is only a name; he continued to maintain general

consistency of conduct, but sustained a serious loss of the life and power of the grace of God in his soul. His first acknowledgement of this to me was in an impressive letter, when he was from home; he was deeply awakened to a sense of his condition, and requested his sorrowing wife to unite with him in fervent prayer for the direct, clear, full manifestation of Divine mercy to his soul. His attention now to Divine things was so great, that nothing could satisfy his panting heart but a personal experience of salvation through faith in the crucified Redeemer, and the Lord soon graciously restored the joy of his salvation. From that time to his death he enjoyed the rich blessing of a consciousness of God's pardoning love and cleansing grace. The Lord sent forth the Spirit of his Son into his heart, crying, 'Abba, Father.' He expressed to me a desire, but once, to be restored to health, and assigned as the reason that he might become more gene-

rally zealous and useful in the Redeemer's cause. A few days after this he said to me, 'My mind is kept in peace: I have no desire to live: I do not want to get better.' He had most entirely committed his dear wife and four small children to the kind keeping of his God, and given up all thoughts concerning worldly things. One day, as I sat by his bed-side, a person mentioned an affair of business to him, but he said, 'It is nothing to me;' he seemed like one of another country. One day, on entering his house, I enquired of the servant how he was, and she answered, 'Sir, he says that he is ready at any time, and that is something.' 'O, yes,' I said, 'it is indeed something to be able scripturally to say, I am ready to die at any time. On entering his room, I found him not only happy, but greatly triumphing in the love of God; he said to me, 'O, I had such a feast of glory yesterday, as I never experienced before: my soul was so filled with the love of God, that I could do nothing but praise him.' I said to him,—

'Here the taste of heaven is sweet,
There our bliss will be complete,—

to which he sweetly answered 'Yes, and I shall soon be there, I shall soon be there; there is a crown for me, and I shall soon be there. I have no fear of death, and I shall soon be gone.' At another visit I found him in a sweet peaceful state of mind, and he said, in a way peculiarly his own, 'I am waiting for death; death has no sting; it is almost over.' When I rose to leave him he said, 'Stop, sit down, I have not done with you; after I am dead, if any thing be said concerning me, preach from, 'I know that my Redeemer liveth.' Faith in his living Redeemer was the rejoicing of his soul. A few days before his death I found his strength so much exhausted that it required great effort in him to speak. I said, the foundation in the sacrifice of Christ is sure and steadfast. With a peculiar smile he answered, 'It is, it is.' One day my mind was greatly affected on seeing his weeping work-people come down one by one after having taken their leave of him. On another occasion I found his strength so reduced that he could not converse with me, but he testified that his soul was happy by a gentle pressure of the hand. On the day of his death he continued to rejoice with joy unspeakable and full of glory; all the day he had power to speak, and he spoke of death in the most familiar manner, when I left him for the last time, commending him to God in the words of the Aaronic blessing, recorded in Numbers vi. 24—26. The natural amiability of our departed brother made him greatly esteemed in the Sabbath-school;

and our Foreign Mission has lost in his death a liberal contributor and ardent friend.
G. M.

During the last two years the church at Union Place Longford has been frequently visited by 'the last enemy,' and many of our aged and long-tried friends have been 'carried by angels into Abraham's bosom..

SARAH CHATTAWAY was baptized in the year 1797, and united with the Union Place church on the 18th of March, 1828. After adorning the doctrine of her Lord and Saviour for more than half a century, during which time she had to struggle with poverty, affliction, and sorrow, she breathed out her soul into the hands of her Redeemer, on the 7th of April, 1849.

MARTHA CLARKE was baptized and received into the church at Union Place, August 19th, 1838. She was naturally cheerful and good tempered, and seemed to enjoy good health: but consumption soon made its appearance and put a period to her earthly existence, on the 20th of June, 1850, in the thirty-first year of her age.

SARAH BARNETT was baptized and joined the church at Union Place on the 30th of July, 1830. After walking consistently about seventeen years she too was removed to a better world, on the 5th of July, 1847.

DAN TAYLOR PRESTON, only son of the late Rev. John Preston, and grandson of the late Rev. Dan Taylor, departed this life on Lord's-day, June 16th. The deceased was in his thirty-first year. He had suffered for some considerable time from disease of the brain. He was the subject of a severe attack on the afternoon of Saturday, and expired on the following morning.

W. P.

ELIZABETH STARKIE was born of poor parents, on July 9th, 1830, at Burnley. Like most poor children, she early began to earn her bread by the sweat of her brow in one of the cotton mills in this neighbourhood. When about twelve years of age she began to attend the Sabbath-school in connection with Ebenezer chapel, Burnley-lane, having attended one previously, in connection with the Established church. At this age she could only read indifferently, but by patient perseverance and regular attendance at the school, she advanced from class to class till she arrived at one of the Bible classes, and was able to read the Word of God, from which she derived much consolation in the time of her sickness. Her conduct in the school was modest, unassuming, and such as to gain the esteem of her teachers and school-fellows. About eighteen months ago, she

became deeply impressed with the things that belonged to her peace—she was accepted as a candidate for baptism and church fellowship, but circumstances over which she had no control prevented her, for a time, enjoying this unspeakable privilege. This delay, however, did not cool her love to the Saviour, nor move her firm resolve publicly to acknowledge him. She was baptized by Mr. Batey, and added to the church, September 2nd, 1849. Short, however, was her stay with the church militant. About February of the present year her health began to decline, but she continued to follow her daily labour in the mill till within a few weeks of her death, which took place, June 10th, 1850. Her superintendents, teachers, and school fellows, were frequent in their visits to her sick bed, for she was greatly beloved by them.

Elizabeth's illness carried her rapidly to the grave; but she came thereto, ripe and ready for the heavenly garner. In my visits to her I was greatly pleased with her sensible and pious deportment. It was evident she was a girl above the common stamp in the constitution and tone of her mind, and I felt glad to think that the Sabbath-school had been the means of rescuing such a gem from the world, and placing it as a diadem in the crown of the Saviour.

'Full many a gem of purest ray serene

The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.'

On one of my visits to her, I was very forcibly impressed with the great importance and utility of Sabbath-school tuition. On this occasion, my visit was in the evening, after the labours of the day. I found no one with Elizabeth save her younger sister; the mother, from incessant attention and watchings, was much fatigued, and had retired to take a little rest—all was peace and stillness, save this

little sister who sat by her bedside singing to Elizabeth some of those delightful hymns in our Sabbath school hymn book. Here were two poor girls who only a few years ago came to the Sabbath school ignorant of the rudiments of reading, and of the fundamentals of religion, now able to read the Word of God, to sing the praises of the Saviour, and to encourage each other in time of sickness, and in the prospect of death.

As Elizabeth drew near her end she did not appear at all afraid of death, the king of terrors. On my calling upon her a few days previous to her death, she had got the impression strongly fixed upon her mind, that she was about to recover, and rejoiced much at the thought of enjoying with us the coming anniversary of our Sabbath-school. I called again in a day or two after and found her much worse, evidently near her end; but, did she murmur? Oh, no. It was a disappointment, but she received it with meekness and resignation, reminding one of those beautiful lines of Kirk White, commencing,—

'Come disappointment, come,
Thou art not stern to me.'

I said to her, Elizabeth, you don't think of getting better now, do you? With her usual placidity, she said, 'Yes, for a better world.' On some of our young friends calling to see her, something was said about our anniversary. She said, 'Before then I shall be at a better anniversary than yours; yours will be over at night: mine will last for ever. Her faith in the Saviour lifted her above the fear of death, and her desire to see him, and be with him, was such as to induce a perfect indifference to any enjoyment in this world. I saw her on the morning of her death. She was too weak to speak, but responded heartily to prayer, and very shortly fell asleep in Jesus. Her death was improved, June 30th, from 2 Cor. v. 6.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE* was held at March, June 13, 1850. In the absence of brother Goldsworthy, who was appointed to preach, brother J. B. Pike preached in the morning, on the parable of the good Samaritan. Bro. S. Sarjant preached in the evening.

Fenstanton. No report having been received from Mr. S. Ratcliff, who had been requested to attend to this case, Mr. Lyon was appointed to visit Fenstanton, with a

view to carry out the resolution of the Conference in June 1849.

A letter was read from Mr. Ashby, resigning his office as Secretary, in consequence of frequently being unable to attend the Conference. Agreed to thank Mr. Ashby for past services, and to request Mr. J. C. Pike to undertake the office for the next three years.

The Treasurer of the Home Mission read over the audited cash statement for the year, from which it appeared there was a balance against the society of £3. 17s. 10½d.

A grant of £15. was made to Castleacre for the current year, and £10. to Godney Hill.

Peterborough. The business respecting a new chapel was not sufficiently matured for

* A portion of the concluding paragraph of this report being inadvertently omitted last month, after the proofs had passed through our hands, we have thought it better to reinsert the whole in this Number.

the committee to present a report. The matter was left in their hands, and they were requested to give prompt attention to it.

The next Conference was fixed to be at Peterborough, on Thursday, September 19th. Brother Simons of Pinchbeck was appointed to preach. According to rotation the next Conference should be held at Sutterton; but having been there only a year ago, and it being thought that the business concerning Peterborough could be better transacted on the spot, the above alteration was made.

J. C. PIKE, *Sec.*

BAPTISMS.

SALFORD.—*Baptism and formation of a Church, at Zion chapel, Greengate, Salford, Manchester.*—On Sunday, 21st July, Rev. J. Garratt, the minister of this place, preached an excellent sermon on the subject of baptism, and immersed thirteen candidates. On the following Sabbath, July 28th, the Rev. J. Garratt again preached, with visible effect on his audience, upon the same subject, and afterwards immersed fifteen persons.

In the evening thirty-one members were organized into a separate church. James Hodgson, Esq., of Stubbing House, Hebden Bridge, near Halifax, opened the public worship by reading a portion of the word of God, out of Psalms 122, 132, and 12th chapter of St. Paul's Epistle to the Romans, and offered up the general prayer. The Rev. J. Garratt then gave the assembled congregation an outline of the sentiments and creed of the General Baptists of the New Connexion. James Hodgson, Esq., put the question to the members, and received a cordial and unanimous reply. Afterwards he addressed pointedly and affectionately the newly-formed church. At the conclusion of the address the Rev. J. Garratt of Salford, together with the Rev. John Sutcliffe from Staley Bridge, gave the right-hand of fellowship, and administered the Lord's-supper to the members. The services of the day were very well attended by an attentive and serious congregation; and nearly all remained present until all the services were concluded. In connection with this newly-formed church a Sabbath-school has been formed; and although numbering only three Sabbath day's teaching, the number of scholars enrolled on the books amounts to upwards of ninety, many of whom are approaching years of discretion and appear to be seriously disposed; and we hope in due time will be added unto the church. The prospect of success altogether at this new station is very satisfactory and encouraging. May the Lord keep them and give them great prosperity.

R. G. B.

LONDON, Commercial Road.—The ordinance of baptism has been administered twice since our last report. On March 28th, our

pastor baptized seven persons, and on June 17th eight others followed their example. One of the newly-baptized had for many years been the parish clerk of a village in Hampshire; and although thus called upon to take a prominent part in the public worship of the Established Church, yet up to a very recent period, he appears to have been a stranger to personal religion. He was first aroused from his indifference by several serious conversations he had with one of our friends who was visiting at the village where he lived; and soon after, under strong convictions of duty, he felt compelled to give up his office, and come up to London, that he might hear more respecting the way to heaven. An address from our pastor, from Psa. cvii. 7, was greatly blessed to his soul, and he found peace and joy in believing on a crucified Saviour. One reflection arises from this brief statement. How important it is that Christians should take their religion with them wherever they go; and that abroad as well as at home they should not forget to tell to sinners around, what a dear Saviour they have found. What a glorious truth it is that Jesus Christ is willing and able to save all that come unto him.

W. B.

LEICESTER, Friar Lane.—On Sabbath last, August 11th, the ordinance of believers' baptism was administered to fourteen persons, in the Friar Lane chapel, in the presence of a large congregation. The spacious building was crowded in every part, even the aisles and lobbies and yard being full. Mr. Maddeys, late of Macclesfield, preached an excellent sermon, from 1 Peter iii. 21. The senior deacon baptized the candidates, and having pronounced the benediction the immense multitude separated, apparently deeply thoughtful and impressed with the interesting scene they had witnessed. In the afternoon the church assembled at the table of the Lord, when the baptized candidates were received by the pastor giving to each one the right-hand of fellowship, and then administering the emblems of a Saviour's sufferings and death. This was a deeply solemn time, and to the church one of sacred pleasure, rejoicing that eight of the children of brethren had given themselves unto the Lord; and that their long afflicted pastor was so far restored to health as to be able to discharge this duty connected with his sacred office. In the evening brother Maddeys preached an animating sermon to a large and attentive congregation. Thus closed the services of a day long to be remembered, and we sincerely pray that many such days may be experienced by us.

SUTTON BONNINGTON.—After many nights of darkness the sun of prosperity again appeared to shine upon our tabernacle: some of our ministerial brethren have kindly responded to the appeal made to them at the Confer-

ence; and we trust the pleasing indications for good with which we are now favoured will lead others to 'do likewise.' Our congregations are much improved, our prayer-meetings are well attended; and on Lord's-day, Aug. 4th, seven friends put on Christ by baptism. Our brother Marshall, of Loughboro', preached in the open air at Zouch, after which one of our deacons baptized the candidates in the canal. The congregation was very large, and the greatest order prevailed. In the afternoon brother Marshall gave the right hand of fellowship to the newly-baptized, and administered the Lord's supper, when many found it good to be there; and as we are thus again permitted to rejoice with the joy of harvest, we are led to thank God and take courage.

COVENTRY.—On Lord's-day, August 4th, two persons, one female and one male, were baptized, after a discourse by the minister, founded on Psalm cxix. 80,—'Let my heart be sound in thy statutes, that I be not ashamed.'

CASTLE ACRE, *Norfolk*.—On Lord's-day, August 11th, after a sermon by our pastor, Mr. Stutterd, from John i. 46,—'Come and see,' two candidates, husband and wife, were baptized and received into the church.

ALLERTON.—Our pastor baptized four on the last Lord's-day in July. Three of these, and two previously baptized, were added to the church the first Lord's-day in August. It was a good time. S. W.

RUSHALL.—Two persons were baptized in this place, July 14th, and were received into the church in the afternoon.*

ANNIVERSARIES.

CHESTERFIELD.—On Lord's-day, July 28, two sermons were preached on behalf of the General Baptist cause in this place, in the Wesleyan school-room, kindly lent for the occasion, by Mr. T. Barnes, town missionary; we were also kindly assisted by the Wesleyan singers. Collections, £2 10s. 4d. May the Lord revive his work in this place. C. B.

COVENTRY.—On Lord's-day, July 28th, two sermons were preached in White Friars Lane chapel, on behalf of the Sabbath-school, by the Rev. J. Goadby. Collections and subscriptions £16.

LONGFORD.—On Lord's-day, June 30th, 1850, two sermons were preached in Union-place chapel, Longford, for the benefit of the Sabbath-school, by the Rev. A. O'Neill, Baptist minister, Birmingham. The congregations were good, and the collections amounted to the liberal sum of £12 2s. 10d.

* We must decline inserting the reference made to the parties named in the paper sent. The case should be referred to the Conference for their advice.—*Ed.*

LEICESTER, *Dover Street*.—On Lord's-day, July 28th, our Sabbath-school sermons were preached by Rev. J. Wild, of Nottingham. Congregations good, and collections liberal, amounting to £18 6s., being more than the average of the last four years, besides the sum of £23 collected last January, after sermons preached by Rev. W. Griffith. Our teachers and friends are also exerting themselves nobly to pay off this year £100 of the debt on the School-rooms. J. B.

BURNLEY LANE, *Burnley*.—On Lord's-day, June 16th, two excellent sermons were preached in the G. B. chapel, by the Rev. T. Gill of Melbourne, when £35, 10s, 6½d, were collected for the sabbath school. T. B.

MISCELLANEOUS.

NORTHALLERTON AND BROMPTON.—In compliance with the wishes of distant friends, I send a short account of the rise of the Baptist church at Northallerton and Brompton for the Repository.

Northallerton is a town in Yorkshire, bordering on Durham, containing between 3000 and 4000 inhabitants. It is forty miles from Leeds; the nearest General Baptist church. There were no Baptists or Baptist preaching until 1845, when Mr. Stubbings took a school-room for the preaching of the gospel and a day school, and opened it for divine worship on the second Lord's-day in May.

Brompton is a village two miles from Northallerton, containing about 1700 inhabitants. Here Mr. Stubbings commenced preaching on Lord's-day, June 8th, 1845. It has pleased the Great Head of the church to bless these efforts. In Sep. 1845, two persons from Northallerton, and three from Brompton, were baptized and formed into a church at Northallerton, of the same faith and order as the New Connexion of General Baptists. The total number baptized is fifty. Death and dismissions have removed fourteen; the present number of members is thirty-six, and a few candidates for baptism. The room at Brompton, through the increase of hearers, having become again too small, and there being no river in our neighbourhood, we have to go to Bedale to baptize, which is eight miles from Northallerton, and ten from Brompton. After serious deliberation and prayer, we deemed it necessary to erect a chapel at Brompton, for which a piece of freehold property is purchased. We have raised £20, including £5 given by W. B. Wrightson, Esq., M.P. for Northallerton.

Brompton, 1850. T. HUNTON, Deacon.

MACCLESFIELD.—On Tuesday, Aug. 6th, 1850, a tea-meeting was held in the General Baptist chapel, Macclesfield, with a view of expressing the respect and sympathy of the church towards their late pastor, Rev. G.

Maddeys, who has resigned his ministerial office. The trays were gratuitously provided by the friends, and the proceeds were presented to Mr. Maddeys, as an honest, though humble tribute of acknowledgement, for the faithful and disinterested labours which he has put forth amongst us. The meeting after tea was addressed by several ministers and friends of other denominations, who warmly expressed their attachment to Mr. Maddeys and deeply regretted his removal. J. H.

SALFORD:—*Presentation of Communion Service.* Mr. R. G. Beesly, of Trafalgar Terrace, Broughton, has recently presented Mr. Garratt and his church, worshipping at Zion chapel, Broughton-road, Salford, Manchester, with a very handsome and costly communion service; and as this is only one kind act among many others done to aid this new and rising interest, they therefore feel it to be their duty, through the medium of this periodical, to tender their most grateful thanks both to the worthy gentleman and also to his family, for the great regard they manifest towards this infant cause.

W. J. GARRATT.

LONDON, *Commercial Road Bazaar.*—The ladies connected with our Building Fund Working Society held their second sale of useful and ornamental articles in the third week in May, when the sum taken amounted to upwards of £40. This makes £90 con-

tributed in this way by the ladies of the congregation during the last twelve months, without interfering with the operations of the Maternal and Dorcas Societies, which continue to be a great blessing to the neighbourhood. W. B.

LEEDS, *Commencement of a second G. B. Church.*—The ancient building denominated, *Call Lane Chapel*, was re-opened for divine service on Lord's-day, Aug. 18th, when sermons were delivered by the Revds. Dr. Ackworth, Mr. Dowson of Bradford, and Dr. Burns of London. The sermons were excellent, and the congregations large. A very interesting tea-meeting was held on Monday evening, when addresses were delivered by Revds. Jabez Tunncliffe, the minister of the chapel, Dr. Burns, R. Brewer, and other ministers.

It is interesting to add that this chapel, which has existed from the time of the Stuarts, and one of its early ministers, Mr. Whittaker, was imprisoned in York Castle for conscience sake, has been freely offered, with its small endowment, by the trustees, to Mr. Tunncliffe. With the concurrence of the seat-holders, most of whom have become communicants, and without compromising any principle, Mr. Tunncliffe has accepted the offer. The place has been cleaned and repaired. The prospects are cheering. May great good result! G. W.

POETRY.

THE STAR OF HOPE.

Oh the star of hope, 'tis a precious thing,
It shines serenely bright,
And its golden ray is a holy spring
Of infinite delight.

As the mother clasps her first born joy,
With a thrill of love and fear;
Each rosy smile on its guileless mouth
Is a star of hope to her.

When the helpless babe to a blooming boy—
His father's pride—has grown,
In his joyous laugh and sparkling eye
The star of hope shines on.

When the school-boy leaves his early home,
And his eyes with tears are dim,

The star of hope shines sweetly forth,
A beacon light for him.

When the manly brow is stamped with care,
And the merry laugh is gone,
In a thousand nameless sympathies
The star of hope shines on.

When the eye grows dim, and the hair is white,
And early joys are flown,
In the prospect of the peaceful grave,
The star of hope shines on.

When the death-struggle comes at last,
And help on earth there's none,
The christian sees in the pearly gates
Of heaven—hope's star shines on.

Portsea, Aug. 16, 1850.

FANNY.

MISSIONARY OBSERVER.

NOTES OF A VISIT TO CALCUTTA.

No. 1.

BY REV. J. BUCKLEY.

A painful dispensation of providence having rendered my visiting the metropolis of India necessary, I feel disposed, especially as it was my first visit, briefly to advert to the journey, and to the impression made on my mind by what I saw and heard during the period of my sojourn, which was very limited.

Will the English reader, in these days of railway celerity, believe, that though the distance from Cuttack, the capital of Orissa, to Calcutta, the metropolis of India, aye, and of Asia, is not more than 248 miles, and though I travelled night and day, I was six days on the way? And yet this was for India very quick travelling, nearly as fast, indeed, as the post travels! A letter posted in Cuttack, say on Monday, will reach Calcutta on the Friday evening. The postal arrangements of the government of India are proverbially inefficient, and in no department is a searching reformation more urgently needed, or more earnestly desired. Let us hope, that our present enlightened Governor-general, the Marquis of Dalhousie, will find time before he quit the shores of India, to reform its postal arrangements, as well as to utterly abolish the ungodly alliance between the rulers of India, and the detestable temple at Pooree.

I reached Calcutta on Saturday at noon, and would the reader think, that unflinching Nonconformist, and staunch Baptist as I deem myself to be, I should be found the next morning, when a stranger in a strange city, uniting in the services of the Church, (so called)? Yet so it proved. But as good Matthew Henry says, 'there is nothing got by gadding,' and I believe it is true of those who go here and there to hear new and strange preachers. Better be 'keepers at home.' Better sit at the feet of their own pastor, and be fed from his lips with 'knowledge and understanding.' Certainly I did not gain any thing that morning; but let me report the proceedings:—I heard the Lord's-prayer five times—the prayer for the Queen three times—the prayer for the Queen Dowager, in which, supposing (as afterwards proved to be the case) her eternal state to be fixed, I could not join—the apostles creed, as it is improperly called—the nicene creed—the liturgy—the exhortation to the holy communion—the collect which told us truly

enough that we were 'through our sins and wickedness sore let and hindered in running the race that is set before us'—the holy gospel for the day, and the epistle, which in the simplicity of my heart, I supposed to be not less holy; but I must not forget the psalm-singing, which I really enjoyed: it reminded me of another land and of days long departed. It was the 93rd psalm.

'The Lord doth reign, and clothed is
With majesty most bright.
And to declare his strength likewise
Hath girt himself with might.

O Lord, thy testimonies great
Are very sure, therefore
Doth holiness become thy seat
And house for evermore.'

After all this, I was doomed to hear a pointless, profitless, ill-arranged, badly-expressed, indifferently-read sermon, from a most precious text, 'Be careful for nothing,' &c. Phil. iv. 6, 7. One should have thought it difficult from such a text to expand and enforce 'the teachings of our church;' nevertheless it was lugged in, and we were all reminded how considerate the church was—what good instruction she gave her children on 'this the last sunday in Advent,' and how she directed them to look to the source of all light and power—the Holy Ghost. I thought once and again of a homely rhyme current in the days of the Nonconformists, in reference to indifferent preachers—

'The worst speaks something good: if all wants
sense,
God takes the text and preacheth patience.'

On the whole the service was endured, not enjoyed. Does the reader remind me of the question, 'What doest thou here, Elijah?' and suggest a doubt whether a Baptist missionary did quite right in worshipping in an Episcopalean place of worship? I must tell him in reply that I directed the bearers to take me to the Baptist chapel in the Circular road—that they did so, but it was closed for repairs—that I then directed them to conduct me to the Free Church—and through mistake they set me down at this place, and when I entered it, as the service had commenced, I felt it right to stay to the close. In the evening of this day I heard at the ——— a sermon of a very different character. It was well arranged and well expressed, though not enough of the doctrine of Christ. The text was Gen. xxxii. 9—12. It was shown, that it was in returning, not in remaining, that God promised to 'deal well' with Jacob; and yet it was in returning that

the patriarch met with his difficulties, and was so alarmed at the approach of his brother. 'Thou saidst, *Return*—and I will deal well with thee.' So the path of obedience may be one of difficulty and suffering, but it is one in which we may expect the Lord will manifest himself. At the close of the service, I met with brother Bachelor, from Balasore; and with him were Mr. and Mrs. Cooly, who had just arrived from America. May they be blessed in the work on which they are entering. The regretted indisposition of Mrs. Bachelor rendered a little change indispensable, and they went to Calcutta, and while there had the pleasure of welcoming their new friends.

In Calcutta, there is an annual united service in Union chapel, on New Year's day, in the morning, at which a sermon is preached, and the Lord's supper administered. This service I attended. The attendance at the sermon was considerable; representatives from all the churches of Christ in Calcutta were present; but at the communion it was much diminished. The sermon was preached by a Baptist brother—Mr. Denham, of Serampore, and was founded on Heb. iii. 1. 'Wherefore holy brethren,' &c. It was full of Christ. We were exhorted to consider him as a man, our example—as a teacher, and especially to consider him in a more important character,—as our High Priest, having atoned for our sins. The preacher suggested it would be a good motto text for the year. The hymns sung had relation to Christ, or the union of his followers in Him. They were such as 'Rock of ages cleft for me,' 'Come let us join our friends above,' 'Lord divine, all love excelling.' I felt that it was a good beginning of the year 1850.

Calcutta is a wonderful place, but as I had neither time nor inclination to devote myself to sight-seeing, my remarks will not be very profound. 'The palace-like appearance of the houses excites the attention of every stranger. 'Is it not called "the city of palaces?"' said a friend with whom I rode out one evening. 'Yes,' was the reply, 'but let us not forget that these palaces will soon pass away: we belong to a city which hath foundations, whose builder and maker is God; our future home is a house not made with hands, eternal in the heavens.' It is singular enough, that while the ordinary houses are thus described as *palaces*, the residence of the representative of the Sovereign is always called a *house*; and 'Government house' is certainly a noble edifice. It has a beautiful garden connected with it, called '*the garden of Eden*,' (because planned and laid out by the Honourable Miss Eden, sister of the late Lord Auckland, once governor general of India.) *Fort William* is a very remarkable place. It is like a little city of itself, and is large enough to contain, on

an emergency, all the European population in Calcutta. Instruments of death are seen in abundance; and the only consolation one feels in seeing them is, in the hope that they will never be employed. A city so well fortified is, humanly speaking, little likely to be invaded, not to say that Divine providence had designs of the highest importance to accomplish in giving India to Britain. *The noble river, and the gallant ships of Old England* present a fine sight.

Ours is truly a wonderful country. But my paper is full, and further remarks must be deferred to another month. My next will contain more missionary information.

LETTER FROM MR. J. S. HUDSON.

Ningo, China, March 28th, 1850.

To the Rev. J. G. Pike.

DEAR SIR,—Though addressing you once more from a portion of the world which has long been hid in its own ignorance, and wrapt up with the clouds of its own egotism and inapproachable arrogance, this letter will inform you of facts, which I hope will not be in the least tintured with the phantasma by which we are surrounded. By a little colouring of the imagination, the high city walls, towering pagodas, triumphal archways, and lofty gates, which we see on every side, coupled with our having come to this empire to pull down such strongholds spiritually understood,—while looking on these remnants of ancient times stamped as they are with the sombre marks of antiquity—we can conceive of the valiant Crusaders assaulting the city of Acre, the intrepid knights storming Jerusalem, or earlier still, the Israelites taking possession of the walled towns of the Canaanites. The cities of the plains, and the towers on the hills of the land of Canaan, can be so easily pictured with the time-stricken walls and towers of the Chinese Empire before us, that instead of being a task, it is what a child might do. China's physical characteristics belong to the dark ages; everything is old, time-worn, stagnant, out of age, and out of place,

This description applied to China's intellectual, moral, and religious condition, is of equal force, and has found additional proof in the death of the emperor, *Taou Kwang*. It is to this fact, that I wish to direct your attention. If ever mortal was deified, this simple worm has been. If ever man has sinned and God has been blasphemed, it is now, in the worship which has throughout the length and breadth of this land been offered to the tablet of the dead emperor of China. This important event happened on the 14th of the Chinese 1st month, or on

our Feb. 25th. The news did not reach this part of the empire till a few days since, when the will or last commands of the deceased emperor were made known to the people by a placard. The translation of this document I give at the end of this letter. A more interesting subject to the religious public of England, will be the ceremonies paid to the deceased emperor, which, so far as I have witnessed are as follows :

I repaired to the Long life monastery, where I found a few of the mandarins, and a large concourse of people. The officers were all dressed in white skins and furs, even the red tassels of their velvet caps were removed. Nothing red was to be seen on any of them, this colour being considered expressive of joy, and is generally most seen at marriages, and on other festive occasions; white is the Chinese mourning colour. The emperor's tablet was placed in a richly carved wooden frame, which was covered with white cotton. A large piece of white cotton was hung over the two corners of the front entrance, thus leaving the centre partially open and exposing the tablet only to view. The Buddistic idols were further screened from sight, by a large blue cloth spread in front of them and bound to two pillars. Outside, a quantity of straw matting was spread, on which the cushions for the mandarins to kneel upon were arranged. Lanterns wrapped round with white silk, white lead candlesticks with white wax candles in them, lead incense bowls, and lastly, a yellow papered wooden stand on which was put the emperor's re-script, were some of the chief appurtenances used in the imperial mourning ceremonies. Thus the emperor was laid out in state in every city of the empire.

After the officers had all arrived, an attendant lighted the candles and ignited the bunches of incense which were placed before the tablet. In a short time the officers came out of some side apartments, when I recognized the General, and Admiral, and several others whom I had seen worship the tablet of Confucius on a previous occasion. There were twenty officers on this occasion. Before they commenced their prostrations, the people were driven out of the monastery. On inquiry, I had the reason alledged that they were disrespectful, and laughed during the performance of the ceremonies.

Thrice they knelt and nine times bowed their heads as usual, and to my surprise, though I came with the expectation of hearing it, introduced an additional scene. This was *mimic crying*. There were the great mandarins of this city, prostrated before a wooden tablet and a few gilt letters in honour of a dead man, mimicing the cries of babes! Such abject slavery, and insane adoration, I could have never believed it possible in men evidently so cultivated, intellec-

tual, and polished. The noise they made was unlike the bleating of lambs, or the sepulchral croaking of crows though very dolorous and unmanly. The squeak of the admiral which led the van, would have thrown a musical boar into extacies. The grunt of another reminded me of bruin. Puss was brought to my recollection by hearing *mew* very audibly echoed. Some sputtered, some groaned, some bleated, some neighed, and what with the tenor, treble, and bass notes of twenty officers crying, all entering that organ which is a judge of harmony, I was struck dumb and motionless, and thus presenting a contrast to the prevailing confusion, which however, they failed to imitate. As this babel of counterfeit grief continued longer than I expected, I began to think it might not all be acting and mimicry, but real, so I bent anxiously forward to see if any of them let fall any tears, but I was speedily relieved from anxiety by observing a large quantity of saliva falling from the mouth of the admiral, which he soon wiped away with a pocket handkerchief. The command was given to cease crying, but here, instead of instantaneously ceasing, the deception was so well practised, that as if carried away by excessive grief, they went on and cried feebler and feebler till they stopped. They were then commanded to 'rise and retire,' and as I looked in their countenances for some remains of the grief they had just manifested, and saw some smiling, some pleased, and some cheerful, and none serious or mournful, I was convinced beyond a doubt, that the whole mourning ceremony with this excess of sorrow was a mere farce, a hypocritical show, a servile submission, without one particle of respect or regret. These heartless formalities are performed twice each day, and continue for three days.

Having given this account thus far, it behoves me to examine into the reasons and causes of such sinful infatuation in a people so civilized and intelligent as the Chinese.

I. On the principle that the *highest religious homage* must be paid to the *highest ranks of mortals*. Therefore the Chinese associate as on a parity with heaven and earth, their chief deities,—princes, ancestors, and martyrs. Thus the public and private highest objects of worship are those to whom the same and highest religious worship is due. It is a fundamental principle of the disciples of the Confucian school, 'that it is man's chief end to adore heaven and reverence his ancestors.' A principle directly blasphemous to the most High God is thus the foundation of Chinese idolatry, namely this,—*supreme and divine* honours are claimed for emperors, ancestors, and teachers, equal to those paid to their chief deities, heaven and earth. The whole of China, in

every one of its 1600 districts, would consequently have similar observances to those I witnessed here. Every man in China is directly interested and concerned in the performance, and carrying out of this principle, for each man has had ancestors, whether they are alive now or not; each man has had a teacher or teachers; and besides, he at least has an emperor, who is the recognized father of them all—the fountain of this paternal government! Each man who is now the worshipper becomes, in due course, the worshipped, and a participator too in the highest class of worship. Oh! the depths of this Satanic scheme by which this entire people are bound by a despotism masked with this powerful impulse of human nature—filial piety! Filial duty, while in an inferior state, and savoring the supremacy and worship when raised to a superior position in society, are the natural feelings which are carried to sinful excess to uphold the public faith and stereotype the Chinese character and nation in its present repulsive egotism—perfidious hypocrisy, and jejune arrogance. Emperors, ancestors, parents, magistrates, masters and teachers, are, if I may so express myself, *gods in embryo*: they are already infallible in their decrees, as resistance to any of their commands is sure to meet with condign punishment. Nothing wrong is to be imagined of them or spoken about them; and it is optional whether they listen to any remonstrance which may be addressed to them. Obedience is their due, and they will have it unconditionally, irresponsibly, and universally. Such is China as it is, governed by men who are gods in embryo; men who when dead will receive divine honours; men who are at present only unconsecrated deities!

II. Another principle is that, 'like must worship like.' Man is on a parity with heaven, he is a part of heaven, and heaven in him is only seen in a different form. Sons must worship parents, parents must worship ancestors, ancestors must worship heaven and earth, the parents, according to Chinese mythology, of all. Men of passions, lusts and iniquitous appetites, are honoured with the highest homage, and worshipped as gods. No imagination is required to adorn these religious objects with wonderful stories of their prowess and greatness. A feeling imbedded in the human soul, of *reverence to parents*, is drawn out to excess, wrought upon, and applied to all the objects of worship; and consequently, '*like must worship like*,' becomes the motto of their idolatry. When the natural feelings are moreover increased in poignancy by imperial and ancient example, it is evident that no embellishments are required to render attractive and bewitching that which is believed to be duty, and an aggravated sin to leave unperformed. Still, such is the craft displayed in the construc-

tion of this soul-destroying system, that the minds and senses of the Chinese are powerfully appealed to in the rites observed, though the frequent performance of them of course lessens their influence. This will be seen by the account of the ceremonies consequent on the emperor's death.

The two principles which I have mentioned, as the foundation of the worship I witnessed, will bear examination. The curse of China is ancestral worship: it enslaves the mind—it tyrannizes over the conscience—it makes despotism—it supports despotism—it is the triumph of despotism. Exclusive of its blasphemy, its idolatry, its besetting away, morally considered, it is a chief cause of sin; it scatters far and wide the seeds of immorality. What does any man see in his *own* ancestors but his own lusts and appetites impersonated? Idolatry is never virtuous, we know, but ancestral worship is a kind of darkness which is the very nest of evil, and the core that actively generates sin.

When we recollect too that death is the commencement of this sinful homage, just when man's impotency has been shown, when that which gave him power, and skill, and wisdom, is taken from him, when he has fallen beneath death's cold grasp, this is the very time when the greatest honours are paid to him, the very time when his name is carved on wood and carried to the temple, there to receive the incense and divine worship of his descendants. Even the tomb is robbed of its silence, and is visited with offerings of food and raiment, accompanied with prostrations and the wailings of females, which are thus presented on the threshold and emblem of man's frailty, mortality, and weakness.

Chinese heathenism has this aggravation: it is *civilised* heathenism, than which, next to wilful blindness, nothing can reflect on them greater ignominy or be more obnoxious to Divine displeasure. Corrupt and wicked as they are, though they are disgraced by many uncouth and barbarous customs, still they are a civilized people. To this civilization, and to political policy, we may assign ancestral worship. Though the worship they render is cold and heartless, it is not without a natural reason,—the duty they owe to parents, distorted, however, beyond all bounds. Any wonderful histories of their gods may be overturned, and indeed contain internal proof of their falsity; but ancestral worship can only be uprooted and destroyed by the Holy Spirit convincing them that what they now think a merit and a duty, is a gross and heinous sin. While eradicated this sin, missionaries are changing the framework of foundation of the empire, fighting against 'principalities and powers,' changing darkness, superstition and sin, into the blessed light of the ever-glorious gospel.

Will not the Baptist churches of England say 'go on! Will they not send more of the messengers of truth to say to the three hundred millions of captive minds in China, 'Be free,—'Christ shall make you free?' Let this be answered immediately and affirmatively.

Then, farewell, night! of darkness now no more
Joy breaks, shines, triumphs,—'tis eternal day.'

I remain, yours truly,
J. S. HUDSON.

*The Public Will of the deceased Emperor,
Taou Kwang.*

In obedience to heaven, and complying with the course of events, the emperor's proclamation says,—

We, having received the wisdom of our benevolent imperial ancestors, whose abundant favours overspread and contain everything, had bestowed on us the divine throne, and have now reled the empire for full thirty years. We, in looking upwards to the family laws of our antecedent sages find that they all made reverence to heaven, conformity to ancestors, diligence in government, and love to the people, to be the foundations. For ourselves, being of indifferent ability, we dare not but be in the morning energetic, and in the evening solicitously diligent, and daily unwearied in effort. Therefore, from the possession of our sovereignty to the present time, all the petitions of our ministers which we have inspected, have been answered. At twilight, forgetful of refreshment, and in the night, remaining dressed, thus our thirty years are like one day. We dare not be self-indulgent and at ease. We ourselves became a precedent in the practice of economy for the empire. When we had succeeded to the throne, we immediately promulgated our warnings against lascivious songs, licentious pleasure, excess of goods, and extravagant advantage; all the gratifications of sight, earnest longing for agreeable appearances, and everything that oven implicated in what was wrong, were utterly forbidden,—this, the distant seas and our ministers and people all witnessed.

Some years ago, the western frontier (Thibet, Koko Nor, &c.) were refractory, consequently we despatched a general to subject them, and who speedily secured peace; but, although so successful, how dare we presume to be conceited of our military prowess?

After this event, at some of our eastern and southern seaports, in consequence of mercantile gain, there arose numerous contests; we, considering like the princes of ancient times, that 'love to man' was the most important duty, could not bear that our innocent children should meet the barbarous onset, therefore we suppressed our indignation in order to perfect general confidence,

tranquillize our own borders, and shew mildness to remote parts. This has now continued for ten years; thus we have caused the noxious smoke (of powder) to expend itself, and our people and the barbarians have traded in peace. This, our unwearied love of the people, is the unperceived sincerity of our heart, and at this day is perhaps worthy of general credit.

Concerning the misery of floods and droughts, we feel remorse that our people should day and night be involved in sorrow and labour, and therefore, without regret, specially brought out the gold of the national treasury to save our people from sickness and distress. All the officers of our confines that besought us to remit them relief, received without exception our copious favours. That we have ever felt the people's hunger (in droughts,) and drowning (in floods) as if it had been ourselves, has been witnessed both by our own and foreign nations.

For thirty years we have respectfully and carefully, without intermission, waited on the Queen Dowager to give delight to her mind and participate in her joys. At the end of her life we carefully completed the ceremonies with perhaps incurring a serious fault. Heretofore, our constitution was hardy, but from the time of the junction of spring and summer of the previous year, we accidentally met with indisposition and though we gave additional care to our recovery, we were not restored as at first. After returning to our palace from hunting, we were painfully met by the imperial Queen Dowager's great business, which took away our rest, and overpowered us with grief; gradually our person became weaker, our shortness of breathing increased, and our sickness daily strengthened.

In looking back we find, that we have been on the throne thirty years, and are now upwards of sixty-nine years of age, and what need we regret for? But ruminating on the supreme importance of the throne, it was necessary promptly to select a careful and eminently virtuous successor to the inheritance. Accordingly on this day (the date of this will) at about four o'clock in the morning we specially invited to our presence, the Ancestral Officer, the great minister of the Imperial presence, the Generalissimo, and the Officer of internal affairs, and with our own vermilion pen decreed, that our fourth son *Yih Choo* should be the Prince Royal. We likewise commanded our great ministers, *Wang* and others, to give him their united assistance regardless of any others.

After our commands had been issued about half a day, our breath gradually departed. Is not this heaven's decree?

The Imperial prince's constant nature is benevolent and filial. His virtue is chaste and substantial. He is certainly able to dis-

charge our trust. He therefore must ascend the imperial throne, and become the successor to the great inheritance.

Heaven has produced the people and established a prince over them, to protect and watch them. He is vowed constantly to grief, diligence, solicitude, and strenuous exertions, in order that by this he may know men, and eternally protect our vast foundations (of the throne.) Concerning the laws by which men must be observed, they are, 'be clear as a mirror and just as a balance,' thus beauty and deformity, lightness and weight, will naturally be manifested. The disinterested only are worthy of success.

We desire the hearts of all our civil and military officers both in China Proper and in its adjoining provinces, to be pure and explicit. Let each be diligent in his office, and apply themselves to assist our imperial successor to secure a glorious reign. Then, indeed, our hopes will be more than gratified.

Let the funeral ceremonies be performed according to old custom, and cease on the 27th day.

An extensive announcement to the Empire for the information of all.

THE EMPEROR,

Taou Kwang's 30th year, 1st month, 14th day.

The fourth son of Taou Kwang has given as the title of his reign, the two characters *Han Fung*, or 'Universal Plenty,' which I suppose they think ought to succeed Reason's Glory. In a proclamation which he has put forth, he says the deceased emperor 'has ascended to heaven on an Imperial Dragon.' There is a rumour in the city, that the old Commissioner, *Liu*, the cause of the Canton troubles, has been promoted to be prime minister; if so, we may expect another war. But there is little truth in such rumours, time will shew. The young emperor, only nineteen years of age, ascended the throne twelve days after his father's demise. May the Lord enlighten his young mind, and give him the 'wisdom fit to direct' the important interests of his numerous people. Amen.

J. S. H.

LETTER FROM REV. C. LACEY.

(Continued from page 378.)

Our next move was to the side of the lake, the beautiful Chilka lake. Making a short stay at Thangee, we proceeded to the very banks of the Chilka, near a village called *Khalpurra*, and pitched our tents on a pleasant piece of greensward. Before us stretched the Chilka, covered with all sorts of waterfowl; behind us, the villages, studded with palms and mango trees. We spent the Sabbath here,—went to a village or two and preached; and the ladies visited some fe-

males, to have talk with them. Brother Buckley preached in English in the forenoon. Brother Lacey preached to our own native people in the evening.

Before Monday dawned we were up and striking our tents—getting a hurried breakfast, and getting on board. The rain had begun to fall before we went on board, and some of the other parties suffered much from the wet during the day. Brother Miller and his wife joined us, and found themselves more comfortably fixed. Bailey's passed on—and Brooks's remained somewhat behind. The passage was a very uncomfortable one, but we arrived at Bhumba the next morning. While we were yet a few miles off, we hoisted a flag, and fired signals; and we were soon gratified by hearing an answering signal from brethren Stubbins and Wilkinson, who had come to Bhumba to meet us, and had been preaching about that place for some days. I need not say how affectionately we were all received: all were heartily glad to see each other.

We traced the path from the quay to the Bhumba mansion. I am tempted to describe Bhumba, a little, but will not detain you, save to say that it is one of the most splendid situations I ever saw. Before it, the Chilka lake opens on either hand,—the lake is dotted with several large and small islands, covered in some cases with verdure, and full of deer and peafowl; in others, presenting a face of hard and naked granite. It is covered with all sorts of boats. Behind the house, rise the southern mountains, full of verdure. The house is a splendid place: it was built by Mr. Snodgrass, who, in the palmy days of Ganjam, was commissioner, collector, and magistrate, on behalf of the Hon Company. It is no secret, now, that he built the place by the aid of government funds. When this was discovered, an officer, and a party of soldiers were sent to apprehend the gentleman: he retreated from room to room, but was at length captured in his closet. He never did well afterwards; and his only daughter, I believe, to whom he bequeathed his mansion, was killed by a cab passing over her in the streets of London. The house now belongs to a firm of merchants in Madras. We ascended to this splendid place; and in a little while were called to breakfast, a good breakfast, a luxury which we all enjoyed very much, especially as it was seasoned by such agreeable fellowship. We remained that day and next night at Bhumba. We set out for Ganjam, very cheerfully and pleasantly the next morning, early. Nothing particular occurred on this journey. A nice plain on one side, and a jungle on the other. The road was tolerably good. The only particular sight we had, which was somewhat exciting, was the gibbets, and thereon hanging

the iron frames still containing the bones of some Thugs, who, a few years ago, committed horrid murder on this road. These people did not murder because they were murderous, and Dr. Burns would find no bump indicating murderous dispositions on their skull, but it was their trade, as it is the trade of butchers to kill cows and sheep. Thuggy is, for the present, suppressed; but in a while it will reappear, though with more caution and care. Many Thugs were gibbeted on this road from Bhumba to Berhampore, and more still in the south. I do not think Thugs will any more be hanged. Ganjam contains marks and signs of having been a place of great trade and commerce, and of European residence. By favour of its owner, brother Stubbins led us to a very splendid house, admirably formed and built for the climate of the place. We spent the day very comfortably here, and sat up till after twelve o'clock, conducting an important discussion: namely, 'Is it well, in preaching the gospel among the people, to meddle with their idols and idolatrous customs, or not?' And as the people have many hopes, and strong hopes too, it was agreed by all that their idols and other idolatrous customs should be faithfully and entirely exposed; that if possible, the people should be made to feel that in trusting to idols they are trusting to falsehood and vanity—that their hopes are altogether false hopes—that if this could be done without irritating the people's feelings, all the better; but that the idols must be exposed. One brother advocated a faithful and affectionate proclamation of the gospel, and the letting of idols alone; but he renounced his position, on its being conceded that the language in which the exposure should be made, should be mild and temperate, as well as faithful. This was a very useful discussion. You may be aware that some of us, in dealing with the idols, are occasionally like a strong mau with a sledge hammer, smashing up, or breaking down, as a transatlantic friend would say, a large number of chalk images. At twelve, or a little after, we retired to rest. We had a pleasant journey to Berhampore, where we found a hearty welcome from the sisters Stubbins and Wilkinson. I took up my quarters with the former; thus ended our journey to Conference. How we met—how we consulted—what we consulted about—what conclusions we came to—how we preached, and what we said,—all this I must leave to be narrated by other hands, only observing that the Conference was a very harmonious and a very pleasant one, and that I had an attack of fever which lasted for three days. While we were at Berhampore we made a trip to what our southern brethren call, 'the farm': this is a large piece of land covered with jungle, which the

brethren have engaged for the purpose of training their native converts to be farmers. They have been some time in coming to this excellent conclusion, and may have lost a few of their youths for want of such a business to settle them in; however, it is a very good thing that they have now commenced. The land is good, and will grow almost anything; and the Berhampore and other markets are just at hand, so that with care, and industry in their converts, they can scarcely fail. Their people are already clearing the ground. The farm is about six miles from Berhampore: at either end are immense rocks of grey granite, of some considerable height, embosomed in dense jungles. We ascended to the summit and sung:

'Messiah! at thy glad approach
The howling winds are still,
Thy praises fill the lonely valley,
And breathe from every hill.

The hidden fountains, at thy call,
Their sacred stores unlock,
And in the desert sudden streams
Burst living from the rock.'

After surveying the ground, giving orders about making a road, speculating on the capabilities of the soil, setting fire to some dried up bamboo bushes, &c., we returned. The farm is very necessary for the Berhampore station, and indeed for the mission: it will give the cause of the mission, or the cause of christianity,

'A local habitation and a name.'

It is to me, matter of great hope and joy that the brethren have commenced the location system in connection with Berhampore.

After some ten or twelve days at Conference, we bid our friends good bye, and commenced our homeward journey; but don't be frightened, I am not going to be long in detailing particulars,—we were preceded by brother Buckley, who having left his wife at Cuttack, somewhat unwell, was very anxious to get home as soon as possible; besides, it was necessary that one of us should be there for the next Sabbath, so brother B. started before the rest. Brother Bailey and his wife we left, for sister B. had a serious time of sickness, from which she had only just begun to recover. We had few incidents on our return: the journey over the lake was very pleasant; we slept on the open deck of the boat under the clear sky; the sweet sea breeze fanned us pleasantly, and we gazed with pleasure on the bright constellations above us, till Cassiopeia had dipped, and Ursa Major was becoming tail upwards in the heavens. About twelve o'clock the dew fell cold upon us, but we drew around us, and all over us, our quilted razies, and slept coolly and sweetly till the lord of day put out all other luminaries, and made us feel that to remain asleep, and in bed, was

unnatural. On our journey through the Khoorda jungles, we had near escapes, or rather narrow escapes from wild beasts: on one occasion, my attention was directed to a fine peacock, which sat very invitingly, just within the jungle, on a large ant hill; we wanted him for dinner; we had no superfluity; after a little preparation, bang went the gun, and down fell the fine bird; but, at the same moment, on the report of the gun, and provoked by the sound, within a few yards of the spot, a bear set up a most awful roar: I thought of Choga; I thought of the value of our lives, and walked off without picking up the game; and when jocosely asked to fetch the peacock, all our attendants appeared to be in the same mind. Arrived at Jagarsingh, I met with an invite from captain and Mrs. B. to spend the next, or Lord's-day, with them, and an offer of their sitting room for worship; this I accepted, not by way of bettering my quarters—not for bettering my residence, and not for bettering or changing my company, but with the hope that possibly I might do good by converse, or by preaching. I was not asked to have in whole or in part, any form of service but our own. I had the smallest congregation I ever preached to, namely, brother and sister Brooks, captain and Mrs. D., and a country-born drummer boy, five in all. The latter had no Hymn Book when we sung, but the Prayer Book did just as well. He could not read at all, but he held out and looked at his Prayer Book with great earnestness; and when we, in our hymn, sung the name of God or Christ, he came out with a very polite bow. It was somewhat difficult, solemn though our employment was, to preserve ones gravity entire. My text was, 'Who died for us?' Early on the morning of Monday we set out for Chundaka, only ten miles from Cuttack. We reached the place by half past nine, a.m. While we halted at Chundaka, we had another narrow escape from a wild beast. Near to that place, about two months since, while four poor Sabara women were excavating eatable roots, a tiger seized one by the neck, and sucked out her life blood, and she died in about an hour afterwards. The same tiger, the day before we arrived, had carried off a cow from the village, not fifty yards from our resting place; the inhabitants were in a state of alarm, so much so, that they had actually commenced a subscription to pay a *bomwa*, or forrester, to destroy the brute. When Hindoos do this, their fear is at a great height: we were therefore somewhat uneasy during a stay of one day and a night. Our people, in going to the brook for water, about six p.m., had a sight of the lord of the wilderness: he was very stately, walking down the jungles, and did not so much as honour them with a look: he was not hun-

gry. The men threw down their water-pots and ran into our house in a state of great alarm. Next morning we left the place, and by great and constant mercy reached our homes about nine o'clock a.m., and found all dear and near to us very well. Our hearts were dilated with grateful emotions to our gracious, ever-watchful, and almighty Preserver, while once again we bowed together at our Father's throne around our family altar. I promised you 'a few lines,' but have transgressed against your patience to the extent of 'a few sheets.' On reading over the whole, I am tempted to add more, like a preacher who is conscious of having delivered a poor sermon, and by way of atonement adds more and more, but like a lengthened indifferent sermon, I fear it would be no better than that which went before, and so I had better throw myself on your indulgence, and close, by subscribing myself, in the labours and love of the gospel, very affectionately yours,
C. LACEY.

P. S. Death has been very busy among our people during the last two months: seven of them and their children have been removed into eternity. We buried an excellent young woman of Udhagapoor Choga, only yesterday. Her death has produced a strong sensation; she 'died in the Lord.' This is our consolation,—'Blessed are the dead which die in the Lord.' Last Lord's-day I was attempting to improve the death of several others, from Job xiv. 14, when I was informed that Nimi also was gone! 'Tis long since I felt such a shock—and with difficulty I got through the service. I had the sympathy of the whole congregation. Thus, from Orissa, idolatrous, debased Orissa, by the blessed gospel, the gospel which justifies and sanctifies, are souls arising to God and to glory. They are now 'before the throne,' where sin and weakness will beset them no more.

May I ask you to remember me to my dear old friends in Woodgate church. I remember them with an undying and unchanging affection.

Since I wrote the foregoing P. S., another of our people has departed: he was purchasing tips and horns, in the Kajua of Deke-nall, was seized by a fever, and after ten or twelve days died. I have not yet heard any particulars of his end. This morning I came to Choga, where, D. V., I intend to stay ten or twelve days, for the purpose of starting another village at a place about two miles distant from this place called Kouthboor.

LETTER FROM REV. W. BAILEY.

(Continued from page 380.)

About nine o'clock our people began to

prepare for a night's rest. As there was no room for the boatmen on the top of the boats, they had to sleep on the bank; but they first placed a number of fish baskets in a circle, over which they threw two large fishing nets, and they told us that they were doing this to preserve themselves from the tigers in the neighbourhood; shortly after we retired to our cabins, and it being my turn to conduct the worship of the evening, I read over the 91st Psalm, and you will say that it was very suitable when I tell you what happened: About midnight, brother Lacey feeling rather restless, went outside on the boat, and looking round he saw something rather large looking intently towards the boatmen,—‘what can it be, is it a large dog?’ No! it is too large for that—what then can it be? Is it a hyena? No! it is too plump for that. Having looked intently for a moment or two, he found that it was a tiger: he instantly came to me saying, Bailey! Bailey! there is a tiger on the side of the boat: give me some powder to load my rifle; I started up immediately, but I said, you can't load your rifle in this small space, load your gun and fire in the air, and that will frighten the beast away; while we were loading the gun, he growled furiously by the side of the boat, and I scarcely need tell you, that we trembled for the consequences. After the gun was loaded, we looked out, but he had shifted his position; brother Lacey fired the gun, and he again made his appearance, and we then shouted with all our might, and he walked away; a second gun was fired, and we saw no more of him. It was, we thought, very providential that brother Lacey awoke as he did, or this king of the Indian forests would doubtless have made an attack upon some of our party. On the following morning, we saw by the foot prints how near he had been to us; and when we went into the town, and made known to the people about the tiger's visit, they at once said, ‘O yes, this same tiger has recently carried off five persons.’ We felt, as we thought of our merciful preservation, as if we could sing, with no small degree of satisfaction and pleasure, those lines of Addison,—

‘How are thy servants blessed, O Lord,
How sure is their defence,
Eternal wisdom is their guide,
Their help Omnipotent.’

About mid-day we determined to go and see a rajah, who lived in the jungle about two miles from our boat; an Oriya letter was written by Ghunna Shyam, stating that we should be happy to have an interview with him; an answer was sent back, saying, that he should be most happy to see us; we accordingly set off, and as we neared his palace, he came out to meet us. He took us both by the hand and led us to the place for receiving visitors, where two chairs were placed in order

for us. After a long conversation he took us into his garden, and plucked, himself, some of the ripest fruit for us. He showed us a mountain near his palace, where he said there were some ‘ananta sadbus,’ (eternal holy men,) that some of them had been in the caves in the mountain for more than a thousand years—that they drank from the mountain streams, and ate of the roots and leaves of the trees in the jungles; I said, can you tell me the exact spot where they are? and he replied, ‘O yes: do you see those white stones there?’ ‘Yes, I see those distinctly.’ ‘Well, there they are.’ ‘Well, rajah, I should like to go and see them.’ ‘O! they are so extremely holy that they would not look upon you if you went: soon as ever you got there they would be invisible to you.’ We tried to show him that such would not be the case, but he avowed by all that was sacred, that his statements were correct. We then returned to the palace, and after some consideration about the way we were to take through the jungle, he gave us two baskets of oranges and plantains, and journeyed with us a short distance, and then told us, in pure oriental style, that we had conferred all but eternal honour upon him by our visit, after which he bade us farewell. We had a pleasant journey down the river, and reached Khundittur on Saturday afternoon. During our journey, in consequence of the villages being scattered, we did not do quite so much as we could have wished; still, we preached several times and distributed a goodly number of tracts. I am now at Khundittur, and expect to stay here for a time. An interesting young man came out here a few days since: we hope well of him. Others are inquiring after the truth; and we think that some will soon cast off the fetters of heathenism. I have already trespassed on the patience of your readers, I must therefore close with Christian love to all who love the mission. Yours affectionately,

W. BAILEY.

Khundittur, April 3rd, 1850.

AMERICAN F. W. BAPTIST MISSION.

We have much pleasure in extracting the following from the ‘*Gospel Rill*’ of July, published by our transatlantic bretheren.

MORE LABOURERS WANTED.

THE Executive Committee with all the other friends of the mission in Orissa, are very desirous that more labourers may be sent out to assist in carrying on the work belonging to the American branch of that mission. Few missions in any heathen country, the Sandwich Islands excepted, have of late years been more prosperous than the English branch of the Orissa mission.

The General Baptists in England have sustained their branch of the mission with a zeal and liberality that do them much honour, and their missionaries have laboured with the ardour and perseverance becoming those so well sustained at home. Hence their encouraging success. Had the number of missionaries been smaller, the zeal and liberality of the churches been less, there is no reason to suppose that any thing like the present amount of good could have been accomplished by the General Baptist missionaries. Impressed with the conviction that the American branch of the mission requires the aid of more labourers, and encouraged by the presence and counsel of brother Sutton, whose visit to this country is as welcome as his services have been valuable, the Executive Committee at its late session determined to send out another missionary and his wife, provided they can be found and the means of sustaining them can be obtained. It is hoped that both will be done. Should the Committee be able to carry out their resolution, it is probable brother and sister Sutton will remain in this country through the winter, and the new missionary and his wife will accompany them on their return to India next year. Brother S. has already commenced his labours among the churches, and will continue to labour among them as other duties will permit, on condition there shall be a reasonable prospect that another missionary and his wife will be sent to Orissa next summer. In case of his remaining here till that time, it is decided that sister Crawford shall sail this summer or next fall, should a suitable opportunity be afforded.

LETTER FROM MRS. BACHELOR TO
HER YOUNG FRIENDS IN AMERICA.

Balasure, April 3, 1850.

MY DEAR YOUNG FRIENDS,—We found Sister Dow and Mr. Bachelor standing on the verandah, when we got to Midnapore. It was about nine o'clock in the morning, and I felt tired and sleepy, and was glad of a little rest. At Midnapore I visited the prison, and the sight was very affecting. Many of the prisoners were women and girls, and not one seemed unhappy. They sat on the ground, spinning cotton on very small wheels made of rough wood, about half as large as a common linen wheel. We saw two, small girls about thirteen years old, who had murdered another girl for her wrist ornaments, worth about twenty-five cents. They had been married to two brothers, and were very much attached to each other. They seemed quite happy,

and looked after us with a smile. I will tell you a little how the girls in this country are married, for, as young as you are, if you had been born in India, I dare say you would all have been married long ago. First, you must know that heathen parents are always very sorry to have daughters, and so sell them to be married as soon as possible, often when they are only a few years old. At the time of marriage, a band of people to make a noise, which the natives call music, go to the house of the bridegroom, who seats himself on the marriage car, which looks something like a little bedstead, covered over the top. He is dressed in fine gay coloured clothes and a cap. In this way, with the people running before and behind, making all the noise they can, they go to the house of the bride. She is brought out covered all over with a large cloth, and set down at his feet in the car, and after being paraded round the streets for a while, she is taken back to her father's house, where she lives until she grows up. If her husband should die while she is a little girl, she never could be married again, for that is against the Hindoo law.

Midnapore is a very pretty place. There are many splendid palace like houses, in which Europeans live, and many beautiful flower gardens. But the thought that most of these rich men did nothing for the heathen, and lived only for their own pleasure, made me feel sad. I visited the graves of the second Mrs. Phillips and Mrs. Bachelor. They lie side by side in the Midnapore burying ground. They never saw each other in this world, but sleep sweetly together in death, and I doubt not are singing together in heaven. They did all for the poor heathen they could, and now they are enjoying their reward. O my dear young friends, are you doing all for the heathen you can? After death, will you see any poor heathen child that your few cents might have saved? It may be so, if you dare put your cents any where but in the mission box. Every time I see the Morning Star, I look to see what children have given for Missions. I remember the Lowell Mission box, given by Dr. Y., and I remember, and never shall forget, what sparkling eyes used to look on, when I opened to count the cents, after it had got heavy. I should like to hear about heavy boxes. Your affectionate Friend.

S. P. BACHELOR.

AMERICAN SUNDAY SCHOOL
UNION.

A numerous meeting in behalf of this great national Institution, which is blessing every section of our widely extended country

by its munificence, was held at the Tremont Temple, Boston, on Thursday morning, May 30th. Rev. Dr. Stow of this city, presided, and Dr. Caruthers, of Portland, led in prayer.

The following statement of the operations of the Union was presented.

During the year one hundred and three Sabbath School colporteurs have been employed for various periods of time, in twenty-five different states and territories.

These missionary colporteurs have established 1238 new schools, and have visited and revived 2345 other schools, altogether embracing 20,137 teachers and 157,628 scholars.

The society have been compelled to deny many urgent applications from various parts of the country for missionary labour and donations of books to poor schools, for want of means to supply them.

Donations of books, tracts, &c, have been made to the value of 16,608 dollars 86 cents, and these, with the charges to the donation account specified in the general reports of receipts and expenditures, makes the amount expended in missionary labour and donations during the year ending March 1, 1850, 39,679 dollars 86 cents. Showing an actual expenditure by the past four years for services of Sunday school missionary colporteurs and donations to Sunday-schools, of 12,356 dollars 75 cents beyond the contributions received for this purpose.

After a few impressive opening remarks by the chairman, he introduced Frederick A. Packard, Esq., Recording Secretary of the Union.

The American Sunday School Union, he said, was a missionary institution which had the power of carrying out the last command of the Saviour to a greater extent than any other. At least three-fifths of the people of this country could not be reached by any other means. This Society did not interfere with parental or pastoral influence.

The Society was composed of laymen of different denominations. They were laymen by the constitution. But they could do nothing without the support of the churches. A committee of 14 persons, but three of whom could be of one denomination, managed the affairs of the Society. He retained to this day his membership in the 1st Congregational Church in Springfield, and as such he represented that denomination in the Committee. But he wished they could see the operation of this principle, in the meeting of different denominations every week. He was afraid there were some here who did not understand this—who did not meet christians of different denominations every week. He wished they could know the pleasure to be derived from such meetings. To illustrate the operation of the system, he

stated that a clergyman was recently informing him that some years ago he was at a place called the Thousand Islands—he did not know why they called it the Thousand Islands, for there were fifteen hundred of them. This Clergyman established a Sabbath school there, which subsequently led to the formation of a church; and the school multiplied till he might say (one being an infant school) as was said of John Rogers' children, there were now nine of them and one at the breast, which he believed made ten.

It was better to have a church and a minister to take care of the Sabbath School: but if they could not have a church they had better have a Sabbath School than nothing. There was no greater friend of Home Missions than himself, but the Home Missionaries could not do the work this Society was doing.

He was glad in looking over the reports, to see that they had received 4000 dollars more in New England during the last five years than they did the previous five years. He proceeded to describe the character of the Society's publications.

The American Sunday School Union took our Doctors of Divinity—they were sometimes sharp with theological controversy—but the Society put them on their shelves, and it was wonderful how still and quiet they were. Dr. Hodge was there. Dr. Bedell was there. The Chairman of this meeting was there. These men could go into all denominations, which they could not do in any other way. They taught the doctrines of the being of God; the Holy Trinity; the Fall of Man; salvation by Christ alone; regeneration by the Holy Spirit; repentance by faith; the sacraments; and eternal retribution. Were not these all that was essential to salvation? True, it was not all that was needed. There were things necessary to be taught for the organization of churches. But the time had gone by when any body could lead the minds of the great mass of the community by mere dogmatisms. It was not according to the spirit of the age.

The meeting was addressed by Rev. A. H. Clapp, of Brattleboro, Vt., and Rev. A. L. Stone, of this city, and was dismissed with the Apostolic benediction by Rev. Dr. Dana, of Newbury port.

MISSIONARY ANNIVERSARY.

BARNEY, &c.—Meetings on behalf of our Mission were held at Barney, August 7th, and at Castleacre on the 8th. The Rev. J. B. Pike, of Bourne, attended as the deputation from the Parent Society; but as harvest was just commencing, the attendance was but thin. Collections at both places, £6 4s. 2d.

J. B.

THE
GENERAL BAPTIST REPOSITORY

AND

MISSIONARY OBSERVER.

No. 142.]

OCTOBER, 1850.

[NEW SERIES.

A BRIEF MEMOIR OF THE LATE REV. WILLIAM BUTLER,
OF HEPTONSTALL SLACK, YORKSHIRE.

- (Continued from page 398.)

IN the autumn of 1824, after he had been at Kegworth only a few months, Mr. Butler expressed his satisfaction and hope in connection with his sphere of labour in the following terms:—'I am comfortable and happy in my present situation, and am thankful that my poor labours are universally approved. The congregations are large at both our places, and several are coming forward to join the church. I generally preach twice on the Lord's-day, though sometimes thrice. We are about to preach at two other villages, Kingston and Ratcliffe, so that I shall have plenty to do.' He concludes his letter with the following motto, indicative of resolution and hope:—'*Dum vivimus vivamus,*' i. e., 'While we live, let us live.'

Mr. Butler entered into the marriage state December 29, 1824. The companion of his choice was Miss Sarah Cross, of Loughborough, a person with whom he had formed an

acquaintance some years previously, and who now survives to deplore his loss.

The prospects of usefulness which presented themselves before him at Kegworth, and the general encouragement he received from the ministers and churches around, induced our friend to accept the cordial and unanimous call to assume the pastoral office which was presented to him from the church. He was accordingly solemnly set apart in July 1825. On this occasion the following ministers were engaged:—Mr. Goadby, of Ashby delivered the introductory discourse; Mr. Orton, of Hugglescote, proposed the questions, and also preached to the church; and Mr. Jarrom, of Wisbech, offered the ordination prayer, and delivered the charge. It was an interesting and impressive season. The progress of the cause was encouraging for some time, and there seemed reason to expect that Mr. Butler would remain at

this station for many years. But during the year 1828, a variety of unpleasing and discouraging events occurred, which so far dispirited him, that he listened to a call from the church at Longford, in Warwickshire, and removed thither in the August of that year. Though he thus somewhat unexpectedly resigned his connection with the church at Kegworth and Diseworth, between himself and the major part of the friends, there existed to the end of his life a mutual affection and esteem.

The church at Longford had suffered some severe reverses previous to Mr. Butler's settlement there. A serious division had occurred, which had very much depressed and wounded the mind of the venerable pastor, Mr. Cramp; and, in a comparatively short time, the church had to mourn over his grave. These circumstances had exerted their influence on the general aspect of the cause. It was, therefore, with great satisfaction and thankfulness that Mr. Butler and the church reported in the following year, 1829, that 'the congregations had materially improved, and the preaching of the word was attended with considerable success.' Thirty had been baptized, and sixteen were candidates for fellowship. Subsequent years, though there was a severe depression in the trade by which the major part of the members were sustained, shewed a continuance of this prosperity, thirty-two being added in 1830, and fifteen in the following year. No sphere, however, is without trials, and those which affect a minister are often such as consume his spirit, and induce him to say, 'the zeal of thy house hath eaten me up.' 'Who is weak, and I am not weak? Who is offended, and I burn not?' In 1832, there was no addition, and the 'pressure of the times' was severely felt. In 1833, there was some improvement: fourteen were

added to the church, and the prospects were cheering.

Mr. Butler was very cordially attached to the church at Longford. He frequently referred to the commendable character and spirit of many of its members, and appeared to expect that he should continue in that place until the close of life. Future events, however, often falsify present expectations. In the spring of 1834, he listened to an invitation from the church at Heptonstall Slack, and removed thither in the following summer. The reasons for this second removal we will give in his own words, as read at his settlement in May, 1835:—'About eighteen months ago, circumstances occurred in the church that I served, which had a very baneful effect on the state of the cause. I was rendered very uncomfortable, so much so, that I expressed my determination to resign unless things were altered. The church stated their satisfaction with my labours, and their willingness to do every thing in their power to make me comfortable. I, therefore, considered it my duty to remain amongst them. About the end of March, 1834, I received a letter from this place, (Heptonstall Slack,) stating that I had been recommended as a person likely to serve this church, and wishing to know whether I was likely to leave the place where I then resided. To this I replied, that though I had my difficulties, yet I could not *then* see my way clear to remove. There I expected the matter would drop. Sometime after this, however, I was requested to spend a few Sabbaths in this neighbourhood, that I might have an opportunity of observing the state of things here. This letter embarrassed me considerably; things were far from comfortable at Longford, and yet I did not see how I could leave. I resolved, however, to lay the case before a judicious friend, and to act in the affair as he

advised. His advice was to the following effect:—"I should be exceedingly sorry for you to leave this place, and yet such are our prospects as a church, that I cannot conscientiously advise you to remain. Perhaps Providence is in this; I would, therefore advise you to lay the case before the church, and act according to their decision." Mr. Pickering, of Nottingham, was at my house at the same time, and from him I received considerable information as to the place and the people, and was much encouraged by the prayers and the counsels of that venerable man. I submitted the case to the church, and they nearly unanimously agreed that I should spend three Lord's-days here. On my arrival, I was pleasingly surprised with the congregation, and with the prospects of usefulness which were presented. On my return I received a unanimous invitation to serve this church. After much thought and many prayers for divine direction, I resolved to accept it. My stated labours here commenced on the first Sabbath in August last.'

This statement needs no comment. The general opinion of the ministers and friends with whom Mr. Butler had been intimate, was, that he acted wisely in removing, and that his mode of proceeding in it was in every respect praiseworthy.

The best part of Mr. Butler's ministerial life was spent at Heptonstall Slack. His mind was now enriched with a variety of experience in the duties and labours of a christian pastor, and he had attained to a maturity of understanding and prudence, which happily prepared him for this, the most important sphere he had occupied. The congregations were large, the friends by whom he was surrounded and supported, were kind and considerate; many of them were men of prudence and experience, and deservedly esteemed for their christian and orderly deportment. There were, indeed, some variations in the current

of prosperity which attended the ministry of our brother in this place, but the general tenor of the reports sent to the Association from year to year, during the fourteen years of his pastorate here, was grateful and cheering. Three hundred and fifty-seven happy converts were baptized and added to the church, and many pleasing indications were given that the blessing of God rested on the faithful ministry of the word.

It is not our intention to trace the progress of Mr. Butler from year to year through this interesting section of his life. This would too much protract our notice. Let it suffice to state, generally, that in the church he served he was highly esteemed and loved, and in the district to which the church belonged he was felt to be an important and valuable minister and member. He frequently preached at the Conference meetings, took part in most of the ordinations and public services, was appointed on most of the committees, and was secretary of their Home Mission. When he was laid aside by his lamented affliction, the Conference thought fit, in May, 1847, to enter the following resolution on their Minutes:—"As a Conference we sincerely sympathize with our esteemed brother, Mr. W. Butler, in the mysterious and painful affliction with which he is visited, and rejoice in the little improvement which has already taken place, and earnestly pray that it may please our heavenly Father speedily to restore him to his former health and usefulness." In the Connexion at large, Mr. Butler became increasingly useful and esteemed. He attended every meeting of the annual Association from 1835 until his illness, except that at Spalding in 1840, when indisposition prevented him. He was repeatedly appointed to be the preacher, chairman, and moderator at these assemblies. His presence was ever regarded as adding to the interest of the season. He was not unfrequently called to assist at the

more public services of the churches, and while he took great delight in thus mingling with the brethren, they had uniform pleasure in his society and labours. He was indeed for many years approved and esteemed, and his 'praise was in all the churches.' Many are the cherished recollections of his visits which exist from Dan to Beersheba in our Israel.

But the most useful and valuable life must come to an end. The disease too which will ultimately destroy our tabernacle, often lurks in it incipiently for many years. So it was with Mr. Butler. Though he appeared to be very robust, and was of a lively cheerful turn, and greatly enjoyed the society of friends, he would very soon become jaded and pensive, his spirits flagged, and he would involuntarily, to use his own words, 'sigh for solitude and for home.' There can be little doubt that this was the effect of some morbid state of the brain. He observed this peculiarity in himself for many years before he suspected its true cause. Symptoms of this kind became more marked as he advanced in life. In 1839, he was directed by his medical adviser to suspend his labours for a short season for the improvement of his health. In following years he had occasional fits of giddiness, which were thought indicative of apoplexy, and he was directed to have recourse to bleeding. In 1845 he consulted an eminent physician, in Leicester, who reprehended all depletive measures, and suggested rest and generous aliment; and this for a time was followed by a decided improvement. He appeared vigorous when the annual Association was held at Heptonstall Slack in 1846, but then complained of former symptoms and of the appearance of a large and increasing tumor on the right side of the vertebral column, near the shoulder, from which he apprehended inconvenience and suffering. He took several journeys during the following autumn, attended and assisted at an or-

dination at Sheffield, at public services at Macclesfield, at the foundation of a new church at Ovendon, at the re-opening of Wood-gate chapel, Loughboro,' &c., though during the whole of this time he complained occasionally, and had also formed the determination to have the tumour taken away. The painful operation was most skilfully performed, on the 4th of November, and the frightful wound comparatively soon healed, as in December he wrote as follows: 'Through mercy I continue to improve, the place on my shoulder is nearly well. I preached twice last Lord's-day.' Soon after the discharge from the wound ceased, symptoms of paralysis appeared, the left side became enfeebled, and his mental vigour was somewhat impaired. These fits or strokes were repeated, and his friends and the church, by the midsummer of 1847, began to apprehend that he would no more recover or be capable of fulfilling his ministry. He seemed at times to rally a little, but in the early part of 1848, the officers of the church, from a conviction that he was rendered incapable of ever efficiently discharging the duties of his ministry, requested him to resign. On the propriety or wisdom of the course here suggested, we refrain from giving an opinion. Whether according to the law of Christ or not, the carrying it into effect was certainly one of the most painful exercises to which Mr. Butler was ever subjected. He remarks in reference to his resignation of his office, 'I write from a full heart. I cannot tell you what I have suffered in my mind: God knows. "My record is on high."' The friends at Slack made a temporary provision for him, which they have hitherto continued; and this, with the occasional help sent by sympathizing brethren in different parts of the Connexion, preserved him from want. He removed to Halifax in 1848, and from some improvement which he experienced, he began to hope for a restoration.

These hopes were fallacious. His disease increased upon him. Sight, memory, every faculty of body and mind became impaired, and with his bulk and paralyzed limbs, he became an increasing burden to those who had the care of him. In September, 1849, he had a violent fit which entirely deprived him of the use of the left side, and for a time appeared to destroy his mental faculties, though even then he occasionally became somewhat collected and rational; but from this time a great declension of all mental power, even in the most favourable seasons, was observable.

The state of his mind during his long and distressing affliction was as calm and happy as, under the circumstances, could be expected. In May, 1848, he wrote:—‘What is to become of us I cannot tell: but the Lord’s will be done. My mind is tolerably calm. Give my love to brother Derry, and tell him I hope again to unite with you in singing for him ‘The Star of Bethlehem,’ and what will be far better, to unite in the song of Moses and the Lamb.’

Mr. Bott, the present minister at Heptonstall Slack, visited him in October 1849, a fortnight after the fit above alluded to, and observes: ‘He is now completely helpless. I found him as to his rationality better than I expected. He conversed cheerfully and pretty collectedly, especially on the subject of religion. He stated that he felt more fully convinced of the truth of christianity than he had ever done; that his protracted and very severe affliction had afforded him an opportunity of realizing some of its richest consolations, and that he felt perfectly secure on the rock of ages: and then with peculiar emotion and earnestness he quoted those beautiful lines of Watts:—

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

He wept bitterly when I entered and when I left the room. On Monday,

I called again. Reason seemed to have almost fled. His appearance was wild and his manner excited—his language incoherent, &c.’ The writer of these lines visited him in December. He was nearly helpless, having to be lifted about. His memory seemed to have greatly suffered. He repeatedly enquired after ministers long since dead, as Messrs. Jarrom, Goadby, Stevenson, &c., and when convinced of his error, would speedily fall into it again. His hope of life and heaven had not left him, and this cheered him amidst all his heavy sufferings.

Mr. Butler expired April 19th, 1850, in the forty-ninth year of his age. Mr. Jas. Hodgson of Stubbing House, whose kind attentions to Mr. B. had been unremitting, remarks,—‘His helplessness and sufferings before life’s taper expired, rendered him an object of universal commiseration. I saw him the day before he died. All consciousness had fled, and he lay silent and still, slumbering on the confines of the world unseen. He was several days in this state, in which he expired. He has finished his course. “Blessed are the dead that die in the Lord, for they rest,” &c. He was frequently visited by our friends from Heptonstall Slack. A number of our friends residing at Halifax, and others, members of the church at Haly Hill, attended to him during the night for many months.’ We may add here that for some years Mr. B. was favoured gratuitously with the medical attendance and skill of Mr. T. Hodgson of Halifax. We have also heard, but are unable to recollect from whom, that this gentleman on a *post mortem* examination of the body, expressed his conviction that Mr. Butler’s sufferings must have been very intense, and his surprise that he should have lived so long, as the brain was almost entirely decomposed.

The death of Mr. Butler was a release from great sufferings. It ushered his emancipated spirit into a better state. ‘Absent from’ his diseased ‘body,’ he is now ‘present with’ his

glorious 'Lord.' It cannot therefore, under the circumstances, be regretted. He was a burden to himself, and to all around. His family at present will need the assistance of friends. We trust that they will not be without that sympathy and help which they will require. The consideration and kindness of the friends at Slack, and elsewhere, and, above all, the good providence of Almighty God, combined with prudence and vigour, will, we trust, verify that scripture; 'I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.'

Mr. Butler's remains were interred in the burying-ground at Heptonstall Slack. A very large concourse of the members of the church and congregation, some 300, testified their respect for his character, by meeting the funeral procession about a mile from the chapel, and walking in order up to the place of sepulture. The Revds. Mr. Blackburn, Independent minister, Mr. Crook, Baptist minister, and Mr. Hollinrake, of Birchcliffe, officiated at the interment of their neighbour and friend; and sermons in various parts of the Connexion were delivered with a view to notice and improve the solemn event.

Having thus briefly recorded a few particulars of the life and sufferings and death of our esteemed brother and friend, a very brief sketch of his character will conclude our imperfect memoir.

Mr. Butler was a decided General Baptist. His doctrinal views seemed to be formed on the model of the fathers of the Connexion. He had well examined the ground of his religious principles, and was 'fully persuaded in his own mind' of their scripturalness and truth. The dignity of Christ, the reality and general extent of the atonement, and the work of the Spirit in applying the word to the heart, renewing the soul, witnessing to the believer's adoption, were truths on which he delighted to dwell. That which he had himself enjoyed

and experienced, he dispensed to others.

His attachment to the New Connexion was ardent. He loved the brethren; he loved the public institutions, and sought their prosperity; he loved the public meetings of the body, and would often say after a stirring Association, how greatly his spirit was refreshed, and how richly he had enjoyed the services and intercourse with the brethren both public and private. In his correspondence the same interest was evinced. He was ever anxious to know how everything was going on, and none rejoiced more than he in the prosperity of our churches and ministers, and the well-being of our Institutions. The string of questions with which he often concluded his epistles, rendered the writing of a full reply a formidable affair.

Mr. Butler was 'a good minister of Jesus Christ.' His talents were decidedly respectable, but not of a high order. There was little originality of thought or arrangement in his sermons. His compositions did not contain many of the corruscations of genius. But his ministry was serious, useful, and impressive. He was faithful in proclaiming the word of life. He was anxious to do good, and to 'save them that heard him,' and often, in humble prayer did he commend them and his labours to the blessing of God. A judicious friend who heard him and co-operated with him for many years, observes respecting him: 'He always preached well. He had a good temper. He attended to his work in a correct and commendable manner, and I trust his memory will be blessed.' His manner of preparing for the pulpit was, perhaps, too severe and systematic. He laboured considerably for every sermon, so that *all the week* he might be said to be preparing his sermons for the next Lord's-day. This was in so far an error, as it prevented in some measure, the 'giving attention to reading,' and tended to induce a state of the nervous system, not suitable either

to vigorous thought or effective delivery. Mr. Butler's delivery was occasionally somewhat heavy. His powerful voice seemed not to be sufficiently flexible to give ease either to speaker or hearer; and there was therefore a degree of loud monotony which was displeasing. At times, however, this did not appear, and then his slow, loud, and measured cadences, seemed to give him an advantage over every other speaker. Another friend who heard him for several years, remarks, 'His appeals were sometimes most powerful and thrilling. It was most congenial to his natural temperament to treat on pathetic subjects. Here his whole soul would melt into tenderness. That mighty voice, which has oft echoed and rebounded within our chapel walls, would become faltering and tremble, while every feature of his manly face would bespeak the intense anxiety which he felt for the eternal interest of those who hung upon his lips.'

In the general christian character and demeanour of Mr. Butler there was much to admire. He was strictly conscientious. 'He was a faithful man, and feared God above many.'

With him religion was an affair of the heart. He was sincerely devout, but abhorred every thing like the vain parade of piety which is sometimes observable among professors. Indeed vanity in all its forms was peculiarly displeasing to him. In his intercourse with his friends, the warmth of genuine affection, the cordiality and confidence of unsuspecting good nature was ever manifest. Not to be understood, or to be misrepresented, or to be unkindly treated, was crushing to his ardent and benevolent heart. Open, ingenuous, and without guile, he was astonished and pained at the absence of these qualities or the presence of their opposites in those he had considered as friends. His tenderness of heart led him literally even to 'weep with them that weep, and rejoice with them that rejoice.' There was a warmth in his feelings of friend-

ship, and a general cheerfulness in his temper, a love of conversation and the agreeable and stimulating interchanges of social intercourse, which invested him with a constant charm, and conciliated the esteem of most who were at all acquainted with him. The friend last quoted says of him,— 'He was firm in principle, and sweet in manners. He was open, generous, and free. He was transparent, and could not assume a fictitious character. Possessing an even temper, and a high flow of spirits, a good memory and considerable conversational powers, with a mind well furnished with general information, he certainly was a very interesting companion. From the time of his coming amongst us, the popular feeling ran in his favour. Some of our most useful members are his converts. To many in this neighbourhood his name is as ointment poured forth, and he is never mentioned but with sincere respect, and grateful affection.'

In the various relations of life, Mr. Butler's conduct and spirit were exemplary. That he had errors and failings both as a man and a christian, cannot be questioned. The disease under which he at length fell, doubtless at times affected his thoughts and his actions: but as it is not our purpose to write a panegyric, neither is it becoming the true character of christian friendship to exhibit a microscopic view of real or imaginary defects.

'Farewell, bright soul, a short farewell,
Till we shall meet again above,
In the sweet groves where pleasures dwell,
And trees of life bear fruits of love.

There glory sits on every face,
There friendship smiles in every eye,
There shall our tongues relate the grace
That led us homeward to the sky.

O'er all the names of Christ our king
Shall our harmonious voices rove,
Our harps shall sound from every string,
The wonders of his bleeding love.'

J. G. L.*

* The writer regrets to observe a few errors in the former part of this article. p. 393, col. 2, line 2, for an intimate, read a close. p. 396, col. 1, line 38, for sometimes, read *sometimes*. p. 397, col. 1, line 44, for criticize, read *criticise*.

A CAVEAT AGAINST ANTINOMIANISM.*

BY THE REV. JAMES LEWITT.

'Do we then make void the law through faith? God forbid: yea, we establish the law.
ROMANS iii. 31.

It has become a proverb in practical life, that the best things are most abused; and this proverb is applicable to the doctrines of christianity. That man is justified by faith alone, is a cardinal principle of the gospel, and eminently conducive to the happiness and holiness of man, and the glory of his Maker. By this doctrine, apostolic and primitive piety was distinguished, and its abandonment or neglect, is collateral in time with the errors in sentiment and practice, which lessened the moral superiority and influence of the church during many centuries of its existence. The recovery and revival of this principle was the grand endeavour and destiny of the Reformation: then it emerged from the obscuring clouds which the superstition of ages had spread over it, and became the morning star of that bright broad day in whose increasing splendour it is our honour and happiness to live. But, alas! for the world and the church, this beautiful and important doctrine was soon perverted to unholy purposes; and it is a singular fact, that John Agricola, a fellow-townsmen of the great Luther, was the first to teach, that the law is in no way necessary under the gospel—that good works do not promote our salvation, nor ill ones hinder it—and that repentance is not to be preached from the ten commandments, but only from the gospel. This heresy was not propagated in England until the commonwealth, when it was carried to such an extreme as to cover with its sanctions the most licentious practices, and to endorse the dogma, that the elect cannot sin.

Of late years, except in certain localities,* this system has sunk into deserved unpopularity and contempt; but experience fully proves its thorough antagonism to the gospel: it disturbs the peace of churches—blights ministerial usefulness—hinders the prayers and efforts of christians; in a word, it is one of the most destructive moral vapours ever steamed up from the alembic of hell. Not without sufficient reason has the most celebrated preacher of modern times affirmed of this system, that 'it is qualified for mischief by the very properties which might seem to render it merely an object of contempt;—its vulgarity of conception—its paucity of ideas—its determined hostility to taste, science, and letters. It includes within a compass which every head can contain, and every tongue can utter—a system which cancels every moral tie, consigns the whole human race to the extremes of presumption and despair, erects religion on the ruins of morality, and imparts to the dregs of stupidity all the powers of the most active poison.'

But though theoretic antinomianism has had its day, practical antinomianism is widely prevalent in the church of God; a laxity of moral strictness, a want of earnestness in the pursuit of piety unhappily obtain in many christian communities. To both these classes the present discourse is intended to apply; that it may confute and expose the views of the former, and wake up the latter to better feelings and worthier actions.

The text is connected with a powerful and conclusive argument, by which

* Printed at the request of the Warwickshire Conference.

* This discourse was delivered at Bedworth, in Warwickshire; a place which for many years has been literally *cursed* by the principles opposed in this paper.

the apostle proves the grand doctrine of justification by faith alone; and he shews, moreover, that this doctrine leaves no room for the sinner to boast, and applies to the Gentile as well as to the Jew. The question contained in the text then occurs, as though the apostle anticipated the rise of the antinomian heresy,—‘Do we then make void the law through faith? God forbid: yea, we establish the law.’ By establishing the law; it is not meant that faith in Christ is requisite to give authority to the law, this it received as coming from the hand of God: but that faith places the law in a clearer and more impressive light, invests it with increased sanctions, gives it honour in the eyes of all men, and declares that the roll of ages has not relaxed its claims. To prove and illustrate these positions will be the object of the present discourse; we shall shew that faith does not make void the law, but recognizes and strengthens its claims.

I. We argue from the nature of the law itself.

Paul uses the word ‘law’ in two senses: first, he applies it to the whole Mosaic institute, including the decalogue, or ten commandments, which is also called the moral law. Secondly, he confines the term ‘law’ to the ten commandments, and this is its use in the text. Christ has nailed the law of ordinances or ceremonies to his cross, to teach us that it was no longer authoritative. This law, faith does not make void nor establish: it must therefore establish the moral law. This code was anterior to Judaism: it arose out of the nature of things; its ground is man’s dependence and God’s supremacy. In this respect it differs from positive precepts, which have their origin in the will or sovereignty of God alone, and may therefore be set aside when their object is accomplished. Under the former dispensation, the Jewish ceremonies are examples of positive precepts: under the christian economy,

baptism and the Lord’s-supper bear the same character. We said that the moral law arose out of the nature of things, it is therefore a correct expression of the Divine will, in reference to all placed under its authority, and it must therefore remain in full force while the nature of things is unchanged. It came into being because man was a creature, and it must retain its authority and integrity undiminished till man becomes his own sustainer, preserver, king, and law. It came into being because God was God, and its requirements must retain their full force till Jehovah puts off his diadem, and delivers the government of the universe into the hands of another, more wise, powerful, and benevolent than himself. Again, because the law arises out of the nature of things, any divine and subsequent revelation cannot oppose it, or God must contradict himself. But the gospel is a divine and subsequent revelation, and thus affords an *a priori* argument that it acknowledges the authority of the law, for if one oppose the other, one of them must be untrue. But it is not the law, for it is prior to the gospel, and divinely originated, and was only more distinctly and solemnly enunciated on Sinai, and that it is not the gospel all assert; as, then, both are true, they must harmonize, for truth is one and God cannot be divided against himself; it follows, therefore, that faith in Jesus does not and cannot make void the law.

II. The same conclusion is established by the assertion of the Saviour as to the intention of his mission to our world.

On this subject he has given us the most explicit directions, and has clearly pointed out its relations to the moral law. In his sermon on the mount he expressly and repeatedly guards his disciples against the pernicious dogma combated in this discourse. In the fifth chapter of Matthew’s Gospel, and the seventeenth verse, he says, ‘Think not that

I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.' Christ fulfilled all that was typical in the law; he was the great High Priest of whom Aaron was but a type: he was the sacrifice for sin, which was foreshadowed under the mosaic ritual by the blood of bulls and goats. He fulfilled the moral law in two ways. First, in his life, for he loved the Lord his God with all his heart and mind and soul and strength, and his neighbour as himself: he was 'separate from sinners.' Secondly, in his death he fulfilled the law by redeeming his people from its curse: 'Christ hath redeemed us from the curse of the law, being made a curse for us.' By his vicarious death on the cross he assumed the authority, holiness, and justice of the law: it was 'within his heart, it smote him, and bruised him, that by his stripes we might be healed, so that he is the end of the law for righteousness unto every one that believeth.' But, still further to shew that the decalogue is binding upon us as a rule of daily conduct even 'after faith is come,' it is added in the same chapter, verses 18, 19,—'For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' The principle of this passage is without doubt the principle of our present discourse, and it is applied to the various moral duties maintained in several verses following. In them Jesus denounces profane swearing, revenge, evil speaking, slander, adultery, and other crimes against the law; and he afterwards enjoins love to enemies as an expression of the principles of love to God and our neighbour, and commands the performance of a variety of other

duties, which, though not formally mentioned in the decalogue, are nevertheless manifestations of its amiable, benevolent, and holy design. Now let it be observed here, that faith refers to all the offices sustained by Jesus, as a teacher, priest, and sovereign: we are told to learn of him, as well as to believe in him and keep his commandments. It follows, then, that faith establishes the law, not merely in its demands of a sacrifice, but also of a holy or obedient life, because it receives Jesus as the teacher sent from God, and whose instructions apply to man's thoughts, desires, and affections, as well as to his outward conduct. The law is not only our schoolmaster to bring us to Christ, but commands us to abide near him, and to hide his word in our hearts so that we sin not against him.

III. From the very nature of religion, the law must be obligatory after a man has believed on Jesus. It is the expressed purpose of christianity to restore man to fellowship with God—to bring back the banished one—to open the prison doors to them that are bound—to proclaim the acceptable year of the Lord, and the day of vengeance of our God—to comfort all that mourn. This glorious fellowship must be the result of a prior fellowship of nature; two cannot walk together, except they be agreed; Christ can have no concord with Belial; Christ, therefore, can have no fellowship with him who is under the dominion of sin. Hence, the Bible insists on the necessity of the new birth—commands us to put off the old man with his deeds, and to put on the new man which after the image of God is created in righteousness and true holiness. The essence of piety consists in having the same mind in us which was also in Christ Jesus: accordingly the Saviour prays, 'that they all may be one, as thou Father art in me, and I in thee; that they may be one in us, that the world may believe that thou hast sent me.'

Then to be one with the Father and the Son, is to be one with him who gave the law, and one with him who obeyed its precepts and exhausted its curse. But how can this mind be in us if we repudiate the authority of the law as a rule of conduct? How can we be joined to the Lord and be of one spirit if we neglect or refuse to obey the precepts which the Father gave, and which the Son delighted to honour? Can we be of one mind with God and break his Sabbaths, blaspheme his name, or wound our neighbour in his person, fortune, or character? we may be so, when with Hegel we can prove logically the identity of contraries. It cannot be; faith without works is dead, being alone: the righteous Lord loveth righteousness; his countenance doth behold the upright: not to imitate him whom the Scriptures call our example, is to deny our moral affinity to Jesus, and our sonship to God. However splendid may be our profession of communion with Jehovah and delight in the Saviour, if we cultivate not the same dispositions of mind and habits of life as those which distinguished our Redeemer, he knows us not: we have not the love of God in us. To be a christian is to be like Christ. Can that man be one, who seeks not to cleanse his way by taking heed unto the Saviour's example and word?

IV. The doctrine, that the law is the rule of life, harmonizes with the principle of conscience.

To form and guide our practical conduct, God has given us an internal sense, by which we can distinguish between right and wrong—between what is and what is not our duty. To this sense or principle the moral law owes much of its force and civil laws much of their authority; and, hence, when we come to know the command, 'thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbour as thyself,' we feel such a command to

be reasonable in the highest degree. Now, if faith makes void the law, there must be something in faith that opposes conscience, weakens its authority, or sets aside its rule. The Bible gives no sanction to such an idea, nor any intimation whatever that christianity darkens natural light, or weakens or destroys one of our intellectual powers. Did the gospel thus affect us? then to the extent in which it did so, we should become constitutionally changed, and stripped of our duty, joy, and accountability. But what is conscience? It is the power by which we form a moral estimate of our own feelings and actions, and arises from the nature of the relations we bear to God, ourselves, and to each other, and to these sources must be referred the authority of its sanctions or decrees. It includes also a knowledge and approval of the laws arising from a perception of relations, and when these relations are changed, conscience must of necessity be changed also. We demand then, does faith change those relations, or dim or destroy our mental perception of them. It does not change them; it found us creatures and leaves us so; it found us social beings, and leaves us so; it found us therefore, endowed with responsibility, and does not shut us up to the stern rule of a relentless destiny. Does faith darken our perceptions of these relations? I saw I was a creature before faith came; I see I am a creature now. I saw I was a social and responsible being before faith came; and such I see and feel myself to be now. What I owed before, I therefore owe now, since a change or abrogation of laws can arise only from a change or abrogation of conditions or relations. Accordingly, since I believed in Jesus for justification, I feel that I ought not to make to myself any graven image to represent God, nor take his holy and awful name in vain: and that the prohibition of lying, theft, adultery, and murder, and all the

other duties of the second table accord with the feelings and decisions of the witness and judge within my breast. We go further than this, for the mediation of Christ increases our obligations to do the will of God. A gift so great, a love so matchless, a piety so divine as those which the cross displays, bind me faster to the eternal throne, and make conscience doubly sensitive in the presence of evil, and more quick to perceive and approve of good. With confidence we appeal to you, and ask, 'is it not so?' Are you not more conscientious than before? Even the appearance of evil now alarms you, and excites in you a holy fear lest you should wound the Redeemer afresh, and put him to shame. You now know that there cannot be a little sin, and that a foolish thought would condemn you at the bar of God. What you once viewed as duties, not worthy of much regard, you now see to be clothed with immense importance, as demanding the exercise of principles whose power you must illustrate, or bring guilt on your soul. Is this true of you, or is it not: if it be not true, you have a lie in your right hand; if it be true, if like Paul, you exercise yourself to have a conscience void of offence toward God and man, you are an Israelite indeed, in whom there is no guile. Faith, therefore, establishes the law—brings it nearer to the conscience, and so produces a superior morality. Therefore,

V. Faith recognizes and maintains the validity of moral distinctions.

We are all familiar with the ideas contained in the words right and wrong; we know that they mean conformity to relations, or departure from them. On the reality of this distinction human laws are founded, conscience derives its power, angelic minds their virtues, and God has made his moral government to rest. He has recognized this reality in the punishment 'of the angels who kept

not their first estate,' and in the increasing glory and joy of those who continued faithful to his throne. He has confessed it in the moral sentiments he has given to man—in the sacrifice offered on Calvary, and in the appointment of a judgment day to fix the fates of men. All these facts shew that there is a right and a wrong in the actions of all moral beings, and therefore of man. But if faith makes void the law, this obvious distinction cannot be maintained. If it be a matter of indifference whether I obey the law or not; or which is the same thing, to say that Christ has, in all its bearings, obeyed it for me, then right and wrong are unfounded sentiments both in me and all mankind. Then, whether I make an image of God and worship it or not, whether I blaspheme, lie, steal, murder, or not, I deserve neither blame nor eulogy: I cannot sin whatever course I pursue. And this is the legitimate development of the principle that Christ fulfilled the moral law as a rule of life for his people. Am I one of that favoured class? then I need not confess my sins before God though the Bible enjoins this upon me; I need not seek to be reconciled to my brother, though the Saviour commands it as a solemn duty; and I need not an advocate with the Father, though Jesus has passed into the heavens to appear in the presence of God for me. As I cannot sin, the scriptural injunctions to follow holiness, to walk in love, to crucify the flesh, to put off the old man with his deeds, and to put on the new man, are words of no meaning, and the God that uttered them has erred in his ideas and estimate of human conduct. I am holy already, though oaths and curses roll from my lips, and idolatry and murder stain my soul. On the same principle the cautions of my Saviour are groundless, since I cannot sin. He need not tell me to abide in him as the branch abides in the vine; to follow

him as the shepherd of his blood-bought flock, or to take up my cross and bear it after him. For the same reason his exceeding great and precious promises are meaningless. I need not the Spirit to guide me into all truth, to convince me of evil, and to sanctify my soul, if I cannot sin. Thus by parity of reasoning the threatenings of Christ are meaningless too. I need not be afraid though he has said, 'If any man draw back, my soul shall have no pleasure in him,' and that if I deny him he will also deny me. Thus it appears that the Antinomian denies not the law only, but the gospel as well. He makes God a liar, Christ an impostor, and under the garb of a saint he hides the spirit of a devil. On the principles of this man Jehovah is undefied, and his throne transformed into that of an usurper. On the principles of this man, conscience, law, order, holiness, are all contradictions: darkness is light, poison is nutriment, and evil is good.

These wicked absurdities are not chargeable on the evangelical principle of faith: it leads to no confusion of moral sentiments, it preserves the harmony of gospel doctrines: Jesus is ever with it a name of mercy, God a name of dominion, justice, and majesty, and the Bible a faithful record of the will and workings of Him, whom to know is life eternal.

VI. Let us notice the teachings of the Scripture on this important subject.

To enumerate the passages confirming this doctrine would be impossible. Every passage containing a moral precept supposes the existence and authority of some standard of rectitude. What is that standard? The Antinomian will tell us that it is the law of love, thus confounding the law with the principle of obedience. But if love be the law of obedience, the rule of conduct would be capricious; it would be left to our own choice and feelings to obey or disobey, and so our will would be erected into the standard of morality. On one occasion while

in conversation with an Antinomian we pressed him to state to what rule his conduct ought to be conformed, and he replied, 'not to the moral law, but to the law of equity.' But who does not at once perceive this to be a miserable attempt to evade the question, for what is the law of equity but the decalogue. In the Epistle to the Galatians (v. 13, 14) the principle contended for in this discourse is explicitly and emphatically enunciated—'for brethren ye have been called unto liberty, only use not your liberty for an occasion to the flesh, but by love serve one another, for all the law is fulfilled in one word, even in this: thou shalt love thy neighbour as thyself.' See also Rom. viii. 3, 4, and x. 8, 9, 10, in which the same sentiments are expressed. These passages we only quote as specimens: a more extended reference would occupy too much time. And the character and life of Jesus furnish a testimony in our favour which must not be silently passed by. Not only was the authority and obligation of the law written in his blood, but in his whole history. He did no sin, neither was any guile found in his mouth. When he was reviled he reviled not again; when he suffered he threatened not. Brilliant acts of kindness and mercy distinguished his whole career. He taught the ignorant, fed the hungry, healed the sick, bound up the broken-hearted; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy; and he is the pattern of his people, 'leaving us an example that we should follow his steps.' He insists moreover on practical godliness. 'He that hath my commandments and keepeth them, he it is that loveth me: not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Thus it appears, that though we are justified by faith without the deeds of the law, the law is still obligatory upon us as

a rule of life. Christian liberty is not lawlessness, but a freedom of restraint as well as of action.

In conclusion we would indicate the bearing of this subject on the christian life. We have shown that though we have believed the record which God has given us of his Son, that though grace has delivered us from sin as a ruling principle, as a corrupting influence, and as a destroying power, we are still 'under the law to Christ.' It follows, then, that it is our imperative duty to seek after the intense holiness the law requires. We ought to 'hunger and thirst after righteousness,' but 'we should serve in newness of spirit and not in the oldness of the letter;' that is, to promote the divine glory, and not to seek by this service to be justified. Sin should not reign in our mortal body that we should obey it in the lusts thereof. These burning words are addressed to us with undiminished majesty and unabated force, 'be ye holy, for I am

holy.' We stand and tremble at these thrilling tones, and, while prostrate in the dust, confess our iniquities. God of grace and mercy! pardon our short comings; may thy Spirit make us sincere in our efforts to obey thee, and strengthen us to do thy will, and thy Son's bright robe of perfect righteousness shall shelter us when thy swift destruction overtakes an unbelieving world.

This subject should make the thoughtless sinner think on his ways. Universal holiness the law requires of you: you have not rendered it, and cannot render it, and are therefore under the curse. It is rolling on to smite you; your life is forfeited, and there is more grace than justice in your continuance in being. Improve that grace; flee to the cross from which it springs; clasp it; look steadfastly on the bleeding sacrifice it bears, and in the dark day of doom and destiny the angel of wrath shall pass you by.

POETRY.

WORDS OF KINDNESS.

SPEAK gently to the wanderer,
 Pour balm into the heart
 Which hath of sin and sorrow
 Already felt the smart;
 And by thy words of kindness
 Oh! bring him back again,
 From the path he treads in blindness,
 The path of sin and pain.

Speak gently to the wanderer,
 As Christ to thee hath spoken;
 Speak gently to each aching heart
 Beneath life's sorrow broken:
 Bind up the wounds that scorning
 Hath caused afresh to bleed;
 And soothe, as Jesus ever soothed,
 Who broke no bruised reed.

Speak gently to the wanderer:
 Each tear ye shed for him
 Shall glitter in thy heavenly crown
 A sparkling diadem.
 Speak kindly to the wanderer,
 If thou would'st rest in heaven;
 And gently lead the erring one,
 If thou wouldst be forgiven.

Oh! when we may, speak comfort
 To each erring sinful one,
 And Christ shall bless the kindness
 As unto himself done;
 And when thy bark is tossing
 On life's tempestuous sea,
 For thy words in kindness spoken
 Shall Jesus comfort thee.

NOTES OF A TOUR IN SCOTLAND, &c. IN THE SUMMER OF 1850.

No. II.

BY DR. BURNS.

AFTER visiting, and delivering lectures on temperance, in Kirkcaldy and Aberdeen, I took a berth on board the Queen steamer, for Kirkwall, the capital of the Orkney Islands. The vessel should have left Aberdeen harbour on Friday afternoon at five o'clock, July 26th, but did not do so till Saturday morning about one o'clock. We had a stiff head wind which greatly impeded our progress, besides making a sea so rough as to create very general sea-sickness on board. I never suffered more from this concentrated essence of ills than on this occasion. Not only were the nausea and retching most distressing, but it produced a fixed pain in my side, so that I began to be alarmed. I found that we should not reach Kirkwall till midnight, and that we should have to land in small boats in the dark; and hence, that the probability would be, that I should be so exhausted as to be totally unfit for the services of the Lord's-day. These considerations led me to abandon the conclusion of the voyage, and induced me to land at Wick, which I did about four o'clock on Saturday afternoon. I was not expected to arrive here till the following Tuesday; but on repairing to the kind friend with whom I had corresponded, I met with a hearty welcome, and was handed over to be the guest of one of the magistrates of the town, in whom I found both civil authority and ecclesiastical power were invested, he being one of the elders of the Baptist church in Wick. Under his most kind and hospitable roof I spent three very happy days. Baillie Waters, my worthy host, has a most excellent library of scarce and modern books; and it is difficult to say whether his intelligence or benignity of spirit is in the ascendant. I found both extremely agreeable during my sojourn in Wick. On Lord's-day morning I went to the Baptist meeting, and communed with the little band of primitive-minded disciples, after which I addressed them for twenty or thirty minutes on Christ being among his people and in their hearts, 'the hope of glory.' In the afternoon I preached to a crowded congregation in the chapel

of the Independents. The excellent pastor, Mr. Sime, had previously given me a hearty welcome to the town. This was a service in which I experienced much comfort, and the large congregation seemed most attentive and interested. In the evening I delivered a discourse on Temperance in the hall of the Society, a handsome spacious building, that will hold 1,000 persons. Before the hour of meeting many had to retire, not being able to gain admission. On the following evening I lectured in the same building, on the same question.

On Tuesday, 30th, my worthy friend and host provided me with an excellent conveyance, and an intelligent guide, that I might visit 'John O'Groat's house.' This is considered to be the furthestmost part of the mainland of Scotland. After two hours ride we reached this far-celebrated spot. It is seventeen miles from Wick. We passed Sinclair Bay and several old ruins of ancient castles; and at length the road ended in the yard connected with the inn where the ferry boat goes from, with her Majesty's mails to the Orkneys every day. Here a book for the register of visitors is kept, and various critiques both in prose and verse are inserted. Having surveyed the striking scenery, the islands in the distance, the rapid current of the Pentland Frith, the lofty massive rocks on the headlands, and the inland rugged scenery of Caithness on the south-western side—I wrote my name in the book and appended the following lines, which but feebly expressed the emotions of my mind on the occasion:—

Here land and ocean, rocks and waves
The great Creator praise:
May I, with reason's light-endow'd,
To him my spirit raise!

And when the land and sea shall flee
Before Jehovah's face,
May I with holy rapture stand
The subject of his grace!

But the reader may ask, What is the meaning of John O'Groat's house? To this I reply, that now no house is to be

found, but there is a raised mound and the site of the building where that edifice is supposed to have stood.

John O'Groat is said to have been a Dutchman of considerable wealth, who landed here and built this singular house, its form being octagon. He did so, it is reported, on account of his desire to prevent domestic brawls among his sons, who each one contended for the mastery. And in an octagon room, it is added, he placed an octagon table, at which they could sit without any one being apparently exalted above the rest of his brethren.

The current of the Pentland Frith is very rapid, being about eight knots per hour, so that navigation in this region is extremely difficult, and often the most frightful shipwrecks occur. Of this there was palpable evidence on the shore, where large pieces of ship-timber lay scattered in every direction. The day of our visit was most lovely; and a few hundred yards to the north coast of John O'Groat's, I bathed in the wild roaring waters of the Northern Sea. The entire shore is one mass of pulverized sea-shells, which have been driven among the rocks and ground to white sand by the violence of the waters. A fine ship, the *Amazon*, of Hull, passed just under one of the overhanging rocks, so near to the shore that I could have thrown a stone on the deck; but having a fair wind, and being under full sail, she glided swiftly past towards the wide Atlantic. On the road from Wick to this spot, I was struck with the miserable dwellings of the scanty population. Many of them were mere huts, built of cobblestones and mud, some without chimneys and scarcely any windows, and the smoke escaping through the doors and chinks of the walls. Numbers of the people too, seemed extremely poor, and as dirty as they could well exist. In these dreary wilds, religious contention between the Free and Established churches rages most intensely, while it is evident that one place of worship every five or six miles, if of any reasonable size, would accommodate the entire inhabitants of the district. On the evening of that day, I delivered a lecture on the Peace question, in the Temperance Hall, Wick; and at twelve at night left for the south by the mail, the only land conveyance in that direction. My worthy friend the Baillie,

the treasurer of the Temperance Society, and the Rev. Mr. Drummond waited with me at the mail office till I took my midnight departure. It would be many indeed ever to forget their hospitality and kindness. One word more about Wick. When I was there it was the fishing season, when 800 boats are employed in the herring fishery. At this time, too, there is an extra population in the towns of Wick and Pultney, of 4 or 5,000 persons. This continues only for about seven or eight weeks; and I was glad to learn that the present year had been a good season. Here are two newspapers, the 'John O'Groat's Journal,' and the 'Northern Ensign';—the latter conducted by a very enterprising young man who is quite up to the spirit of the times and fully devoted to the great reformations of the age. Mr. Mackay, the person in question, shewed me every possible kindness and attention. May the Lord reward him and all the other friends at Wick, and shew them mercy at that day!

My ride in the mail from Wick was through a very picturesque country to Tain. I passed by Dunrobin castle, the seat of the Duke of Sutherland, near to Goldspie; then through Dornoch, and after crossing a ferry and continuing four miles farther, came to Tain.

Tain is a small town, well situated, and about seventy-five miles from Wick. Here I lectured on Temperance, and remained till next day, Thursday, 1st of August, when I proceeded to a still smaller town, Invergordon, where I attended to a similar service; and on Friday morning I embarked on board the *Duke of Richmond* steamer for Lossiemouth, where I landed and went on five miles to the celebrated town of Elgin. Here I met with a cordial reception from one of the Baptist ministers, Mr. Henderson, and with him ascended the Gordon monument, which gave us a complete view of the town and country round. Then we visited the splendid ruins of the ancient cathedral, and in the evening I lectured in the Baptist chapel. On Saturday morning I took coach for Inverness, and passed through Forres, Nairn, and Campbeltown, and reached the metropolis of the Highlands a little before noon. With the situation and cleanliness of the town, its river flowing by, the Murray Firth on the north-east, and the surrounding hills and

mountains, I was much delighted. Here the court house and law offices are built on a high hill on the west of the town, from which there is a commanding view of the river Ness and the country leading to the Loch of the same name. Lord's-day, August 4th, I spent in Inverness. In the forenoon I occupied the pulpit of one of the Established churches, whose minister, Rev. Mr. Clarke, was assisting at a sacramental service in the country. This place of worship is an elegant, spacious building, and the congregation was respectable and attentive. I saw among the worshippers a brother minister from the south, who was doubtless seeking renewed vigor among the bracing mountains and lakes of the far north. I was most kindly entertained during the day by the excellent lady of the clergyman for whom I had preached. In the afternoon I went to the High church and heard the Rev. Dr. McDonald. I was much edified with the devotional part of the service. His prayer seemed devout and spiritual, and presented great variety of thought and expression. His subject was one of the prayers of David's penitential psalms, 'Take not thy Holy Spirit from me.' It was distressing to observe the conflict which was created by the obvious meaning of the text and the creed of the preacher. He laboured most indefatigably to shew that the Holy spirit was never entirely withdrawn from believers, and therefore that the text meant the comfortable sense of the Divine Spirit. Had the preacher had either mind or candour enough to have referred to the melancholy state of Saul, when God forsook him, he would have had a key to David's prayer which would have unlocked it without difficulty: but then, alas! what would have become of his Calvinian creed-tatters? The sermon, whether from this or some other cause, was constrained throughout, and it seemed hard, dry work to the preacher. There were life and energy in the manner, but sunshine, power, and unction were not present. In the evening I occupied the Wesleyan pulpit. The chapel is small, dirty, and inconvenient; but crowded on the occasion as the minister stated he had never before seen it. Though few and weak, the Wesleyans here, as elsewhere, seemed to have the earnestness of a godly spirit. The minister, Rev. Mr. Waters, is an

intelligent, friendly man, and well-spoken of; but Methodism has not flourished, and I believe will not flourish north of the Tweed. Next evening I delivered a lecture in the same place to a large audience on the Temperance subject.

On Tuesday morning, 6th, I left by steamer, via the celebrated route of Loch Ness and the Great Caledonian Canal. The scenery in this line of transit utterly defies description:—the lofty mountains, the craggy dells, the splendid lakes, the wild moorlands, and this in succession for a hundred miles. Then to add to the whole there is the towering, sublime Ben Nevis, said to be the highest mountain in Great Britain—its northern ravines filled with everlasting snow. It was really surprising to feel on the lakes a burning August sun, and to see on the sides of Ben Nevis the unmeltable snows of, perhaps, by-gone generations. Our steamer reached Oban too late for my designed lecture. On nearing the shore I was heartily welcomed by the Rev. Mr. McRae, the United Presbyterian minister, who in the most handsome and christian manner conducted me to his comfortable dwelling, to receive from his kind family every hospitable attention. Oban is a lovely spot, situated on the western side of Scotland, in the midst of highlands, islands and lakes, near to the Isle of Mull, and only a few hours distance from the ever memorable islands of Staffa and Iona.

Next morning I took coach early for Glasgow, the route being one of the most romantic in Scotland, through the pass of Awe, on the margin of its Lake, and over the high moorlands intervening between it and Loch Lomond. At the head of Loch Lomond we took the steamer for the railway terminus at the extreme opposite point. No sooner had I stepped on board the boat than I found shoals of friends from England; among whom were Rev. John Angell James of Birmingham, his brother, Rev. Thomas James, Mr. Robinson of Leicester and friends; and on the shore, within saluting distance, Rev. Thomas Binney and others of London. About seven I reached Glasgow, and was the kindly entertained guest of my esteemed friend, Rev. James Taylor, pastor of East Regent Street, Baptist church. On Thursday evening I addressed a crowded audience in his meeting-house on the principles and aspects of the Tem-

perance Reformation, and next day returned to my beloved friends in Edinburgh.

On Lord's day, 11th, I preached again for Mr. Johnston, in the Waterloo rooms, to a large and interesting congregation. In the afternoon I went to a Meeting-house of the Free Church, and heard a reverend and learned doctor, highly celebrated for his oriental learning, and as one of those who visited the Holy Land a few years ago. Having once met with him at a friend's dinner table, and admired his christian and benignant spirit, I was happy to see him occupying the pulpit on this occasion. I was exceedingly sorry to find that a professor's chair, and not the pulpit was the right sphere for my honoured and learned friend. It is scarcely possible to conceive of a person less adapted to popular useful speaking. Sentences of twenty or thirty words, interspersed with parentheses equally long — a profusion of language with a paucity of ideas, and the whole so long and tedious, that for the first time in my life I felt wearied out, both in mind, temper, and body, in listening to a discourse. How great and profound men may be, and yet how unfit for preaching and teaching to edification the plain truths of Christ's blessed gospel.

In the evening I heard the first of a series of sermons on the Lord's supper, by my friend and brother, Mr. Johnston. How striking the contrast! Here was a large, attentive congregation, deeply interested in a clear scriptural discourse on the supper of the Lord; the style directly popular, the manner lively and telling, and the spirit of the preacher earnest, faithful, and affectionate.

I do not at all wonder at Mr. Johnston's success; such preaching must be always acceptable and do good.

On Wednesday evening, 14th, I went with Mr. Johnston to a village six miles from Edinburgh, called Bonnierigg, and there delivered a discourse from Col. i. 27, to an interesting congregation, in the open air. The ministers of the Evangelical Union, and the Baptist brethren, are promoting, I trust, the interests of true religion in this vicinity.

On Friday morning, Aug. 16th, the dire and melancholy exhibition of a public execution took place in Edinburgh. The wretched culprit had been a Wesleyan up to the time of his trial.

He had murdered his wife by poison, and had displayed the most heartless cruelty and the grossest hypocrisy. I learned that the crowd to witness his exit was immensely large. In the evening of the day I delivered a lecture against the death penalty to a large assembly, in Brighton-street chapel, (Mr. Kirk's) and I was glad to find so strong a feeling displayed against, as I think, the barbarous and unchristian practice.

Saturday morning 17th, I left by railway for Leeds, and was met at the station by my worthy friend and host, Mr. John Andrew. Sabbath, 18th, I went in the morning to Byron-street chapel, expecting to hear the pastor, Mr. Horsfield, but a local Methodist preacher occupied the pulpit. I need not say that I was disappointed in not hearing our own minister. The chapel is really both neat and commodious, and well situated, but I regretted to observe that the adult congregation did not exceed a hundred persons. There is a large field for usefulness, and I shall sincerely rejoice that success should crown the means employed for its cultivation. In the afternoon I attended worship in the venerable meeting-house in Call Lane, and heard Mr. Dowson preach an admirable discourse to a good congregation. In the evening, according to pre-arrangement, I occupied the pulpit and preached to a crowded audience. Next evening I attended the tea-meeting connected with these re-opening services. Brethren Brewer of Leeds, Hardy of Queenshead, Robertshaw of Shore, Sunderland (Independent), Mr. John Andrew, Mr. Heaton and myself, addressed the friends, and the whole service was interesting and edifying. Mr. Tunncliffe, the pastor elect, presided. The church connected with this place was formed in 1648. The celebrated Christopher Ness was one of its earliest ministers. After him, Messrs. Whittaker, Bowden, Carpenter, Crawford and others were pastors. Probably for the last century it had been Arian in sentiment. On the removal of the last minister, the trustees requested Mr. Tunncliffe to accept the pastoral office, which call was ratified by the congregation. Mr. T. did so on the clearest and fullest understanding that he was to preach the gospel in its perfect sense, and be unrestricted as to the polity of the church he should form, and the mode of worship he

should adopt. They only desired one favour, and that was, not to have Calvinism forced upon them; in my opinion a most wise and intelligent wish. The place has been put into good repair, will hold 6 or 700 persons, and is situated in the very heart of Leeds. It has excellent vestry and school rooms, and is blessed, or cursed, as may be, with an endowment of £50 a year. The friends of evangelical religion in Leeds are rejoicing in this fresh dispensation with regard to this ancient place of worship. Dr. Ackworth preached the first of the re-opening sermons in the forenoon of the Sabbath. On Tuesday I attended the large and enthusiastic Annual Meeting of the Leeds Temperance Society.

On Wednesday I preached for brother Horsfield's church, in the Primitive Methodist Chapel, Sheffield; and on Thursday evening to my own congregation, after an absence of six weeks.

My tour had included 1700 miles of travelling by sea and land; I had preached thirteen sermons, delivered ten lectures on Temperance, one on Peace, and one on Capital Punishments, and returned refreshed in spirit, and in some degree invigorated in body. I was delighted to find that my own congregations had been invariably good during my absence, and that the pulpit labours of the various ministers, and my son Dawson, had been not only acceptable but useful.

A FEW THOUGHTS ON FRIENDSHIP.

ADDRESSED TO YOUNG WOMEN.

BY MRS. C. L. BALFOUR.

As sparkling rivers to the ocean run,
They exhale soft mists that veil the fervid sun;
These gathering clouds, then melt in gentle rain,
And scatter plenty o'er the smiling plain;
And even thus our hearts, each day we live,
Receive refreshment from the joys they give.

HITHERTO I have ventured to utter the word of exhortation to my young female friends in reference to the improvement of the mind, by means of self culture. I am very far however from thinking that either relative or personal education can be efficiently carried on without a due reference to, and training of, the feelings. In woman especially the heart always influences the brain—the feelings often prevail over the intellect. Hence the greatest mistakes in life, the deepest sorrows, the most hateful crimes, are the result of perverted sympathies, misplaced affections, unworthy associations. Far be it from me to say that any merely human plan can govern and direct the deep springs of emotion that well up and overflow the human heart. 'Wherewithal shall *the young* 'cleans their way?' by taking heed thereto according to thy word.' There is no other method. The care of parents—the power of intellect—the influences of education—the maxims of prudence, are each and all powerless to govern and control the heart; for it is 'deceitful

above all things, and desperately wicked.' 'It is not in man that walketh to direct his steps.' But even when grace has renewed the heart; taken out of it not only the natural love of sin, but the former indwelling disposition to sin, there is need of constant, untiring watchfulness. 'Keep thy heart with all diligence, for out of it are the issues of life,' is the solemn admonition of Scripture. It is a sorrowful fact, that our best feelings and kindest emotions are too often the means of betraying us into sin; and that what we call our virtues need as much to be guarded and examined as what conscience plainly tells us are our errors and besetments. Hence our social sympathies, that lead us out of ourselves and make us live in the life, rejoice in the joy, and grieve in the grief of others, though the most beautiful and blessed parts of our nature, need a vigilant examination, a prayerful guidance to direct them aright and to keep them pure and spiritual.

In this matter of the feelings, as in all other matters, we must have not

only a correct theory but a right practice. We must not only cultivate a prayerful but a watchful spirit. In vain will be our prayers for pure human affections, and hallowed earthly sympathies, and an increased spirituality of nature, if we are careless in our associations, and sudden in our attachments. Unfortunately the lying phraseology of the heartless world too often is on our lips, and taints the sincerity of our character. How lightly do we use the name of friend; how often do we call every one a friend who is not an absolute foe, and this way of speaking insensibly leads us to hold incorrect and depreciating views of friendship. Every sudden liking, every trivial intimacy is dignified with the name of friendship. There is certainly a sense in which we ought to hold every one our friend who is the friend of truth—who loves the Lord Jesus Christ in sincerity. The friend of Christ can be no one's enemy. The friend of Christ must be the friend of all. Therefore friendship with the church is not only the duty but the privilege of every member. It is the unity of the spirit—the bond of peace. But I wish to speak of immediate personal friends—those whom we select for our companions, and make the depositories of our thoughts. Cold is the heart that does not yearn for such a companionship, that does not go out in warm unselfish sympathy seeking that *sweet* medicine of life—a friend! It has been said—not without some shew of truth, that the sacred emotion of friendship between woman and woman, is much more rare than between man and man. Keen satirists have derided female friendship as something trivial and insincere; disturbed by petty rivalries and mean jealousies. I am most unwilling to think this. I believe that the hasty likings before alluded to, which have been lightly entered on, and as lightly relinquished, have been so often dignified with the name of friendship, that satirists have justly had reason to hold the female character fickle and unstable, if they thought such were indeed their only friendships; for with the giddy and the thoughtless these are like the bubble on the fountain—always forming, always breaking.

I love my own sex with too earnest an affection to be able very patiently to endure the spectacle of these sudden in-

timacies, these sentimental tendernesses that young people form for each other without consideration, and indeed without such a sufficient mutual knowledge as to call forth any genuine esteem, and which are broken the instant self-love is wounded or the slightest sacrifice on either side demanded.

Half these intimacies are but the offspring of selfishness and vanity. Let us look for the picture of a real friend drawn by the unerring pencil of inspiration:—the fond and gentle Ruth appears! But her heart is not only fond and gentle—it is steadfast. Naomi yielded to the sweet and earnest plea of her young friend to accompany her because she saw that she was 'steadfastly minded.' Selfishness had no place in Ruth's magnanimous heart: the comfort and the good of her friend was her only object. She could not change, for her love was founded on knowledge of, and esteem for, its object. Ruth was able to say, 'Thy people shall be my people, and thy God my God.' There was such an agreement in highest matters as made a unity of principle as well as unity of feeling between them. And in all real friendship thus it must ever be. On those matters of religion which are the guide of the life, the hope of immortality, there must be perfect agreement. This harmony in reference to matters of principle being complete, great diversities of character and sentiment may co-exist with the most entire friendship. The law of contrast, not the law of similarity, often obtains; people often love their friends for possessing those very qualities they themselves are deficient in. Ruth and Naomi were very dissimilar characters: the first, tender, gentle, steadfast, obedient; the latter, authoritative, intellectual, eloquent—each pious and studying the welfare of the other.

'There is no friendship with the wicked: that is, not between two wicked persons; they are utterly incapable in the midst of their selfishness and insincerity of entertaining the sentiment of friendship.

'For still to guilt, occasion sends,
Slaves, tools, accomplices—no friends.'

But sometimes, most unhappily, the undisciplined affections and unguarded sympathies of the good and amiable, have gone out towards some unworthy

object, and the heart finds, too late for its own peace, that esteem and love do not always run in parallel lines. Of all the griefs that can possibly distress the heart, to discover the unworthiness of some loved and trusted friend is the most painful. The remedy, alas! is severe—'If thy right eye offend thee pluck it out.' No plan can possibly ensure that such a grief may not be ours; but a settled determination to form no sudden intimacies, no hasty attachments, is a great preservative. An elevated idea of what friendship really is, would prevent any conscientious person from lightly professing or suddenly requiring it. To examine our own hearts whether we can really esteem, whether we are willing to benefit, whether we are as anxious to give as to receive proofs of affection, is a good test of our sincerity, and will at all events have the good effect of deepening our sense of the important requirements of friendship. It must be reciprocal or it is not friendship.

As there is nothing more cheering, so there is nothing more improving than a virtuous friendship. Our readings, our opinions, our pursuits, suddenly acquire a new interest when one we love, whose judgment we approve, whose tastes are similar, whose sympathy is ours, enters into our plans—enquires, suggests, assists. But here again we must beware of self, that bane of friendship. Do we want our friend always to admire, always to approve? Do we shrink from faithful admonition, and sometimes it may be faithful reproof? Are we impatient of our errors being noted? if so, depend on it our capability of the real sentiment of friendship in its best sense, is very limited. Faithful are the wounds of a friend. Let us have love without dissimulation: the perfect love that casteth out fear, and then, surely, we may bear the truth spoken in that love.

Is it not manifest that if our friend is to be our chosen companion, our faithful monitor, our sympathizing assistant in every emergency; if we are also in our turn to be all this to our friend, that friendship is as solemn as it is sweet, as sacred as it is dear? Shall we venture lightly to proffer or to claim it? Shall we not shrink from all hasty professions, and examine well all sudden likings, keeping ever a kindly heart and ready sympathy for all, and a tender fervent

love for those of the 'household of faith?' Yet the friend we enshrine in our hearts and invest with our confidence, must have been long known, tested and esteemed before that place was gained.

I have often felt a lively regret at noticing how seldom female relatives are in the true sense of the term friends. We are all rather disposed to look beyond our immediate kindred for friends. I imagine it is the pride of our free-will. God gives us our relations but we seem to choose our friends. And we are naturally prone to like best what we ourselves have selected. Certainly it is a great blessing that though our Creator has given us family ties, and kindred associations, he has not restricted our sympathies to these only. Our line of duty in reference to kindred is fixed, but our privileges extend far beyond: yet are we not too apt to overlook the advantages that must ever be derived from making friends of our own near kindred? Do we as sedulously cultivate and respond to affection with those of our own blood as we ought? And if we were more tender and more watchful should we not oftener find that inclination and duty united to approve friendship with our kindred? There is no more beautiful sight than sisters who are also friends, in whom there is not only an identity of interests but of feelings and sympathies. This relationship more than any other seems to admit of the tenderest and closest friendship. A distinguished modern poet speaking of brother and sister, has said,—

'Oh! when I see these happy children
 playing,
Ellen catching flies for William's angle,
And William gathering flowers for Ellen's
 ringlets,

How can I think that e'er in after life,
Coldness, unkindness, interest, or suspicion,
Can e'er dissolve those sweetly sacred bonds
That Nature knit at birth.'

It is indeed a sorrowful matter when such ties fail to bind the heart, when the silken band of love is exchanged for the heavy chain of duty. Sometimes, indeed, the dissimilarities are so great, the pursuits so opposite, that friendship is impossible; and then, perhaps, a tacit non-interference with each other is the best way to keep up kindness. But, surely this is not a common case. In many instances friendship does not subsist between sisters, because it is not

cultivated—because more is expected and less is yielded than we should either expect from or yield to another. We take as a right and a matter of course from a sister, what would be felt as a privilege and a kindness from another: and hence, while we do not go the lengths of exiling affection, we do not cement our relationship with the close unity of friendship. Those who are so happy as to have a sister for their chief female friend, have certainly an added security in the very fact of a relationship that presents an identity of interests. Safe, indeed, must be the confidences poured into a sympathizing sister's ear, because the happiness and honour of a family is the concern of each right-minded member.

On the subject of confidences I am rather inclined to think the female character too confiding; it is an amiable defect, but still a defect, and to be remedied if possible. There must be mutual confidence, or there is no friendship. I despise the maxim of the hollow-hearted French philosopher, who said, 'Treat your friend as though he were one day to become your enemy.' The person who feels this kind of cold suspicious distrust, never deserves to have, and most probably never will have a real friend. But there is in every heart 'an inner chamber God alone should enter,' just as there is a throne which God alone should occupy. Our vain thoughts (and who is free from them?) why should we communicate them? they cannot profit our friend, and assuredly they must injure us more in the telling than the thinking them. Our culpable weaknesses, why drag them to the light for the sake of mere human sympathy, which after all may be more enervating than strengthening; and so employed, may be eventually corrupting? No! let us silently deplore them before that chief Friend that sticketh closer than a brother, and who knowing us, as none other ever can know us, yet in infinite condescension and compassion loves us freely still.

As to betraying the confidence your friend reposes in you, I disdain to think so unworthily of any of my young readers. No rightly-principled mind could ever be guilty of a breach of confidence. That which your friend spontaneously communicates in the full confidence of affection is sacred. Now and ever it is

sacred. Should painful circumstances arise that sever the bonds of the friendship, the obligation to fidelity, as it regards what was spoken in confidence, still remains. It is not a matter of choice with you, but of duty, and therefore imperative.

All the world has heard, and, indeed, repeated the maxim, that 'a woman cannot keep a secret.' For myself, I frankly own I don't choose to take the world as my authority, or pin my faith to any old heathen motto. Little Miriam and her mother managed to keep the secret of the birth of Moses, and so saved his life. Rahab must have kept the secret of the spies who came to see the land. Esther kept the secret of her nation, and her kindred. The virgin mother secretly laid up the sayings of her divine Son, and pondered them in her heart. No; the Bible never tells us that women are incapable of fidelity. And what says secular history? We need not wander far—need not leave the records of our own land, for among a multitude of cases we find when Charles the Second was flying to save his life, at least forty persons, more than half of whom were women, knew his places of hiding, and he at last escaped out of the kingdom, by riding with Miss Lane in the disguise of a servant. Poor Alice Lisle and Elizabeth Gaunt perished on the scaffold and at the stake, under the sentence of the brutal Jeffries, for having refused to betray miserable fugitives who threw themselves on their hospitality; one of whom betrayed his benefactress. Woman in life and in death has nobly proved her fidelity and truth. No sarcasm that has ever been uttered is less capable of proof than that I have quoted.

I would, however, that the thoughtless habit of making trivial gossiping communications that stir up dissensions, and cause misunderstandings, and sometimes create broils, was vigorously overcome. It would add greatly to the dignity and happiness of woman, and the well-being of society, and would most certainly be an effectual means of silencing the tongue of any scoffer fond of the maxim I have alluded to.

A few words more, dear young readers. Don't expect too much from your friends.

'O ask not, hope not thou too much
Of sympathy below:

Few are the hearts whence one same touch
Bids the sweet fountains flow.

Few, and by still conflicting powers,
Forbidden oft to meet;
Such joy would make this earth of ours,
Too fair for aught so fleet.'

This subject, it is obvious, would have borne an application to yet closer friend-

ships than those referred to—to the choice once fixed and binding until death. I should like to say much on that subject, but from many reasons I can say little. Yet I venture to think that these remarks contain suggestive hints not inappropriate to the formation of the most lasting and important of human ties.

THE EDINBURGH REVIEW ON BAPTISM IN THE APOSTOLIC AGE.

In the No of this celebrated periodical published on 1st of July last, a long and clever article appears on the Gorcham controversy. The following extract from that dissertation (pages 284, 285) independent of its literary beauty, which is not small, as every judicious reader will confess, is for two reasons specially valuable as a testimony to truth.

First,—The writer clearly betrays that he has sectarian predilections against immersion, by subsequently speaking of it as practised now only 'by the half-civilized churches of the east, and the insignificant sect of Baptists.' What he says then concerning the primitive administration, he does, constrained by the force of evidence, and not to subserve the cause of party.

Secondly, — He accurately discriminates between the ordinance in its strict necessary form as it existed in the first century, and those accessory ceremonials which rose up in after ages and stained its primitive purity. This is the more carefully to be observed, because Mr. Thorn and others have rashly endeavoured to place immersion itself among those innovations which a false pharisaic taste introduced into the early church in lieu of the 'ancient and apostolic' plan, they say, of dropping water upon the head or face of the candidate.—Q. D.

'What then was baptism in the apostolic age? The fewest words will most reverently tell what, indeed, it requires but few words to describe. We must place before our minds the greatest religious change which the world has seen or can see, and imagine thousands of men and women, seized by one common impulse, abandoning, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, and associates, to be enrolled in a new society,

under the banner of a new faith. Conceive what that new society was—a society of brothers, bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent and enthusiasts, yet tempered by a moderation, a wisdom, and a holiness such as mere enthusiasts have never possessed. Picture that society swayed by the presence of men whose very names seem too sacred for the converse of ordinary mortals, and by the recent recollection of One 'whom not seeing they loved' with love unspeakable. Into this society they passed, by an act as natural as it was expressive. *The plunge into the bath of purification*, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the express sanction of Him into whose most holy name they were by that solemn act baptized. *The water*, in those eastern regions so doubly significant of all that was pure and refreshing, *closed over the heads of the converts*, and they rose into the light of heaven new and altered beings. Can we wonder if on such an act were lavished all the figures which language could furnish to express the mighty change—"regeneration," "illumination," "resurrection," "a new creation," "salvation?" Well might the apostle say, "Baptism doth even now save us," even had he left his statement in its unrestricted strength, to express what in that age no one could misunderstand. But, no; it was well he was led to add, as if with a divine prescience of coming evils, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Such was the apostolic baptism.'

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

From the Edinburgh Witness.

TILL we witnessed the actual working of the British Association we were scarcely prepared to do it justice. Not that we regarded the Association as incompetent,—far from it; but high as our estimate of it was, we now find that it fell below its merits as an efficient and powerful agent in the advancement of science. It does, in truth, a great deal of hard work in the twelvemonth, and does it at amazingly little expense to the country. There is no Government in the world that could afford to employ so many labourers as the British Association has at its command, and most zealous and accomplished labourers too; and even though the state could summon such a multitude of minds to the service of science, how could it superintend and controul their operations? A more powerful patron science needs not than it finds in this Association. We venture to affirm that there is not a scientific man in Britain who does not look up to it with confidence, as his best benefactor, and who lends not a reverent ear to it as his wisest and safest counsellor. We owe much to those who formed this Institute. A greater service to science it was scarce possible in the circumstances to render. In how many ways does the Association contribute to the accomplishment of the high interests of Philosophy! It furnishes to scientific men a bond of union, and without such a bond they must feel in a great degree isolated and unbefriended. It centralizes their labours; and in the case of such a vast multitude of workmen so widely dispersed in ordinary circumstances, the principle of centralization is essential in order that their efforts may produce effects of corresponding magnitude. Every one knows the superiority of combined action over isolated effort, and that, on the former plan, more may be accomplished in a single twelvemonth than could be looked for in a dozen twelvemonths working on the latter method. The Association, moreover introduces among the scientific

minds of Britain an admirable division of labour. The eye of this great institute ranges over the entire field. It knows every labourer in that field, however humble. It knows what he is able to do; it assigns him his work, and indicates the quarter of the field where it lies. If any one finds himself in a wrong place, or engaged on an uncongenial task, the fault is his own. The knowledge of the individual members composing the Association is limited, of course. No man knows the whole circle of knowledge; each has his own department, and there only is he thoroughly at home. But the Association, as such, knows all that is known. If its directions, therefore, be but attended to, no one need do over again the work that has already been done. Under the Association there need be no unnecessary expenditure of power among the scientific minds of the country,—no one need throw away his time and strength in investigating phenomena which have already been explained, or in prosecuting researches which have already been conducted to a successful issue,—an error not unfrequently committed by the hard working philosophers of Britain before the rise of the Association. The Association, too, groups and assort its labourers, and introduces the principle of companionship among them. Two workmen, equally yoked, will accomplish far more than the sum of the labours of both working separately. Difficulties will be overcome which might defy solution by a single mind. Nor need any one advance far in a wrong course when a comparison of notes with his next neighbour may lead to a correction of the error. In this way, too, provision is made for the whole field being occupied and cultivated. Here we find one band of labourers descending below the surface, exploring those vast catacombs beneath our feet, where the mysterious and venerable representatives of those races which flourished upon our globe myriads of years before man appeared upon it, lie entombed. Others traverse

the untrodden spaces of the firmament, measure the distance, weigh the bulk, and calculate the velocity and the cycles, of those mighty orbs that people it. On the one hand lie the records of the past eternity, with its colossal existences, and its epochs of tempest, and convulsion, and darkness; and on the other there dawns upon us the vast cycles of the coming eternity. Between the two stands man. What a solemn position is his! The inheritor of the mysterious past,—the heir of the yet more mysterious future. The mighty changes of the one were designed to prepare for his coming; the unseen and inconceivable glories of the other are his destined inheritance. What dignity, wealth, and happiness are his! Would that he could ever realize this, and act as befits one whose connection with the past, and whose relation to the future, is of a character so interesting. Thus science comes to sanction and enforce the high lessons of inspiration. But why should we particularize? There is not a department in nature, nor an object in creation, which the British Association does not take cognizance of, and has enlisted in her service ready and skilful workmen to investigate and explore. There is not a single agency and power in nature which it does not become man to know, and the knowledge of which will not contribute to his happiness and his safety, whether it be the storms of the sky, or the waves of the ocean, or the deep-retiring forces of the earthquake, or the flowers of the field, on which the Creator has bestowed such a beauty of form and such a grace of colouring, and which he has made a perfect storehouse of virtues for the cure of

ills which flesh is heir to. In fine, the Association marks out, year by year, the limits which human knowledge has reached. The boundary is a rapidly advancing one, and it is no slight service to science to determine authoritatively the exact progress in each year. This the Association does. She summons her servants to a yearly reckoning; the labours of the year are given in—they are added to former acquisitions—and thus the boundary of science is pushed forward, and the boundary-line as marked at the close of one scientific year, becomes the starting point for the next. ‘Over all this realm,’ says science, addressing her votaries, ‘I bear sway. Let it be your care to extend my dominion. Hasten back to your labours. Begin here, and from this point let your efforts be directed outward and onward.’ Thus by uniting innumerable minds in the prosecution of one great object, the British Association has become a power in the country. It directs, stimulates, and rewards all its labourers. Its sittings are temporary but its influence is permanent. It resembles the beautiful hypothesis of the great central sun, which, albeit buried in the depth of space, and therefore invisible, pervades the universe with its influence, and keeps in ceaseless and harmonious motion millions and millions of worlds; so the Association, though possessing, ‘a local habitation’ for only ten days in a year, is perpetually operative, communicating activity to every scientific mind in the kingdom, preserving each in his sphere, and controlling and regulating the motions of all, from the mightiest orbs of the scientific world down to the humblest satellite.

STATISTICS OF DISEASE.

THE following is an abstract of Mr. A. Keith Johnston's paper on ‘the Geographical distribution of health and Disease, as indicated by natural phenomena,’ which was illustrated by numerous maps and diagrams:—

Since the time of Hippocrates a belief has existed that the development of the moral and physical faculties of man is dependant not on original

organization only, but also on the atmosphere by which he is surrounded, and modern researches in physical geography combined with statistical investigations in medical science have confirmed this opinion. Sweden furnished the first tables of mortality, since then England, France, Prussia, and the United States of America have each contributed systematic statistical

returns, and thus a vast mass of material has been accumulated from which valuable conclusions may be deduced, especially since it is known that, during a similar series of years the same diseases re-appear with the most astonishing regularity both as to periodicity and extent, and with reference to moral as well as physical causes.

The charts exhibited showed that endemic fever, including remittent and intermittent fever, prevails in North America, the West India Islands, the west coast of Africa, Syria, South Italy, the Ionian Islands, and in general in the low marshy districts of warm countries. Yellow fever is endemic in North America and the West India Islands, between latitude 5 degrees and 40 degrees N., its northern limit in Europe being the latitude of Gibraltar. Diseases of the digestive organs are most prevalent in India, West and East Africa, the Cape of Good Hope, England, Guiana &c. Disease of the liver greatly predominates in the East Indies, while consumption is most conspicuous in Great Britain, Newfoundland, Canada, and Jamaica. Dropsy is most prevalent in West Africa, Great Britain, and Guiana. Among the different countries the most striking contrasts are sometimes exhibited; thus the west of Africa is to Europeans the most fatal, while the south east is the most healthy country on the globe.

Although many causes beside that of climate contribute to produce these results, yet generally both in countries and in cities, the chances of longevity are greatly in favour of northern latitudes. Of the former, we find near the bottom of the scale, Java, as indicated by Batavia; some of the West India Islands, Sicily, Naples, &c.; and near the top, Norway and Sweden, and portions of England. In all cases cities are less healthy than rural districts. Of these the lowest is Vienna, and the highest London. From these results it appears that a cool or cold climate near the sea is the most favourable situation for health and longevity. Among the causes of mortality not dependant on climate, may be noted; 1. Poverty and want among the lower classes of a community; 2. Close and ill-ventilated

lodgings, whether in hospitals, prisons, or private dwellings; 3. Unhealthy or excessive labour, especially in youth; 4. Intemperate and dissolute habits; and, 5. War.

The proportion of deaths from consumption in different countries indicates how little mere climate has to do with the extent of this disease, since, while it is almost unknown in the Madras Presidency of India, it is more frequent at the Cape of Good Hope than in the northern states of America, nearly equal in Britain and in British North America, nearly the same in Gibraltar as in the West Indies generally, and more fatal among European troops in Jamaica. Remittent fever shows an almost regularly progressive increase with the increase of temperature from the north States of North America to Jamaica, where the deaths among Europeans amount to 102, and among the black troops, only eight per 1000. Of diseases in the digestive organs; in the United States the number of cases is 526, and deaths 14 per 1000, while in Britain the cases are 95 per 1000, and the deaths only one in 2000 of the population.

Rheumatism is most prominent in Britain, and least in Malta. In Asia it is least among Europeans in the Tenassarim provinces, and greatest in the Madras.

The influence of climate is most powerfully evinced in the mental and physical degradation produced by malaria on the inhabitants of the muir and marshy districts of tropical regions; but, even in Europe its effect on the amount of mortality is much greater than is generally understood. Thus in the smiling plains of southern Italy the rate of mortality is nearly twice as great as in the cold region of Scandinavia, and this proportion appears to be held in all countries.

Temperature alone has a great effect on the production of disease; the Registrar General calculates that a fall of the mean temperature of the air from forty-five degrees to four or five degrees below zero, destroys from 300 to 500 of the population of London.

In order to judge of the effects of the climate it is necessary to compare the amount of sickness and mortality among the indigenous population of a

country with that of strangers to the soil. Now we find that in all India the average amount of mortality among European troops is nearly three times as great as among natives, that while seventy-five per cent. of the European troops died at the Gambia, the mortality among the black troops was little more than two per cent.; that the number of deaths from cholera in India is twice as great among Europeans as among natives; that the native troops in Bombay are as healthy as the British troops are in England. These comparisons will be found to be confirmed in all the other colonies.

Perhaps the most striking result exhibited by the tables or diagrams is the great amount of mortality among the military as compared with the naval service, or with the civil population of a country. When it is remembered that the former are selected with a special view to health, while the latter are taken promiseously, an opposite result might have been anticipated. In Britain the number of deaths among the troops, generally, is 15 per 1000, while among officers and the civil population it is only 9 per 1000. In France the returns of the army of the interior shows a mortality of 18 per 1000, while among civilians it is only 10 per 1000, and this is exceeded in all the colonies. In the island of Barbadoes the mortality among civilians is not more than 14

per 1000, while among European troops it is 58 per 1000.

As compared with the mortality in the navy the crews in the Mediterranean, South American, and home stations, are all greatly more healthy than any European troops, the average mortality being 9 per 1000. In the East Indian command the average is 15 per 1000, corresponding with that of the troops in Britain. In the West Indian and North American command it is 18 per 1000, being the same as among the British troops in Malta, and in the Cape of Good Hope, and West Africa command, where the mortality among the troops is 450 per 1000, or 45 per cent., in the navy it is only 25 per 1000, or $2\frac{1}{2}$ per cent.

The effect of the means adopted for checking disease in the three great countries of England, France, and Germany, during the past century, are such, that while formerly one out of every thirty of the population died each year, now the average is one in forty-five—reducing by one-half the number of deaths in these countries. In the year 1700 one out of every 25 of the population died each year in England. In 1801 the proportion was one in 35, in 1811 one in 38, and in 1848 one in 45, so that the chances of life have in England nearly doubled within 80 years. In the middle of last century the rate for Paris was one in 25, now it is one in 32.

Meeting of British Association.

EMINENT GERMAN CHARACTERS.

(From The Religious Spectator.)

REV. DR. G. C. KNAPP, OF HALLE.

ONE of the most convincing evidences of the divinity and excellence of the religion of the gospel, is to be found in the fact, that while in all the essential points of christian experience and character, there is a substantial uniformity, yet in the details of their developments, we shall ever observe a variety and diversity, exactly corresponding to the various temperaments, habits, and education of the subjects of its influence. *John* and *Paul* both were pious men, yet the piety of the

one was as different in character from that of the other, as the mild and genial tints of the rainbow, from the brilliancy and splendour of the noon-day's sun. *Luther* and *Melancthon* both knew and showed the power of godliness in their lives, yet the mould in which their piety was cast, was essentially different. The scriptures fully recognize the principle; 'there are diversities of gifts, but the same spirit.' One man is led in the providence of God, to enter the promised land of Faith and Hope by the isthmus of Suez, a short and easy route, while

another is, for wise and holy reasons, led thither by a forty years circuitous journey through the wilderness.

Hence the utter absurdity, even on psychological, to say nothing of religious grounds, of the notion entertained by some that religious character, like impressions from lithographic or stereotype plates, must be manifested just alike in one as in the other. Religion does not totally eradicate a man's natural character or temper; it only renovates, magnifies, sanctifies it, by giving it a heavenly direction. We see in *Paul*, the converted apostle, the same energy, decision and moral courage, after his conversion, that had characterized his disposition as a persecutor and a Pharisee—only, that after his transformation a conservative, instead of destructive tendency was given to these traits. So true it is, that both in the moral and intellectual world there is diversity in unity, and unity in diversity.

We have made these remarks as introductory to a delineation of the character of the distinguished man whose name heads this article, as contrasted with that of *Rheinard*. Both possessed rare and distinguished excellencies, both adorned the doctrine of God our Saviour in all things; yet both varied in many important modifications of character. Born and educated in the midst of the noble institutes of *Aug. Herm. Francke*—under the influence of a truly paternal example, and in early life brought in contact with the eminent and consistent piety of the Moravian brethren, he grew up with the practical and ocular demonstration of the truth and power of godliness before him.

Dr. Knapp was born in the orphan house at *Glauchau*, one of the suburbs of *Halle*, September 17, 1753. His elementary education he received at one of the academies founded by *Francke*, and his progress in knowledge was greatly facilitated by the faithful private efforts of his father; and such was his diligence and proficiency, that at the age of 17, he was qualified to enter the University. His father died soon after; but the precious legacy of a pious education, left to his *George*, remained. During all the temptations of a German University course the

power of his early instilled and firmly rooted principles of piety, threw a shield around him to protect him. While at *Halle*, he studied the Greek and Latin classics with eminent success; and his writings every where bear evidence of his profound acquaintance with the dialects of ancient Greece and Rome.

Having completed his course, he was appointed, in 1777, Professor extraordinary; and in 1782, Professor ordinary at *Halle*. Soon afterward, on the death of *Frelinghuysen*, he became a director of *Francke's* Institutes. Zealously devoted to his professional duties, his life passed pleasantly away interrupted only by the political agitations of the times, and the repeated occupations of *Halle* by foreign troops.

The time of *Knapp's* activity fell just in the period when Rationalism was beginning to make its desolating power felt in the pulpits of the churches and the lecture rooms of the Universities. Yet he never was tempted by the gilded illusions and boastful pretensions of the new illuminations—deeply rooted in his faith and veneration for the Bible, he never “cast away his confidence.” He had indeed fallen on sorrowful times; Rationalism, in its most repulsive form, carried full sway at the university; Professor after Professor caught the infection, and went over to the enemy: until at last *Knapp* stood solitary and alone, but nothing daunted on the side of orthodoxy and Biblical Christianity. Ridicule could not move, contempt could not intimidate him; onward was his motto. There is a characteristic anecdote told of him which affectingly portrays his sense of the responsibility of the office to which God had called him. Deeply affected with the lamentably lax moral character of the hundreds who were studying theology and expecting to be the future ministers of the church of God, he one day entered his closet, and poured out his soul in fervent prayer to God, that he would be pleased to bless his labours *at least to the conversion of one soul!* There is truly something morally sublime in the thought of a pious Professor of Christian Theology, surrounded by scores of thoughtless and unconverted aspirants to the sacred of-

office, entering his closet and praying even for *one* soul as the first fruits of his labours! And he did not pray for them in vain.

Dr. Knapp's personal character was pre-eminently amiable and attractive. It was deeply imbued with that mildness and benignity and gentleness so essential in a true servant of Christ. With all his attainments there was nothing of literary pride or pedantic affectation about him. Frankness affability and urbanity marked his intercourse with others. A most conscientious punctuality governed him in all his engagements. The faults he possessed were rather negative than positive; great timidity—too great anxiety to please and sometimes an unseasonable pliability. His *religious* character was undoubted: religion with him was the habit of his infancy—the guide of his youth—the star of his manhood—the staff of his old age; and affords another of the many illustrations of the happy effect of early religious training.

As the inroads of Neology became more rapid and alarming, Dr. Knapp, having himself become more firmly established in the truth of the gospel, took a more open and decided stand on the side of Bible christianity. The piety of Knapp was sober steady and enlightened; equally remote from the

vagaries of Mysticism on the one hand, and the rigour of Asceticism on the other. Knapp's character was totally opposed to both these, in fact to *any* extremes.

As a *Professor of Theology*, he was solid, cautious, thorough in the instruction he imparted—never given to fanciful notions, or startling and novel theories, but candid in investigating, and slow in adopting them. Clear, lucid and explicit in his public instructions, his hearers were never left in doubt, or mystified as to his real opinions. He fully believed in the maxim of the Bard of Avon—

Yes, and No, is no good theology.

You always knew on which side to find him.

Having through a long life usefully and faithfully served God and the church, he calmly and sweetly fell asleep in Jesus, on the 14th of October, 1825, in the seventy-third year of his age—mourned by hundreds—beloved by all, and welcomed to the rewards of the just in heaven.

His successor is the distinguished Tholuck, on whom the predecessor's mantle has evidently fallen, and who eminently shares his spirit, and is nobly carrying out the work which Knapp so nobly began.

FAMILY CIRCLE.

AN AFFECTING INCIDENT.

THE Rev. Mr. Sutherland relates an incident which illustrates, in an awfully striking manner, the fearful peril of contemning the Bible. It is as follows:—In the village of Ruthergton, two miles from the city of Glasgow, an Infidel Club was formed. At one of its meetings, it was sagely concluded to express an abhorrence of the Bible by burning a copy of it. The volume was brought, a brisk fire was burning on the hearth. A question arose who should throw it into the flames. It was determined by lot. The designated man did the business, but was immediately seized with an indescribable horror, which made him tremble. He became infuriated, gave up infidelity; yes, the Bible was true, but he hated

both it and its author. He raved like a madman, so that it was somewhat hazardous to approach him. In his fury he swore he would never taste another morsel of food. Not he, he would never be indebted to the Almighty for any thing. A day or two afterwards, while passing through the village of Ruthergton, a stranger accosted me, who related the affecting case and asked me to go and see the miserable man. I did so, and what a sight! It realized all my ideas of the personification of a devil incarnate. The fiendish glances he cast at his neighbour and myself shocked me, whilst he paced his room with hurried steps. I broke silence, by saying that God is merciful. He turned on me and with flaming rage exclaimed, 'I

want no mercy : I demand justice, and the sooner the Almighty will send me to hell the better I shall feel; for then I hope to be able to spit my venom in his face;’ and much more did he utter in the same horrid strain. ‘Will you suffer me to pray with you?’ said I. ‘I ask no favour of God or man. I accept no favour, no, not so much as a crumb of bread.’ ‘But you breathe at the expense of the Almighty.’ ‘I cannot help that,’ was the answer, ‘But you begone, and cease to torment me before the time.’ There I had ocular demonstration, that it was the purpose of the Judge of all to punish the workers of iniquity. And if the effect of a slight frown was so terrible, I ask, solemnly, ‘What shall the end of them be who obey not the gospel of God?’

WHAT IS WANTING ?

EVEN granting that you enjoy the world, and that it has performed all its promises, and left you nothing to wish, but that things should remain as they are, how do you know that they will

remain as they are? ‘What is wanting here?’ said a courtier, to his sovereign, with whom he was riding amidst the acclamations and splendour of a triumphal procession. ‘CONTINUANCE,’ replied the monarch. So say I. Tell me, if you will, of your youth, your health, the buoyancy of your spirits, your happy connections, your gay parties, your elegant pleasures, your fair prospects; and then ask me what is wanting,—I reply, ‘CONTINUANCE.’ A single day may spoil every thing; before to-morrow’s sun shall rise, you may be attacked by disease and death. You know not what an hour may bring forth. Turn then for happiness from the world to religion; this is both satisfying and certain. Nothing can rob you of its privileges; they are vast as the capacity of your soul, and lasting as your eternal existence. Hear the beautiful language of Christ:—‘Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ John iv. 14.

J. A. James.

THE FIRST SOUL IN HEAVEN.

In hush’d eternity, alone,
Before all creatures were,
Jehovah held his awful throne
Unworshipp’d by a prayer.
But through eternity there ran
A thrill of coming change,
And lustrous shapes of life began
Around his throne to range.
Radiant with rapture, pure as bright,
Angelic myriads rise,
And glow and glisten in the light
Of God’s approving eyes.
In volumned waves of golden sound
Roll from celestial lyres
Those swelling chants that peal around
From new-created choirs.
But hark! amid the shining throng
Of shapes who arch their wings,
A single voice another song
With mortal cadence sings.
Alone he seems, and chants apart,
In unexpected notes,
A music, where the grateful heart,
In strains of feelings float :
A beauteous soul! whose seraph brow
Is bright with glory’s hue,—
Lo! angel’s pause to hear him now
Their harping praise outdo.

Their choral raptures swelled as deep
As purity could pour;
But they who have not learnt to weep,
Could never God adore—
With such a burst ofwhelming love
As earth’s first martyr sang,—
When, glory to the Lord above!
The voice of Abel rang.
Angelic harps their key-note found
In God as great and good;
But Abel’s heart did beat and bound
As only sinner’s could.
‘Worthy the Lamb who shall be slain;
Redemption crowns my song;
Ye seraphim, your notes retain,
But these to me belong!’
Thus might the primal soul who came
Forth from its bleeding clay,
Kindle the heavens with His bright name
Who is our Truth and Way.
And with that song of glory blent
A humbling depth of tone,
Which to the ransom’d harper lent
A music all its own.
Angels for bliss and being sang
Their ecstasies on high;
But how the heavens with wonder rang
When MAN awoke the sky!

Rev. R. Montgomery, M. A.

REVIEW.

THE DOMESTIC WORSHIPPER; *consisting of Prayers, Selected Scripture Portions, and Hymns for Morning and Evening; with Prayers for Special Occasions.* Edited by the Rev. SAMUEL GREEN, Author of the 'Biblical and Theological Dictionary, &c., &c.' Benjamin L. Green, Paternoster Row. 8vo. pp. 384.

THE compiler and author of this beautiful volume very properly remarks in his preface, that there is an 'increasing feeling as to the importance of a regular and intelligible performance of family worship.' He adds, that 'extemporaneous prayer in the household is greatly to be preferred to any form, however excellent, because of its greater flexibility and adaptedness to impress;' and therefore christian people should be urged to its adoption, and to be assured that with persevering practice they will ultimately find it comparatively easy. But as there are some to whom a form of prayer is indispensable, it seems desirable that a set of forms should be prepared for their use, sufficiently varied to be free from apparent sameness, and yet not too bulky to be inconvenient either for the hand or the means of those who wish to avail themselves of their help. This is of considerable importance; for if the book be very large and costly, multitudes of pious families would not be able to obtain it because of the expense; and if it was small, consisting for example of one set of prayers for a week, their repetition would soon become monotonous and formal, if not so irksome as to be laid aside. Mr. Green has happily, as we conceive, avoided both these difficulties in this publication. The prayers extend to eight weeks, for morning and evening. There is a reference to parts of scripture suitable to be read before each devotional exercise, and there are also hymns for morning and for evening. The arrangement is excellent. First there is the reference to scripture to be read. Then on the same page there is the hymn, and then over the leaf, there is the prayer which just occupies

two pages, so that there need be no turning over during the act of prayer. The prayers themselves are not long; they are simple, and evangelical, and we doubt not that in the use of them many will enjoy much benefit. In addition to the regular course, consisting of a hundred and twelve prayers for morning and evening, there are some sixty others that may be suitably appended on special occasions, as on particular days, and in connection with the ever varying circumstances of the family and the church. The book is well got up, and as a whole we do most cordially recommend it to those of our friends who feel their need of such a help. We sincerely thank Mr. Green for the labour he has bestowed on the composition of these sweet and beautiful prayers, and the selection of the hymns for domestic worship, and we sincerely hope that henceforth no family professing godliness will be without its altar on the plea that there is a want of a suitable 'gift' to conduct worship profitably, and that a suitable help could not be obtained.

SCRIPTURE LESSONS; *or, the History of the Acts of the Apostles, in Question and Answer. Designed for the Use of Bible Classes.* By MRS. HENDERSON. Benjamin L. Green. Paternoster-row. 18mo. pp. 568.

THIS is a catechetical book on a very important book in the New Testament. The number of questions on each verse is very considerable, and the answers suggested are such as to convey a great amount of scriptural knowledge. It is prepared by a lady, and on that account may perhaps find more favour. We have compared this book with that published some time since by Dr. Morrison, and scarcely know which to prefer. Each has its excellencies, and both may be consulted to advantage by the conductors of Bible classes. Of course as both are by paedobaptists, we are somewhat amused by the efforts of each to find infant baptism in the households of the jailer, and of Lydia. The work of Dr. Morrison is more elaborate and general, that of Mrs. Henderson more verbal and simple.

We will give an example from each, which will serve to shew at once the peculiarities of each author, as well as their mode of dealing with the baptismal question.

They are from the sixteenth chapter.

Verse 14. Who is mentioned as an object of peculiar interest in this little company of the faithful? 'A certain woman named Lydia.' What was her occupation? She was 'a seller of purple.' Does this mean a seller of the purple dye of Tyre? No, it means vests, or garments of that colour. To what place did Lydia belong? She was 'of the city of Thyatira.' Where was Thyatira? In Asia Minor. What brought her to Philippi? She was there on business as a seller of purple. What is stated concerning her character? That she 'worshipped God.' Was she a Jewess? No; she was a Gentile, but one who had embraced the faith of the Jews. Whom did she now hear preach? Paul and his companions. What change passed upon Lydia's mind as she listened to the gospel? 'Whose heart the Lord opened, that she attended to the things which were spoken of Paul.' What is the natural state of the heart in reference to divine things? It is closed against the truth. How is it closed? By prejudice, which cannot discern the truth; or by pride and perversity which will not admit it. Who can open the heart thus closed against the gospel? None, but the Spirit of God only. What was the effect of Lydia's heart being opened?—'That she attended unto the things which were spoken of Paul?' Was this a mere attention of the mind or intellect? No, it was more: it was a devout, believing exercise of the heart.

15. What was the first point of this cordial reception of gospel truth? 'She was baptized.' What is baptism? (See quest. Matt. iii. 6.)* Of what was Lydia's baptism a sign? That she believed in the Lord Jesus Christ as the promised Messiah. Who where baptized with Lydia? 'Her household.' Why were they baptized? Because that Lydia, being a believer, had a right to baptism for herself and her household, &c.

Mrs. Henderson. p. 9, 10, Part II.

Now Dr. Morrison.

Quest. 20. Among these women, is one in particular named? Yes, Lydia.

21. Who was she? She was a seller of purple, a native of the city of Thyatira, in Asia.

22. What was her general character? She was a devout worshipper of the true God, after the manner of the Jewish nation.

23. Whom did she hear? Paul and his companions.

* In a former volume.

24. In hearing them what occurred? The Lord opened her heart; that is, inclined her to receive the apostolic message.

25. What was the result? She attended with submissive approbation to the message of the gospel?

26. What followed her reception of the gospel? She was baptized with her household.

From these extracts our readers will be able to form some idea of the nature of these works.

THE WORKING CLASSES OF GREAT BRITAIN: *their present condition, and the Means of their Improvement and Elevation.* (*Prize Essay.*) By the REV. SAMUEL G. GREEN, A. B. *John Snow. 12mo. pp. 180.*

EARLY in the year 1849, an advertisement appeared in several of the newspapers, offering a prize of fifty pounds, 'on the improvement of the social, intellectual, and moral condition of the working classes.' The essay was to contain a statement of their present condition, a review of the means hitherto employed for their improvement, with especial reference to the Temperance movement, Mechanics' Institutes, Ragged Schools, &c., and 'a well digested scheme of practical and practicable remedial measures.' The adjudicators were the Rev. Thos. Spencer, Messrs E. Miall, and E. Swaine. Mr. John Cassell was the proposer of the Essay. Forty-eight Essays were transmitted, and after some delay, the award was given to the writer of the work before us. Each adjudicator, however, excused himself from 'endorsing' every sentiment advanced by the writer.

It will not be questioned that the subject of this essay is important, and that it is of very great moment that every means that possibly can be employed should be used for the attainment of the end proposed. We very much doubt, however, whether there is not amongst most of those who have written on this question too great a tendency to generalize, and to treat the subject as if all those who are denominated 'the working classes' were on the same low level, or near it, and the subjects of the same general errors, and sunk into the same low, sequestered, and anti-social position. A greater fallacy cannot exist. Many of those

who live by their labour are virtuous, orderly, and religious men. Useful and worthy members of society. Their earnings are considerable, and they are very far from feeling that they need the compassion and care of others. A considerable proportion, it is true, have been sunk almost into semi-barbarism. Low wages, and mean attire, have engendered a variety of low anti-social habits, and they have been looked on with concern by the orderly and thoughtful, and have become, in many instances, the prey of designing knaves, and unprincipled demagogues, who have profited by the necessities and the credulous gullibility engendered by such a condition. That the working classes of England are not either universally degraded, or separated from religious exercises and associations, is evident from the number of essays on the Sabbath produced by them a short time since, and also from the fact, that in many large religious communities, they constitute the chief portion. We are also looking for, and indeed, are entering on better times. The general cheapness of food, the improvement of commerce and manufactures, and the increase of wages, all but universal, will tend to elevate the condition of those who have been most depressed, and to give to the operative in this country a position at once comfortable and honourable. That multitudes are degraded by their vices and improvidence must be admitted; but in connection with all proposed remedial measures, a distinction must be drawn between that which is voluntary and that which results from a social state from which there is no escape.

Like the adjudicators, we are gratified with many parts of this Essay, and with the talent generally displayed in it; but we demur to adopt many of the sentiments which it contains. It is evidently the work of a young man, who has been somewhat touched by the spirit of certain popular declaimers. His more matured thoughts will, we opine, lead him ultimately to correct many of the statements he now sends forth to the world.

But we will make a few notes on the various parts of the work. It is divided into nine chapters, to which Mr. Cassel has added a copious Appendix.

In the introduction our Essayist states that the condition of the working classes is 'a new question.' Can any statement be more at variance with truth? A new question? Why more or less for half a century the subject has been before the public mind, though certain *modern* developments have not attracted attention. A new question? Then what have been the objects of Poor Laws, Combination Laws, laws relative to Benefit Societies, &c., which, for at least that period have engaged the minds of legislators and philanthropists?

In Chap. II. our author shews with propriety that sympathy is the great bond of society. There is a mutual dependance; but the reference to the American 'help' shows that he does not understand the composition of American society. The farmer's daughter or son, who is hired to assist a neighbour in the same social position, claims to be called a help, and will not be regarded as a mere servant.

The reference to the past, in Chap. III., tells us that the slave has a lighter heart than the free negro. We do not believe it, nor that serfdom could even be more tranquil and happy than free labour.

In the Chap. IV. the working classes are divided into three sections. A distressing view of the Oxfordshire agricultural labourer, leads one to hope it is exaggerated. We apprehend that it contains much truth. The artisans of the smaller towns are next inspected, and then the masses in sea ports and large manufacturing cities. The writer glances at the irreligion, and vice which prevail amongst them, which he regards as a result of alienation from their employers, and discontent at their position. In the chapter relating to the 'Employers and the Employed,' there are many excellent observations on the duties and proper conduct of each. The writer exposes several fallacies, and some reprehensible courses which exist in either class. Every master and every man might derive benefit from studying this section. The school obtains attention next. Here are many useful remarks. The church then comes in for his attention. Here his remarks about 'the mode in which "evangelical" preachers discuss reli-

gious topics,' appear to us very strained and over stated. It seems to smack of the German school; and we do not believe that the evangelical ministry is in general so dry, technical, or full of jargon as he seems to insinuate, or that the suggestions he here throws out are of much value. 'Let the principles,' he says, 'work is worship—religion is love, be every where proclaimed.' Are they not proclaimed so far as they are true? Does any evangelical minister speak of labour as dishonourable? or of religion as not being a development of divine truth and love? The unprincipled conduct of some who are leaders in dissenting churches, in their shops, &c., the worldliness of voluntary churches, pass under review, and many remarks are made which savour strongly of a disposition to find fault. Church and state is not right, he tells us voluntaryism is worldly, and has expelled the working man, &c. That there are frequently defects in the working of voluntary churches will be admitted, but that the view he has given is deserved by the mass of christian churches is quietly denied. Then he refers to sectarianism. What next? If men were compelled to adopt a particular creed, would not freedom bleed? And if all of all creeds associate what unity could there be except in mere name? The other references in the chapter to Temperance, the Sabbath-school, evangelism, the ragged school, are variously important and deserve attention. The two concluding chapters are devoted to 'the press,' and 'hints to working

people.' Some of these remarks are very obvious, and some are very important. Were not our limits exceeded we should be glad to transcribe a large portion of the last chapter, by far the best in the essay. There the writer looks to the working man himself, as the chief agent in his own improvement, inculcates a variety of important duties, as frugality, order, self reliance, and religion. As a whole the essay has considerable merit; and though in reading it there will be found many statements and opinions which will be challenged and will provoke enquiry, its publication we trust will contribute to the end for which it was prepared.

JACOB ABBOT'S HISTORIES. *Alexander the Great. Simms & M'Intyre, Paternoster Row. 18mo. pp. 192.*

THIS is one of a series from the same pen. We have read it with very great satisfaction. Such sixpenny books are a great boon to the youth who thirsts for information. It is well written, and the chief parts of Alexanders' eventful life are graphically and correctly delineated.

MONTHLY SERIES. *The Jordan and Dead Sea. Jonah. Good Health; the Possibility, Duty, and Means of Obtaining and Keeping it. Tract Society.*

THE first of these books is deeply interesting. It contains a most interesting account of the Jordan, from its rise to its termination. So much information concerning this river has never been presented to the public in so cheap a form. The second is by the Rev. W. Lindsay Alexander, D. D. The third will commend itself to every one by its subject, and the sensible manner in which it is treated.

CORRESPONDENCE.

AGED AND INFIRM MINISTERS' FUND.

To the Editor of the General Baptist Repository.

DEAR SIR.—In conformity with the desire of the Association, I forward you a copy of the proceedings and resolutions of the Committee which was appointed at the last annual meeting of the Association, at Chesham. I have only to add, that these conclusions were not arrived at until after long and anxious discussion and deliberation. Should the propriety of any of them be doubted, perhaps you may deem it expedi-

ent to admit brief and temperate discussion of them in your pages.

I am, dear Sir, yours cordially,
J. F. WINKS, Sec.

Leicester, Sep. 20, 1850.

Committee Meeting, Sep 12, 1850.

Present, — Brethren Burns, London; Kenney, Burton; Sanby, Long Sutton; Yates, Hugglescote; Hill, Nottingham; Cotton, Barton; Staddon, Quorndon; Springthorpe, Ilkeston; Lawton, Wimeswold; Roberts, Bourne; Thirlby, Ashby; Staples, Measham; Nightingale, Donington; Winks,

Leicester; Ward, Ripley; W. R. Stevenson, Derby; Goadby, Loughborough; Hunter, Nottingham; Chamberlain, Fleet.

Brother Thomas Hill, chairman. Brother Winks was requested to act as secretary. Brother Cotton engaged in prayer. Other ministerial brethren being on the premises they were invited to attend the committee and take part.

The secretary read letters from brethren at Birmingham, Wisbech, Melbourne, Hep-tonstall Slack, and Spalding, generally approving the objects of the proposed institution.

The brethren who had any proposals to make were now requested to submit them.

1. Brother Burns read papers.

2. Brother Sanby read papers.

Resolved, 1. That a Denominational Fund for the relief of those ministers who may be incapacitated by age or infirmity from steadily exercising the ministerial or pastoral office, and their widows, be formed.

2. That all ministers desirous of participating in the benefits of this fund shall become subscribers of not less than one guinea per annum.

3. That the entrance payment of each minister be two guineas.

4. That ministers over thirty-five years, coming into the Connexion and wishing to participate in the benefits of this fund, pay an entrance fee of four guineas.

5. That to render this institution permanent and efficient it will be requisite that every church whose minister is connected with it shall subscribe towards its funds an annual sum of not less than twopence per annum for each member.

6. That the relief afforded by this fund shall contemplate, 1st, an annual grant to ministers disabled by affliction or old age. 2nd, Funeral assistance. 3rd, Temporary or continued allowance to the widows of ministers.

7. That donors of five guineas and subscribers of twenty-one shillings annually be members.

8. That the officers of the institution consist of a treasurer and secretary, and a committee of thirteen brethren, six of whom to be ministers, and seven other subscribers to be elected annually by ballot.

9. That the annual meeting of the society be held at the time and place of the Association.

10. That brother Winks be requested to act as secretary until the next association, and that he provide a book for minutes.

11. That the committee and financial year of the society be from January 1st, to December 31st of each year.

12. That we recommend Mr. W. Stevenson of Derby as treasurer, with a respectful request that he will fill that office.

13. That brethren Wigg, Stevenson, and Wallis of Leicester, with the secretary, be a sub-committee to receive communications and to attend to any business which may transpire until the next Association.

14. That the secretary report these proceedings and resolutions to the editors of the Repository at his earliest convenience.

15. That brethren Burns and Sanby, with the secretary, prepare a scale of distribution.

16. That the secretary convene the next meeting of this committee, to be held on the Monday evening of the Association week, at St. Mary Gate chapel, Derby, at seven o'clock, and that Mr. W. Stevenson, senr. of Derby, and Mr. John Stevenson of London, be invited to attend.

CHAPEL PROPERTY.

NEW ACT OF PARLIAMENT.

To the Editor of the G. B. Repository.

26, Earl St., West Mary-le-bone.
September, 1850.

MY DEAR SIR,—In consequence of your wish expressed in p. 424 of this month's Repository, I send you an Abstract of the Act therein referred to; and if no better one has come to hand, this is at your service.

It has been a source of considerable regret that much valuable property formerly belonging to the General Baptists has become entirely lost to the Connexion. If, after this Act, any other such occurrence should take place, the loss will be entirely attributable to the neglect of the parties interested.

I feel that the religious world are under great obligation to Mr. Peto for having attained for them such a permanent benefit.

I advise that all our churches should be furnished with a copy of the Act, and that it be deposited with the Trust Deeds. The price of it is only three half-pence.

I am, my dear Sir,

Yours very sincerely,

T. H. BISSILL.

'By an Act of Parliament, 13 & 14 Vict., c. 28, it is Enacted that wherever property in England, Wales, or Ireland, has been or hereafter may be acquired by any congregation or society associated for religious purposes, or for the promotion of education, as a place of religious worship, or dwelling-house, &c., for the minister, or school-house with residence, &c., for school-master, or seminary with grounds for recreation, &c., or rooms for the transaction of business of such congregation, &c., and wherever the conveyance of such property has been or may be taken in favour of Trustees to be from time to time appointed, such conveyance shall not only vest the property in the

parties named therein but shall also effectually vest the same in their successors in office, and the old continuing Trustees. If there be no old Trustees, then in their successors chosen in the manner referred to in such Conveyance, or in any deed declaring the trust thereof. Or if no mode of appointment be therein prescribed, or if the power of appointment be lapsed, then in such manner as shall be agreed on by such Congregation &c, upon such trusts as are contained in such Conveyance or separate deed *and that without any transfer,*

'Sect 2 gives right to the Lord or Lady of a Manor to claim customary fines and heriots for a copyhold estate on the appointment of new Trustees, and at the expiration of every period of forty years thereafter, as long as such property shall be held in trust for such congregation, &c.

'By the 3rd section every appointment of new Trustees is to be made by Deed under the hand and seal of the Chairman of the Meeting making such appointment, and which is to be by him executed *in the presence of the meeting*, and to be attested by two witnesses.

'The Act concludes with a concise form of the proposed deed of appointment, the whole not exceeding 200 words, and which is so plain that it seems scarcely possible that any one should make a mistake in its preparation.'

THE HYMN BOOK.

The first meeting of the Trustees (See Minutes, page 38) was held in Dover-street

vestry, Leicester, Sep. 11th. The attendance was good, and the meeting was characterised by fraternal feeling, earnestness of purpose, and a pleasing degree of unanimity. The attention of the meeting was first directed to the financial returns for a series of years, and to the practicability of a legal transfer of the copyright; these two questions were satisfactorily answered—the former by a written statement furnished by the proprietors, the latter by the opinion of S. Stone, Esq., Town Clerk of Leicester.

The nature of the alteration to be made in the Hymn Book was then considered: this was regarded as the great difficulty connected with the subject. The question was very fully and freely discussed; various plans were suggested, and their respective advantages and disadvantages calmly and carefully considered. After a protracted conversation, the following resolution was adopted, one only being partially dissentient:—

'That the old Hymn Book continue to be published without alteration, and a new one be prepared which shall contain a considerable portion of the hymns in the old book.'

Those who prefer the present book will thus have the opportunity of retaining it. The hymns transferred from the old to the new book will have double numbers for the convenience of those congregations which adopt it, some of whose members may not desire to purchase it at its first introduction. It is hoped that this arrangement will meet the wishes of the denomination at large, subserve its interests, and tend to the promotion of the divine glory.

J. H. Wood, *Sec. pro. tem.*

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Clayton, Aug. 13th, 1850. In the morning Mr. J. Garrett opened the public worship by reading the Scriptures and prayer, and Mr. Billson preached from Heb. ix. 26. At two, p. m., after singing and prayer, Mr. Bott was voted to the chair.

Two brethren from Manchester reported their state and proceedings. They have invited Mr. Shore of Tarporely to become their minister. They have fixed on a site for a chapel, the estimate of which is about £850, to seat above 300 persons. The Conference approves of their exertions, but admonishes them to be prudent, and recommends it to the Trustees of Oak-street chapel to pay over to the Trust for the new chapel the sum on hand as soon as it can be done with satisfaction and safety.

A letter was received from the church at Bradford informing the Conference of the increased affliction of Mr. Rose, their minister, and presenting thanks for ministerial supplies.

A minister from the church at Gambleside complained of the incorrect information which had been communicated to the Association, and which had prevented them from being entered on the list of churches. The Conference sympathized with them, and unanimously recommend to the next Association that they may be favoured with the privilege which they desire.

The following resolution was most heartily adopted by the meeting, viz,—'This Conference, anxiously desirous to prevent discord and secession, and to promote peace and prosperity in the churches of this district,

with which we are more intimately connected, invite ministers, churches, officers of churches, with members, where dissention exists, to bring their cases for the consideration and advice of Conference early, and not delay till differences terminate in separations. The cases may be discussed in the open Conference, in Committee nominated by Conference, or as requested by the parties presenting the cases, or as prudence may dictate. This assembly does not present this invitation from a confidence in its ability to settle all difficult cases, but to unite with all who receive the benediction of being peace-makers, and to employ every scriptural effort to promote peace, especially amongst our churches. May peace be within her walls, and prosperity within her palaces.'

A letter was received from the church at Byron street, Leeds, reporting the state of the church. The minister, and one or two delegates were also present. The Secretary of the Yorkshire Conference was requested to write to the committee for Leeds, appointed by the Derby and Castle Donington Conference, for a financial report of the receipts and disbursements of the Home Mission Station at Leeds.* This is required by the Yorkshire Conference from all the Home Mission Stations to which they contribute support. This will be required respecting Leeds annually, as from other stations.

The friends from Denholm informed the meeting that they intend to open their new building for school and preaching the next October.

Preparatory arrangements were made to correspond with Mr. J. G. Pike on collecting in Yorkshire for the Foreign Mission.

Statistics.—At Allerton they have baptized six, at Queenshead six, and they have a few inquirers. They have three candidates and a few inquirers at Halifax. At Ovendon they have baptized two. They have good congregations at Birchcliff. At Clayton, Heptonstall Slack, Shore, Lineholm, and Manchester, there is no visible change. At Salford they have ten candidates.

The next Conference to be at Birchcliff, Dec. 26th 1850. Mr. W. Robertshaw to preach: in case of failure, Mr. J. Garrett.

JAMES HODGSON, Sec.

THE MIDLAND CONFERENCE assembled at Thurlston, on Tuesday, Sep. 17th, 1850. Mr. Kenney, of Burton-on-Trent read the Word of God and prayed, and Mr. Nightingale of Castle Donington preached a very suitable and excellent sermon, from Rom. xii.

* He has since the Conference, written to Mr. John Earp of Melbourne, who states that he does not possess documents from which he can furnish a financial statement. He remitted a voucher for the sums received from the Yorkshire Home Mission Fund.

11.—'Fervent in spirit, serving the Lord.' The attendance was good.

The friends assembled for business at a quarter past two o'clock, and Mr. Yates engaged in prayer. In the absence of a stated minister, Mr. Wigg, of Leicester was called upon to preside.

The reports were generally encouraging; and it appeared that 108 had been baptized since the last conference, and eighty-six remained as candidates.

Resolved, 1. That as we have received no report from the Conference Committee on the Nottingham case, the Secretary of the Conference write to the Secretary of that Committee and request him to report at the next Conference.

2. That the order and constitution of the Conferences now submitted, be confirmed and printed, according to the fourth resolution of the last Conference.

3. A letter was read from the General Baptist church, Sheepshead, stating that they had been formed into a church by Mr. Stevenson, and Mr. Goadby, of Loughborough, and requested to be admitted into the Conference. Their request was agreed to.

4. An application was made to the Conference from the church at Vine street, Leicester, stating that they were in a very uncomfortable state, and requesting that a deputation be appointed to visit them. Brethren R. Kenney, J. Derry, and Thomas Thurby, were appointed as the deputation, and requested to attend to this business as soon as possible.

The next Conference to be held at Mary's Gate, Derby, on the last Tuesday in December. Mr. Yates of Hugglescote to preach.

Mr. Derry of Barton preached in the evening.

J. STADDON, Sec.

*Rules and Constitution of the Midland Conference.**

Rotation of the Conference.

- 1851.—Easter Barton.
Whitsuntide Quorndon.
September..... Ashby.
December Leicester.
- 1852.—Easter Beeston.
Whitsuntide Kegworth.
September Melbourne.
December Loughborough.
- 1853.—Easter Rothley.
Whitsuntide Leek.
September Hugglescote.
December Nottingham.
- 1854.—Easter. Burton on Trent.
Whitsuntide Castle Donington.
September..... Hinckley.
December..... Measham.

* A friend has engaged to print some copies of these for gratuitous distribution: we have thought it also advisable to give them a place here.—Ed.

1855.—*Easter* Sutton Bonington.
Whitsuntide Broughton.
September Thurlaston.
December Derby.

Time.—Easter Tuesday—Whit-Tuesday—
 third Tuesday in September—last Tuesday in
 December.

Representatives—All the regular ministers
 and officers of the churches, shall be consid-
 ered members of the Conference; and, in
 addition to these, each church is entitled to
 send a representative for every fifty members.

Order of Business.—Afternoon. 1.—The
 States of the Churches. 2.—Read the Min-
 utes of the last Conference, and attend to
 cases arising therefrom. 3.—New cases. 4.
 —Appoint the preacher for the next Confer-
 ence.

The Secretary is chosen annually.

Public Services.—Morning.—Sermon.
 Evening.—Preaching or other service, as ap-
 pointed by the church where the Conference
 is held: such church being expected to make
 arrangement for the evening service.

Regulation as to Cases, &c.

All papers, documents, cases, &c. referring
 to the business of the Conference, to be trans-
 mitted to the Secretary either before the day
 of meeting, or presented to him on that day
 immediately after the morning service; and
 all such documents as are committed to him
 after this time are deemed irregular, and the
 business arising out of them to be taken up
 after the other business is disposed of, or de-
 ferred until the ensuing Conference.

J. STADDON.

THE WARWICKSHIRE CONFERENCE was
 held at Nuneaton, on Wednesday, May 15th,
 1850. Mr. Staples of Measham conducted
 the morning service, and preached an excel-
 lent sermon, from Col. iii. 4.—'Christ who is
 our life.'

In the afternoon Mr. Knight of Wolvey
 was called to the chair, and read a hymn,
 and Mr. Shaw of Longford prayed.

Six churches reported,—viz, Austrey, Co-
 ventry, Longford, first and second, Nuneat-
 on, and Wolvey. Thirty-two had been bap-
 tized since the last Conference, and there
 were six candidates for baptism.

A case was presented in reference to com-
 mencing a cause at Atherstone, it being stated
 that there were members of Baptist churches
 settled at Atherstone and its vicinity, who
 thought it desirable, and it was resolved, that
 the propriety of commencing a cause at
 Atherstone be referred to the friends at Aus-
 trey and Longford; and they were requested
 to report at the next Conference. Mr. Lewitt
 of Coventry concluded by prayer.

Tea was provided in the chapel, and a
 goodly number were present. The proceeds

were appropriated to the new chapel fund.

In the evening Mr. Chapman of Long-
 ford was appointed chairman, and addressed
 the meeting; addresses were also delivered by
 Messrs. Staples, Knight, and Colledge. The
 meeting was a very interesting one, and the
 chapel was crowded to excess.

The next Conference is to be held at Wol-
 vey, of which notice will be given to the
 churches by circular. I. Collyer is requested
 to preach in the morning.

ISAAC COLLYER, *Sec.*

THE NORTH DERBYSHIRE CONFERENCE
 assembled at Smalley, on the 5th August,
 1850, at two o'clock. After singing and prayer
 brother Ward was called upon to preside.

From the reports there appeared to have
 been forty-five baptized since the last Confer-
 ence, and nine remained as candidates.

Resolved, 1. That this Conference disap-
 prove of any member being received into an-
 other church without being properly dismissed.

2. That this conference strongly recom-
 mends all the churches to contribute annually
 to the funds of the General Baptist Academy.

3. That the local preachers meet on the first
 Monday in October at Belper for the purpose of
 making a plan for supplying those churches
 who have no stated minister, and that a copy
 of this resolution be sent to each of the
 churches.

4. That brother Robert Argyle be the sec-
 retary of this Conference the next three years.

5. That the next Conference be held at
 Belper, on Christmas-day.

In the evening a revival meeting was held
 when addresses were delivered by brethren
 Springthorpe, Gray, Ward, Hardy, and Chad-
 wick.

G. S. WEST, *Sec. pro tem.*

BAPTISMS.

SHEFFIELD, *Eyre Street*.—On Lord's-day
 morning, Sep. 1, 1850, after a sermon by Mr.
 Batey, four persons, two males and two fe-
 males, were baptized on a profession of their
 faith in Christ. In the afternoon of the same
 day, they, with two others from a sister church,
 were received to our fellowship at the Lord's
 table.
 J. B. S.

NORTHALLERTON.—Our pastor baptized
 one believer on July 14th, and one on August
 18th.
 T. H.

DENBY, *Brook-street*.—On Lord's day, Aug.
 11th, three persons were baptized and cordially
 received into the church.
 G. N.

RETTFORD.—We are favoured with peace;
 and we feel thankful to Almighty God for con-
 tinuing to bless the labours of our beloved
 pastor. A few weeks ago we baptized four,
 who were received into the church.

On Tuesday, the 21st of August, and Wed-
 nesday the 22nd, two friends, formerly Wes-

leyns, the granddaughters of our two late pastors, the Revds. Smedley and Scott, were baptized.

On Lord's-day, Sep. 1st, the Rev. W. Fogg preached three times, and baptized four, and received six. It was truly a season of refreshing from the presence of the Lord. We have several others in a hopeful way.

W. S.

SALFORD.—On Lord's-day, Sep. 1st, after an impressive sermon delivered by the Rev. J. Garrett, minister of the above place of worship, from Ezra vii. 23, — 'Whatsoever is commanded by the God of heaven let it be diligently done,' six persons were immersed, who, together with three others baptized upon a former occasion, were received into church fellowship on the following Sabbath evening, when the ordinance of the Lord's-supper was administered and the right hand of fellowship extended to each of the new members. The prosperous state of this newly-formed church demands fervent prayer and gratitude to God, who hitherto has done 'great things for us, whereof we are glad.' It may not be out of place to notice, that two of the candidates for baptism had been pious members of the Wesleyan body for several years; but have at length been convinced of the necessity of complying with the ordinance commanded by the Lord Jesus Christ, even at the eleventh hour, one of the persons being sixty-seven years of age.

LEEDS.—On Lord's-day, August 18th, the Rev. R. Horsefield baptized eight candidates, in the presence of a large and interesting congregation. W. E. M.

STOCKPORT.—On Lord's-day, Sep. 15, two candidates were buried with Christ by baptism, in Zion chapel, kindly lent by our Particular Baptist friends. Mr. C. Crowther, late of Congleton, delivered a discourse on the subject of baptism, after which he went down into the water and immersed the candidates; and in the evening they were received into the church at the table of the Lord. J. N.

ILKESSTON.—On Lord's-day, Sep. 1, 1850, five persons professed their devotion to the Lord Jesus by being baptized in his name.

ANNIVERSARIES.

LEICESTER, *Friar Lane*.—The anniversary services in connection with this ancient place of worship were celebrated on Sept. 8th, by two discourses; that in the afternoon by Rev. Geo. Legge, LL.D.; and in the evening by the Rev. S. Wigg, minister of the congregation. On Wednesday evening a tea meeting was held, the trays of which were gratuitously provided by the friends of the church and congregation, when a numerous company assembled to evince their interest in the object contemplated, viz, the reduction of the debt

upon the Sabbath schools. At the subsequent public meeting, over which Rev. J. Wallis, tutor of the Baptist College, presided, practical and animated addresses were delivered by the chairman, Rev Dr. Burns of London, Rev. Thos. Stevenson, Rev. Geo. Maddeys, and Mr. White, Temperance missionary. The galleries of the chapel were gracefully adorned with evergreens and flowers of the season, disposed in good taste, and combining the liveliness of nature's sweetest children with the gratifying exercises of the evening. Including a bequest of £50 by the late Mrs. Cook, through W. Smith, Esq., and £20 from the teachers and children of the school, and subscriptions volunteered on the occasion £139 0s. 1d. was realized in the whole, which will be devoted to the purpose indicated above. An unusual element of interest mingled with the proceedings in the exhibition of a portrait of the respected and beloved minister, executed by T. Taylor, Esq., of this town. Although unfavourably placed for the inspection of those present, one opinion alone prevailed as to the success of the attempt to transfer to the canvass a life-like and speaking portrait of the original. This universal feeling was expressed in an unanimous vote of congratulation to the gentleman by whose professional ability this has been attained. Arrangements have been made with a London engraver, which will, it is expected, soon enable Mr. Wigg's circle of friends to gratify, at a small cost, their desire to possess a faithful and striking likeness of the reverend gentleman. About a hundred subscribers have at present given in their orders, and the list is open to further additions. D. B.

BURNLEY, *Second Church*.—On Lord's-day afternoon and evening, August 18, 1850, two sermons were preached for the Sunday-school connected with the above church; by the Rev. J. Batey, of Sheffield, when the liberal sum of £30 7s 8¹/₂d was collected. The services were conducted in the Wesleyan Association chapel and school room, kindly lent on the occasion. It is hoped that this first collection made for this new General Baptist Sabbath-school will only be a kind of firstfruits of what shall be obtained in coming years. It will be seen by a reference to the last month's Repository, that £65 8s 2¹/₂d have been collected this year by the General Baptists of Burnley for the religious education of the rising race. Does not this prove the efficiency of the *voluntary principle* where *the people have a mind to work?* J. B.

MOUNTSERRIEL.—On Lord's-day, Aug. 18th, the anniversary sermons in behalf of the Sabbath school were preached here, to large and attentive congregations, by the Rev. H. Hunter of Nottingham; that in the afternoon was founded upon John xviii. 38.—'What is truth?' that in the evening upon

2 Thess. i. 3, 'We are bound to thank God always,' &c. May we enjoy many more such seasons from the presence of the Lord. Collections amounted to £6 9s. 2d. B. P.

LEEDS, *Byron-street*.—On Lord's-day, Sep. 1st, the annual sermons connected with the above anniversary were preached by the Rev. R. Horsefield, the minister of the church, to highly respectable, and numerous congregations. On the following day a large public tea meeting was held in the school-room adjoining, which was addressed by several ministers, and other friends of this little church; and in consequence of the union and brotherly love which now exists in this hill of Zion, the proceeds amounted to nearly £30.

J. B.

LEICESTER, *Carley-street*.—Two sermons were preached in this place on Lord's-day Sep. 15th, by the Rev. J. Goadby, when collections were made towards the liquidation of the debt on that place of worship. On the following evening a tea-meeting was held. T. Nunneley, Esq., the Mayor, presided, and addresses were delivered by Mr. Winks, Revds. J. Goadby, J. Wallis, T. Stevenson, S. Wigg, G. Maddeys, — Kelly, town missionary. The attendance was good. It is a pleasing circumstance, that this evening the debt incurred by the enlargement of this place, for the accommodation of a larger sabbath school, which took place in 1844, at an expense of £220, was discharged. The chapel stands in a district chiefly occupied by the poorer classes. The school is much enlarged.

CASTLE DONINGTON.—Sermons were delivered by Rev. J. G. Pike, on Lord's-day, Sep. 8th. A public meeting was held on the following evening, which was addressed by Messrs. Nightingale, Gill, E. Stevenson, and J. Goadby. Collections, subscriptions, &c., toward the chapel property amounted to £60.

OPENING.

NOTTINGHAM, *Mansfield-road*.—The new chapel on the Mansfield-road, will be opened on Wednesday, October 23rd. The Rev. T. W. Jenkyn, D.D., president of Coward College, London, will preach in the morning; and the Rev. James Sherman, of Surrey chapel, London, in the evening. The opening services will be continued on the following sabbath, the arrangements for which, however, are not yet completed. A Bazaar, the proceeds of which will be devoted to the liquidation of the chapel debt, will be open; and all who are kindly preparing articles for sale, are requested to forward them as soon as possible, as an early transmission of them will greatly facilitate the arrangements of the Bazaar Committee. Contributions to the Bazaar will be very gladly received from friends who are desirous thus to assist, and who may not have been solicited.

REMOVALS.

MR. THOMAS DEACON.—Our esteemed assistant minister, Mr. T. Deacon, expecting to sail for Australia about the middle of October, in order to join his son, took an affectionate farewell of the church and congregation in the Baptist chapel, Bourne, on Lord's-day, 15th Sep., in a discourse from 2 Cor. xiii. 11. 'Finally brethren, farewell,' &c. Such is the estimation in which Mr. Deacon is held in the town and neighbourhood, on account of his consistent conduct as a minister of Christ, and also on account of his so frequently visiting the people at their houses for religious conversation and prayer, that the chapel was filled to overflowing, several being unable to obtain admittance. It must be very gratifying to our friend, Mr. D. that he leaves Bourne with the high esteem and well-wishes of a numerous circle of friends of all denominations, whose prayer is, that the blessing of the Great Head of the church may rest upon him, that he may safely arrive on the shores of Australia, and be made an abundant blessing. W. S.

MISCELLANEOUS.

GENERAL BAPTIST ACADEMY.—The sub-committee, appointed by the last general meeting held at Chesham, met at Spa Place, on the 12th ult., to digest a plan for the examination of candidates for admission into the Institution. From the plan then proposed, it appears that a competent knowledge of English Grammar, Arithmetic, Biblical and English History, and Geography, will be required, before an applicant can be admitted on the Institution.

REV. H. WILKES, D.D.—The Burlington correspondent of the *New York Tribune*, gives an account of the commencement of the University of Vermont, U.S.—The exercises of the week commenced with an address before the 'Society for Religious Inquiry,' given on Monday evening by the Rev. Henry Wilkes, of Montreal, Canada. Mr. Wilkes took for his subject, the Age and Theology, and most ingeniously and scholar-like did he handle it. I freely confess I never listened to any discourse in which the speaker carried out and illustrated his own views with more ability and acumen than the orator did on this occasion. His language was pure, his logic keen, and his illustrations exceedingly apt. He spoke of the peculiar characteristics of the present progressive age, and its demands upon those who preached the Gospel, contending earnestly for the great truths revealed in the Scriptures and for the faith once delivered to the saints, and reconciling them with the history of the human race, and the geology of the earth.

MISSIONARY OBSERVER.

REV. AMOS SUTTON, D. D.

We have had repeated enquiries about our missionary, and his progress in America. Very few letters have been received from him in this country, and references to his progress in the 'Morning Star' have been rare. We opine that the reason is, Mr. Sutton has been so actively engaged as to have had but little time for correspondence. Last month we gave an extract from the 'Gospel Rill' for July, the missionary paper of the Free-Will Baptists, which stated the probability that Mr. S. would labour among the churches during the present autumn, and the coming winter, and take with him another missionary and his wife next year.

We have just obtained a note from Mr. S. dated July 20th, stating that his 'time has been occupied in travelling for the mission—that he had scarcely had a day's rest—that he was expecting to be at the Free-Will Baptist triennial Conference in Rhode Island, in October next—that he had obtained a vote of the American and Foreign Bible Society for a liberal grant for five years, to enable him to adopt a regular system of scripture distribution throughout Orissa;' the note also contains some general intelligence: as the illness of Dr. Judson, the encouraging aspect of the missionary cause in the various christian denominations in America, &c.

From the Morning Star of Sep. 4th, we learn that 'the honorary degree of D. D., was conferred on the Rev. Amos Sutton, of Orissa, by Waterville college, at its late commencement. It was the only D. D. conferred by this college the present year.'

pre-eminence in the important department of biblical translation; and notwithstanding the captious cavilling of some who have made or who have wished to make representations to 'Daniel, Lord Bishop of Calcutta, and Metropolitan of all India,' they occupy this pre-eminence still, and are likely to do so for a long time to come. The importance of a faithful translation of the Word of God in a language spoken by millions, cannot be over-rated. I venerate the name of Tyndale, the martyred translator of the English Bible, and read with avidity the minutest circumstance pertaining to his history. He was one of his country's greatest benefactors, and his name is worthy of being had in everlasting remembrance. Honour to the man, who, when opposed by princes, maligned by nobles, and hated by ecclesiastics, could say in a private letter to his bosom friend—his 'brother Jacob, the beloved of his heart,' (Fryth) 'I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour, or riches, might be given me.' The name of William Carey will ever occupy a place by itself in the annals of Indian translations of holy Scripture, as that of William Tyndale does in relation to English translations. He began the work. He laid the foundation. He did it well. His versions have been greatly blessed in Bengal, and his works follow him. The church of God will never permit the memory of his daily toil, his unwearied zeal, his sterling excellence, his unfeigned humility to be buried in forgetfulness. When Carey was summoned into his Master's presence, William Yates was 'higher from the shoulders and upward' than ordinary missionaries, in this department: and here let me remark, that this honoured servant of Christ received some of his earliest and most important impulses, from the ministry of our Mr. Stevenson, and that he confessed his Lord in baptism in Woodgate chapel Loughborough—a place, which beyond any other chapel in our Connexion has hallowed missionary associations. There William Bampton, on a day which marked the commencement of a new era in the history of our body, was set apart to the work of a missionary to the heathen. There Charles Lacey, (whom God long preserve!) was baptized into Christ: there he commenced a ministry destined to be successfully exercised among unenlighten-

NOTES OF A VISIT TO CALCUTTA.

No. 2.

IN referring to the missionary establishments in Calcutta, it is right to begin with the Baptist Mission, and to refer especially to biblical translations. From the establishment of missions in Bengal, the Baptist missionaries have occupied an honourable

ed pagans; and from thence he was sent to shine as 'a star' in dark and distant Orissa.* But to return to my story. Yates's Bengali Bible is a noble, and will be an enduring monument of his ability, integrity, and fidelity as a translator of the Word of God. Not that I think it faultless; no human production is so; but whatever deductions any one might be disposed to make, and some might be justly made, no translation of the oracles of God in the languages of India, is in my judgment, equal to it. With Dr. Yates I was not personally acquainted; but all that I have read and heard of his patient and useful toil, has given me the idea that he was not distinguished for originality, or brilliance, or fertility of imagination, so much as for the masculine energy of his intellect, and for his steady, persevering devotedness. When Elijah was translated, the mantle of the ascending prophet fell on Elisha; and when Yates was called from the service of the church on earth to the sublimer employments of the church in heaven, Wenger, a man whose abilities and attainments pointed him out as fitted to excel in this department, was prepared to take his place and carry on the work. In this employment Mr. Wenger is still engaged, and his life will, I trust, be long spared for the good of the church. He is assisted, I believe, by Mr. Lewis, and is also the pastor of the native church at Colingah, which is in Calcutta. God has honoured the Baptist denomination, ('that unfortunate and alien sect,' as the *Times* called us) by employing it as the medium of bestowing the precious, priceless boon of his blessed Word on India. What could we do in our work without the Scriptures? Tyndale, for I must quote Tyndale again, in assigning his reasons for translating the New Testament says, 'I had perceived by experience how that it was impossible to establish the lay people in any truth, *except the Scriptures were plainly laid before their eyes in their mother tongue*, that they might see the process, order, and meaning of the text: for else, whatsoever truth is taught them, these enemies of all truth quench it again, partly with the smoke of their bottomless pit, (whereof thou readest in Apocalypse, chap. ix.) that is, with apparent reasons of sophistry, and traditions of their own making; and partly in juggling with the text, expounding it in such a sense as is impossible to gather of the text itself.'

In speaking of the places of worship connected with the Baptist mission in Calcutta, *Bow Bazar*, or as it is sometimes called,

* The allusion is to the text from which the secretary preached at Mr. Lacey's ordination—'These things saith he that holdeth the seven stars in his right hand.' It may be added, that the great John Howe was a native of Loughborough.

Lall Bazar, claims the first attention. This house of prayer owes its erection to the zealous men whose names will ever be associated with Serampore, especially to Dr. Carey. It is in a very depraved part of Calcutta: hence it has been said,—

In that place where sin abounded,
There the gospel trumpet sounded.

Thirty-five or thirty-six years ago, when the ruling authorities were full of bitter hostility to the truth, Bow Bazar chapel was called 'an arsenal of black treason against the government.' Two Bengali and two English services are conducted in this place on the Lord's-day. Mr. Thomas is the acting pastor, and feeds them, I doubt not, with knowledge and understanding. There seems a good degree of piety and activity among the members, and the additions from time to time are very encouraging. The congregation is not so large as might be expected from the number of church members. Statistics as presented to the last Bengal Association are as follows:—Number of members, 140; baptized during the year, eleven. I may add, that when there I saw a young man in his regimentals, from Quorndon, or its vicinity. His name I do not remember, but he had, I think, once been connected with the church at Quorndon, and had fallen away. He had then applied for admission into the Lall Bazar church. Thus some, who in the land of their birth had forgotten God, or after professing his name, had departed from the holy commandment delivered to them, are graciously met with in a foreign land.

Circular Road chapel is also connected with the Baptist denomination; and the church, which is under the pastorate of Mr. Leslie, numbers ninety-eight members. Additions are not so frequent as at Bow Bazar, but the congregation is, I believe, larger, and of a different character. As an original, instructive, and energetic preacher, Mr. Leslie occupies no mean place among the ministers in Calcutta. Judging from the only sermon I heard at Circular Road, which was from Heb. vi. 1, 2,—'Of repentance from dead works, and of faith toward God.' I should say, that those who remain unconverted under such a ministry, must incur a tremendous responsibility.

The interest in Circular Road was established by the Baptist missionaries in Calcutta, when disputes ran high between them and the Serampore brethren. Mr. Leslie also has been engaged in the translation department, as well as in English preaching.

The first missionary to the heathen, resident in Calcutta, was of the Baptist Society. Mr. Eustace Carey, I believe, had that honour. And the first efforts for Native Female Education, which is now exciting public

attention to an increased degree, originated with the Baptists. It is the more necessary to mention this, as the credit of commencing native female schools has been unfairly claimed for others. Bishop Heber, twenty-six years ago, described Mrs. Wilson as the originator of efforts to educate native females; and the government of India, in an official paper on 'the important subject of native female education,' issued on the first of May, 1850, while studiously avoiding all reference to the humble and despised efforts of missionaries and their wives in this department, represent that nothing had been done till one of the government servants established a school last year; and now 'the attention of the Governor General in Council' is 'directed towards the subject of female education in Bengal; and 'His Lordship in Council' condescends to inform us, that 'a great work has been done'—that 'the first successful introduction of native female education in India on a sound and solid foundation has been made—and 'that the success which has been accomplished in so short a time far exceeds any expectation its most sanguine supporters would have been justified in entertaining at the commencement.' The members of the Council Chamber ought to have known, that nearly thirty years ago, some young ladies connected with the Baptist church in Circular Road, actually began the work which the government now speaks of 'introducing,' and formed a society for the purpose, which was designated the 'Calcutta Female Juvenile Society for the Education of Native Females;' but just as infidels, while indebted to the Bible for most of their knowledge, scorn to acknowledge the fact, so 'the children of this world,' while pursuing, and that only partially, a course which 'the children of light' have marked out for them, are too proud to express their obligations.

The *Baptist Mission Press*, under the efficient superintendance of Mr. Thomas, claims a passing notice. A printing press is an important appendage to a mission. 'Unto me,' said Mr. Ward, 'who am less than the least of all saints, is this grace given, that I should 'print' among the Gentiles the unsearchable riches of Christ.' I honour those who *print* as well as those who *preach* the gospel. They work the work of the Lord even as I also do; still the province of the press is subordinate to that of the pulpit. It was 'the day of small things,' when Mr. W. H. Pearce, a name still fragrant in Calcutta, established this office, but it has greatly prospered. It has not only not been any expense to the Society, but has contributed some thousands of pounds in furtherance of its important objects. It has published hundreds of thousands of books in various languages; and probably more streams of the water of life are daily issuing from this

office than from any other in India. It is the printing office in Calcutta. Every bearer, and every buggy-driver knows Padre Thomas, and the Chappa Khana, (printing establishment.)

The Educational operations connected with the Baptist Mission, are under the superintendance of Mr. G. Pearce; but as I had no opportunity of judging of the course of instruction pursued, and of the efficiency of the means adopted, I cannot, of course, give an opinion. Miss Packer, now Mrs. Bailey, was for several years diligently and usefully employed in the Female Department of the Native Christian Institution at Intally.

The *Benevolent Institution*, which was established by the Serampore missionaries, and is often referred to in the periodical accounts, continues its useful operations, but is not directly connected with the Mission.

The *Native Church* at Colingab, under the joint pastorate of Mr. Wenger, and a valued and venerable native brother, Shujat Ali, numbers fifty-four members. And the one at Intally, of which Mr. Pearce is the pastor, assisted by a native brother, Ramkrishna, has fifty in communion. Besides these, there is at Dum Dum, which is the head-quarters of the Bengal artillery, and about six miles from the city, a mixed church, i. e., one comprising Europeans and natives, of twenty-five members. Mr. Lewis is the acting pastor. And another of the same character at Howrah, which is on the opposite bank of the Hoogly river, under the pastorate of Mr. Morgan, containing twenty-six professed followers of the Lord Jesus.

The churches connected with the Baptist mission, though small as compared with many churches in England, or the West Indies, are larger than those of any other denomination in Bengal. Barisal, which is 185 miles east from Calcutta, and in the district of Bakargang, has been the scene of an extensive work of grace. The last that I heard of this interesting station (in which there have been great difficulties and anxieties, as well as much encouragement) was comprised in the expressive phrase,—'The wind is still blowing.'

REPORT OF THE ORISSA ACADEMY, 1850

WITH unbroken health, and in prayerful reliance on the promised help of the Spirit, the labours of another year in this Orissan 'school of the prophets' have been continued, and are now completed. These labours do not admit of exciting detail: the engagements of one day and one week are similar to those of another: the results too, depending as they do, in no small degree, on the continued diligence of the students after they

have completed their course in the Institution, may be better estimated in future years than at present. But the importance of thoroughly instructing the rising ministry in any land, most of all in a land of pagan darkness, in the 'principles of the oracles of God' cannot be too highly appreciated; and the object is one which cannot be too earnestly and prayerfully pursued. The stability and permanent extension of the work to which the brethren have devoted their lives, depends mainly, under God, on the native ministry being well instructed. My thoughts and prayers in relation to Orissa, reach far—very far beyond the few fleeting days that I may be permitted to labour for her good. I ardently desire, that 'after my decease,' and after my brethren have passed from the toil and conflict of the well-fought field, to enjoy the rest and refreshment of the Paradise of God, that the converts gathered to Christ 'may have these things always in remembrance'—that other churches may be planted and flourish, and that the land may be filled with the knowledge of the Lord. But these results can only be witnessed by the raising up of an indigenous ministry, and by this ministry being well-instructed, faithful, and earnest. The ignorant cannot teach knowledge; and the flock that is not 'fed with knowledge and understanding,' will soon be a scattered one. Owing to the long and wide extended reign of the evil spirit in this unhappy land, the work of instruction has difficulties, which are not felt in countries where God has long been known for a refuge, but prayer, and diligence, and faith in God will ultimately surmount all obstacles; and the work that is prosecuted in habitual dependence on His aid cannot be in vain.

The notes of the examination sent with the Conference minutes, render an extended report from me unnecessary. It may be well however, to state that the *interpretation of the blessed Word of God* has had daily attention: and one of the desires nearest my heart in reference to the young men, is that 'esteeming the word' of God, like the patriarch, 'more than their necessary food,' they may be able to feed others with those truths the power and preciousness of which, they can by happy experience attest. *Lectures* have been delivered in the institution twice a week. *The Divinity course* beginning with instruction on the Being and Perfections of God, and extending to the scenes of judgment, and the eternal abodes of the righteous and the wicked, embraced fifty five lectures, and is now completed. In this course, no man has been called master upon earth; nor has it assumed a controversial aspect. It did not appear to me wise to perplex them with sophistical objections to the truth, of which they may remain in happy ignorance all

their days. My desire has been to feed them with 'the sincere milk of the word'—to lead them to the pure fountain of divine truth, rather than to shew them how 'ungodly shepherds with puddling feet had stepped in, and defiled' the life-giving waters. In reference to the lecture on the endless duration of future woe, let the remark have the weight, more or less, to which it may appear entitled, that when a statement was made, which seemed to imply that some professedly christian teachers denied that the enemies of our Lord would be everlastingly punished, surprise was expressed, and further information as to the fact being so or otherwise was solicited. The querist was Jugoo, than whom none of Orissa's sons that I have known has a more acute and logical mind; but obviously it never entered his mind that any one from simply reading the divine record could entertain any other idea than that eternal woe would be the portion of those who neglected God. My own opinion is that, in this view, the incident is worthy of being pondered. Men have not got such ideas from the prayerful study of the Word of God, but from unsanctified reasoning in connection with inadequate conceptions of the heinousness of sin. The course of lectures (thirty-one) on the *Messianic Prophecies* has also been completed. Much evidence has been adduced in these prelections to shew that 'the testimony of Jesus is the spirit of prophecy.' An additional series of lectures (twelve) has been delivered, on the *nature, constitution, ordinances, officers, and discipline of the Church*. The preparation of these lectures has been from the beginning, the occupation of my choicest hours.

I have deeply felt that learning, apart from the possession and increase of the life of God in the soul, would be wholly unavailing; and in the hope that some instruction on experimental religion, illustrating the deceitfulness of the heart—the lying refuges of the sinner—the conflicts and sorrows—the hopes and joys of the sincere christian, would prepare them for the more efficient discharge of their momentous work, we have had a series of readings on the time-honoured work of

'The man whose *Pilgrim* marks the road,
And guides the *Progress* of the soul to God.'

No book in our Oriya christian literature (which is very limited) appeared so suitable for the purpose as this. We have had fightings with Apollyon—difficulties in the valley—pleasant prospects from the Delectable Mountains, and have seen the pilgrim, after all his wanderings, happy with the Lord of the hill.

The two elder students have devoted more attention through the year to Biblical studies,

and the composition of sermons, and it is trusted, with improvement.

Preaching to the heathen has not been overlooked; but as opportunity has offered they have gone to Cuttack bazaar, and into the country to wield the sword of the Spirit. In this department, they will no doubt learn much more in 'the higher places of the field,' than they can in the quiet retirement of the Institution. I have heard Makunda speak very well in the bazaar, but sometimes in preaching to the heathen, his mode of presenting the truth and his illustrations have not been adapted to the native mind. With practice, he will, I trust, improve. Jugoo generally acquits himself well; ideas often flow more rapidly than his hearers can receive them, but much important truth is delivered, and, what is a matter of prime importance in preaching to Hindoos, it is suitably illustrated. I have often thought that Erabhan is fitted to excel in familiar conversation with the people. This is a highly important talent; much more may often be done in this way among the people than by preaching.

The conduct of the three young men has been consistent with their holy calling. It may be added, that Makunda and Jugoo have been diligent and studious. Erabhan came, (as was intimated last year would be the case) under considerable disadvantages. Imperfectly acquainted with the language, and with our christian literature; and entirely unaccustomed to patient and close thinking, he was for the first few months, to use an inspired figure, which in this country is exceedingly expressive, 'as a bullock unaccustomed to the yoke;' but the last six months has witnessed a marked improvement in application, and a proportional improvement in knowledge. May it please Him who after personally instructing his apostles for three years, baptized them in the Holy Ghost and in fire, to vouchsafe to these interesting young men a large measure of holy light and holy love; then they will be strong in the grace that is in Christ Jesus, and will 'endure hardness as good soldiers of Jesus Christ.'

It will be seen from the Conference minutes, that our native brother, Sarthi, from Berhampore, has been received on the funds of the Institution for twelve months, leaving his further continuance or otherwise, to be decided by circumstances. I shall feel the deepest interest in his improvement in knowledge and piety. The scenes of the memorable day on which he broke the infernal chain of caste are imprinted on my recollection in uneffaceable characters. Surely many will pray for him.

I cannot conclude without urging on the friends of the Institution to remember our Lord's words, 'The harvest truly is plenteous, but the labourers are few; pray ye

therefore the Lord of the harvest, that he would send forth labourers into his harvest.'

OPENING OF PIPELEE CHAPEL.

Cuttack, June 25th, 1850.

MY DEAR BROTHER.—Not having much time to write, and remembering a line of Horace in his 'Ars Poetica,' a work containing a marvellous amount of good common sense,—'*Semper ad eventum festinat;*' (hasten to the subject) I will at once begin with what I have to tell you. On the 31st of May, the new chapel at Pipelee was opened for worship, and the proclamation of the gospel. It had been arranged that brother Lacey should preach the first sermon, and I the other; but I am grieved to tell you that in consequence of the severe indisposition of the honoured veteran of our mission band, severer, I believe, than he has ever before experienced, the whole of the preaching devolved upon me. He was, however, present at the morning service, though not able to take any part in it, and though confined to his couch the whole of the time. The subject of the morning sermon was, the universal extent of the kingdom of Christ, and the text was Psalm xxii. 27, 28,—'All the ends of the world shall remember,' &c. The afternoon text was, Haggai ii. part of 7th, 'I will fill this house with glory, saith the Lord of hosts,' and the subject chiefly insisted on was, that the glory of the sanctuary consisted in the proclamation of the gospel of Christ, and in the enjoyment of the presence of Christ. The latter discourse was at the request of the sisters, in English, but I explained the substance of it in Oriya, for the benefit of our native friends, and at the close delivered an address to the heathen, many of whom had come to see and hear; though lest their caste should be endangered they remained in the verandah. Brother Miller, who is proving himself a laborious and faithful missionary, opened the service on both occasions by reading and prayer. It is matter for thankfulness and joy that another house has been erected for God in a district where the enemy has long reigned with undisputed sway, and where his opposition to the truth may be expected to be exceedingly malignant; and it should be noted, that it is erected on a spot where many of the unhappy victims of the destructive pilgrimage to Juggernaut have fallen to rise no more. The opening of a chapel in India is a very different affair from what it is in England. There, crowds of friends from different and distant places are present to participate in the pleasurable solemnities; here, we are comparatively a small and feeble band, surrounded by a thousand difficulties and

discouragements, which can only be fully understood by the labourers themselves, quietly and steadily pursuing our work, impressed with the importance of unceasing vigilance and prayer, but strong in the persuasion that 'the God of heaven will prosper us,' and that 'through Christ which strengtheneth us the victory will assuredly be ours. I could not but express a hope at the first service, that while the precious truth which would be proclaimed within those walls, might be blessed to the salvation of many, that some one of the number (O that it might be true of more) might become a preacher of the gospel to his fellow countrymen—might 'walk with God in peace and equity,' and when we had all passed from the scene of toil and conflict to rest with Christ in heaven might be usefully employed in 'turning many away from iniquity.' We may surely hope that it will be so; and as 'through the tender mercy of our God the day spring from on high has visited' Orissa, let us pray that the light from heaven which has begun to shine on this dark and sinful land may shine more and more unto the perfect day of millennial blessedness. Paul rejoiced, and would rejoice when Christ was preached; and surely we ought to cherish the same emotions when a place is erected and opened in which we know that the doctrine of Christ will be faithfully, fully, and constantly preached. But rather than another gospel should ever be heard within its walls I would say of Piplee chapel, or indeed of any other, 'Rase it, rase it, even to the foundations thereof.' Let it be blasted by the lightning or destroyed by the storm, rather than that poison should be mixed with the bread of life, or destructive error with the word of truth.

We had a most fearful thunder storm on the last ordinance day at Cuttack. Such a display of the majesty and power of God would under any circumstances have impressed the mind with reverence and awe, but with the emblems of redeeming love before us it was peculiarly solemn. As the patriarch says, 'God thundered marvellously with his voice.' It seemed to speak to our inner man more impressively than mere words could do, 'With God is terrible majesty.' One most awful flash, instantly followed by a tremendous peal of thunder, appalled the stoutest heart, and one or two rose from their seats as if by instinct. I was delivering the address in Oriya preparatory to administering the ordinance and exhorted the friends to be calm and composed—to remember that the God 'the voice of whose excellency' we were hearing, was *our Father and our God*—that no calamity could befall us without his appointment, and that if calamity or death should befall us then, it would be well that it found us in our Father's presence, and

commemorating our Lord's death: to go from his table on earth to his throne in heaven would be a solemn but blessed change. I have not heard of any damage being done; but God 'sent his voice and that a mighty voice.'

I am thankful to tell you that brother Lacey's health is mercifully re-established. After a month's absence at Piplee and Pooree, chiefly the latter place, he has returned this morning to Cuttack, and is looking as well or nearly as well as usual, though somewhat more aged. It was from nervous intermittent fever that he suffered. You may be sure that many prayers have been offered on his behalf, nor have they been presented in vain. God has had mercy on him, and not on him only but on us also, and on all the friends of the mission; and I trust, if it be the Divine will, he will be spared to labour much more in this wide and important field.

The hot season has just closed, and has been the mildest I have known. The thermometer in my sitting room has rarely been higher than 92° in the hottest part of the day, and frequently not higher than 90°; you may think this was quite hot enough, and so in truth it was, but still it was much more agreeable than if it had been 97° or 98° as it often is in May. The rains have now set in, and nature is arrayed in her loveliest dress; but the mortality is in every part of India much greater in the rains than the hot season, heat with moisture affecting the body much more than a greater intensity of heat with dryness.

Mrs. Buckley has been for three months past, I am thankful to say, in much better health than usual, and my own health is as good as any can reasonably expect in this wasting climate to enjoy.

'To Him we give our health and strength,
While health and strength shall last;
For future mercies humbly trust,
Nor e'er forget the past.'

Yours in the gospel,
J. BUCKLEY.

LETTER FROM REV. W. BAILEY.

MY VERY DEAR BROTHER,—By the April mail I sent you my report and accounts for the year 1849, which I hope you have received safely. Since that period very little of an interesting nature has occurred in connection with our labours here amongst the heathen. Some over whom we have had many hopes, still continue the prisoners of caste, though their relish for idolatry has long since ceased; still I think that we have just cause to expect that the day is not distant when we shall have more converts to christianity at this station. During the earlier

part of the past month we attended a very large festival at Singapore, about five miles distant; and as this festival is very unlike many other festivals that I have seen, a brief account may not be deemed unacceptable. The god worshipped is Narayam. From Orissian history we learn, that when the great Mohomedan general, Ralaphardu, came to this province he went to Singapore, but the god Narayam, aware of his near approach, requested his worshippers without delay to cast him into a tank close by, that he might escape the vengeance of his much dreaded Mohomedan tyrant—that they were to allow him to remain in the water for a year, after which they were to take him out and worship him for one noon only. And this was done we are told, for very many years; but as time rolled on, as at every other shrine, the brahmins and others connected with the idol, were anxious to raise its celebrity in the district, and they therefore avowed that unlike other gods, *this could talk!* and that after it had been taken out of the water, a short time only, it was covered with a profuse perspiration, not being able to endure the heat of the climate, from which they resolutely declare that *this must be a living god!* To produce the so called perspiration, it was covered with butter, which coming in contact with the heat, soon melted, and the ignorant were more than ready to give credence to the statement, that the god did really and truly 'sweat.' The numbers gradually increasing at the festival, it was allowed to remain three days out of water, and now the scene you are called to witness looks more like an immense fair than a heathen festival: merchants from all the region round about come to sell their ware, and though the idol is only visible for three days, the people continue for eight or nine days, so that it affords a splendid opportunity for the missionary to make known the way of life. We had several very excellent congregations, and the people heard with more than ordinary attention. On my way thither one morning, I had the following conversation with two parties: 'Well, friends, where are you going this morning?' 'O, we are going to see the great god Narayam, at Singapore.' 'Is this Narayam that you are going to see, a male or female?' 'O he is both.' 'Is he married?' 'No.' 'Then of course he has no posterity?' 'O yes, the world is his family.' 'What trade is he? Is he wealthy or poor? Does he live in the plain or the mountain? Is he an Oriya, or Teligoo, or Mahratta? What caste is he? What language does he speak?' Amused by my interjections they burst into a laugh, and said, 'Why, sahib, do you ask us such questions? you know, and we know too, that the god is naught but a stone.' Our conversation then turned to Juggernath. They said

we acknowledge that Narayam is stone, but what think you of our Juggernath? I replied, 'I think he is nothing but a piece of wood, fashioned by the tools of the carpenter. Do you think that *He* (pointing to the eye) who adapted this beautiful organ for vision, would send for a painter and say, O painter, make me a pair of eyes? Do you think that he who made the world would send for the goldsmith and say, O goldsmith, make me a pair of golden arms? Do you think that he who has provided for the numerous wants of all his living creatures, would say to his worshippers, cook me a little rice and vegetables? Do you think that he who made the sea would say to his worshippers give me a little water to quench my thirst?' Both of their countenances gradually brightened up, and they said, 'We never thought of or heard such things before.' That Juggernath, notwithstanding all the boasted pretensions of the Pandahs about his glory, could not be true; and they begged me to give them some account of the true God and the way of salvation. I never saw these parties before, and perhaps may never see them again in this world, yet who can tell what good may result from our conversation by the way. Conversing with travellers by the way has been a practice with the Orissa missionaries ever since they commenced their labours in the province.

A goodly number of tracts and gospels were distributed, and I was much pleased to see the care which the people took of them. I noticed two men by the way side, under a tree, who were anxiously looking over the pages of the tract that they had received, and were explaining as well as they could, its import to each other. From this festival many books would find their way into the mountains and jungles to the far west, where missionaries have never been. May they be as streams of light to the people amid the dark parts where they have been taken. In the immediate vicinity of Khunditurr the same determined opposition is manifested to the gospel as in former times; we use every possible means to conciliate the people around us, but to no purpose; they tell us in the plainest manner that they neither want us nor our books, nor our message—that they are perfectly satisfied with their own system, and that they have no wish for a better. But whether they receive or reject our message our duty is the same, and Christ will be glorified though it may be in their condemnation. A few evenings past I went in company with Sebo Sahu, to a village about half a mile distant, and ere I had reached it I heard the people shouting to each other, 'Here is this son of * * * a sahib coming.' Not a very pleasant welcome you will say. I seated myself down on the verandah of a mud temple, as soon as I had

done which a whole crowd of people came together and declared that I had defiled it by my presence, and that in consequence the labour of years had been lost; that they would go instantly and petition the magistrate on the subject. I endeavoured to reconcile them by saying that I came not to defile them or their gods, and that if I had done I was sorry. They then made an attack upon Sebo Sahu; and O, the torrents of abusive epithets that their so called priests of Hindooism poured forth, so excessively filthy that it would be impossible to translate them. Sebo bore it with considerable patience for a time, but at length he broke out and exposed their impious conduct most thoroughly. 'They were cut to the heart; and in consequence they gnashed on him with their teeth.' I shall not soon forget the manner with which a brahmin, '*old in sin*,' came up to Sebo: he was literally on fire with anger, and his actions were more like the actions of a demon from the infernal prison, than a human being. He said, 'O Sebo, you old rogue—you rascal, why do you shew your face in our village? you who left the religion of your fathers, and have become an outcast; your wife is a widow, you old scamp; you come to preach to us—turn the wretch out, turn him out.' A young brahmin fetched a large piece of wood and lifted it over Sebo's head to strike him; but the old man, fearless of consequences, stood forth, and with the firmness of a Paul exclaimed with his powerful voice, 'Do you think that I am afraid of you, or the Company, or the Governor General of the company? No! I serve the God over all, and I fear no man.' It was perfectly useless our attempting to preach, the storm was so violent, and I was forcibly reminded of the uproar caused by Paul's visit to Ephesus. After leaving the village I enquired of Sebo what could be the reason of the uproar, as we had done nothing contrary to the religion or law of the Hindoos. 'O,' he replied, 'I know—I was a disciple of the principal gooro in this village, and in consequence of my becoming a christian, they hate me with a perfect hatred. I have been several times to this place but have never once been able to preach.' One night last week we were driven out of a town that we visited; another night, in order that our voices might not be heard, a man brought a large drum and beat it before us. We frequently tell our enemies that if they think we shall be affrighted, or driven away by opposition and abuse, that they are greatly mistaken; that we can bear much more abuse than they ever have given or can give. We find it most difficult after preaching, to distribute tracts. I am of opinion that the brahmins have given it out

that if their disciples receive our tracts that they will curse them, and look upon all these signs with more than ordinary pleasure. The brahmins are much more afraid of us than they are of the most savage beasts of the forest and the most deadly reptiles. Notwithstanding all the discouragements I am happy to learn that some are reading our books carefully, though it be in secret. We labour in hope. May we have the approbation of the God of missions and then we shall succeed in our arduous labours.

We have one hopeful inquirer here whom we hope to baptize soon. Mrs. Bailey has a school daily of twelve children, and the christian women are also instructed by her once a week. All the services on the Sabbath and week days are regularly conducted. I do hope that our coming here will be for good, though we may not stay long. Tamar, who left the academy a year ago, is a very promising young man—very consistent—very faithful, and very zealous. His sermons are a credit to his head and to his heart.

Satan and his agents in this province are not slackening their efforts to ruin the souls of men in eternal fire; night and day they are at it, plying every scheme to thwart our efforts and to uphold that diabolical system which has consigned for ever unnumbered millions of souls in outer darkness. I think that we and our native brethren are willing to live and die in the cause we have espoused. And will the churches at home forsake us?

I do hope that the circular you have recently published will do good, and lead yet more to pity the crying Oriyas who are at present 'without hope and God in the world.' Mrs. Bailey unites with me in christian love.

I am, yours very affectionately,
W. BAILEY.

SOUTH AFRICA.—Half a century has passed since our venerable brother, the Rev. James Read, commenced his evangelical labours in South Africa. To the mind of the christian philanthropist it would be highly interesting and instructive to trace the successive social changes, and the moral progress within that period by the inhabitants of the southern peninsula of this dark continent. The Hottentot, the Bushman, and the Bechuana, formerly the most loathsome and degraded of our race, have, under the benign and softening influence of christianity, been raised to the rank of civilized men, and hundreds and thousands of these people, who once seemed incapable of instruction, have become intelligent disciples in the school of Christ.—*London Missionary Society.*

THE
GENERAL BAPTIST REPOSITORY

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MISSIONARY OBSERVER.

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[NEW SERIES.

MEMOIR OF THE LATE REV. JAMES PEGGS.

‘In labours more abundant, . . . in journeyings often, in perils of waters, . . . in perils by the heathen; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often; . . . beside those things that are without, that which cometh upon me daily. . . . Who is weak, and I am not weak?’ 2 COR. xi. 23—29.

THESE words, written by the great apostle of the Gentiles in reference to himself, are applicable, with some slight modification, to the esteemed subject of the following brief memoir. His well known characteristics were activity, anxiety, and devotedness. His nature and spirit were peculiarly sensitive and sympathetic. His mental exercises, as revealed in the pages of his ‘experience,’ recorded by himself during the greater part of his life, were of no ordinary kind, and the austerities to which he frequently, and as will be seen, injudiciously, subjected himself, serve to complete the description thus given. In the limits to which we have confined ourselves it will be impossible to enter into a full detail on all these things, which, as recorded in his private *memoranda*, would fill volumes. We must be content with a slender abridgement, which we hope may be both useful and interesting.

VOL. 12.—N. S.

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The Rev. James Peggs was born at March, in the Isle of Ely, Jan. 7, 1793. His mother was apparently a devout christian and a member of the General Baptist church in that place. She was the daughter of the Rev. Thos. Mills, who was fifty years its minister, and who died in the month of March, 1800.* She died when her son James was about two years of age, and thus he was deprived of that tender solicitude and care, to which childhood is indebted for its choicest blessings, and which none but a tender and pious mother can bestow. This loss was the more to be regretted, as his father does not appear to have enjoyed, or even to have been friendly to, sincere and heartfelt religion. James was, however, led to the church once on the Lord’s-day, and was taught to ‘say his prayers.’ In his boyhood he had some serious thoughts

* See Gen. Bap. Mag., 1800.

on religious subjects, and when, in his thirteenth year, he was sent to school at Doddington, he determined to act on some advice he had read in a small tract, viz.,—Never to enter into bed until he had prayed to God. The adoption of this excellent rule, at first exposed him to the derision of his school-mates, but at length they were induced to conform to it, and even to exact a forfeit from each other when it was omitted. Though our friend laments that at this time his prayers and his conduct did not agree, the above incident demonstrates that he had exercised a good influence over the boys around him. The reading of some sermons on ‘the four last things,’ in the Arminian Magazine, ‘Baxter’s Call,’ &c., greatly affected him; but he complains of being at times very volatile and sinful. He used to collect the boys on a Sunday evening, and encourage them to read tracts that he had purchased for them, instead of spending these hours in idleness or play. He himself often read the Bible, Tillotson’s Sermons, &c., at these seasons, and though he admits there was something vain and ostentatious in these exercises, there seems to have been some sincere inclination towards religion. He became a kind of assistant to his master, who now was removed to Whittlesea, and whom he believed to be a pious man. In his absence James would read the accustomed prayers with the boys, before commencing the business of the day. Notwithstanding all this, he speaks of himself as carnal, fond of cards and sinful amusements; and averse to those of his relations who did not encourage them.

In his seventeenth year, his father put him apprentice to a large shop-keeper at Long Sutton, in Lincolnshire. Here, after a short time, he heard the late Rev. W. Burgess of Fleet, and he was happily led to a clearer discovery of his lost and ruin-

ed state as a sinner before God, and of the way of life and salvation through Christ alone. By the reading of pious books, especially John Nelson’s Journal, by conversation with intelligent christians, and by the hearing of the word, he was directed and through grace enabled to ‘cast his soul into the hands of Christ to be saved by him.’ This decisive and important transaction took place on Friday, June 9th, 1809, ‘a day,’ he says, ‘ever to be remembered by me.’ He now had brighter hopes, and greater joys than he had before experienced, and felt that he was ‘accepted in the beloved.’ His attention was led to the subject of baptism, and after searching the Scriptures, and determining to follow where they led him, he says, ‘I plainly saw the Established Church was in error, and therefore it was my desire to be baptized by a Baptist minister, in their mode, which, from many passages of Scripture appears to be the true, ancient, and apostolic way.’ He conversed with Mr. Burgess, and at his suggestion sent a written account of his experience, views, &c., to the church. He was accepted by them, and baptized Aug. 27th, 1809. He now determined to walk in ‘newness of life,’ and to all appearance his prospect was one of happiness and peace.

But, alas, instead of fully comprehending ‘the liberty wherewith Christ has made us free,’ and being content with a course of simple evangelical obedience to God, and imitation of his Lord and Saviour, resting on him and rejoicing in his salvation, he marked out a path for himself, in which he was bound to the performance of exercises not compatible with his situation, nor required either by morality or religion. The slightest failure in the execution of his prescribed service, brought upon him the severest sorrows, and the deepest woes. Some of his exercises were

laudable, and adapted to be useful, and some of his scruples indicated great conscientiousness, but by the degree to which they were indulged, and the legal spirit in which they were carried out, his comfort, and his character, and even his health, were impaired. He took a weekly account of the sermons he heard, with reflections on them and on his own feelings and state of mind. He had several fixed times in a day for prayer and religious exercises, and would retire into a corner of the shop, or leave it for his devotions, so as to neglect his business, and occasion remark at his disregard of his proper duties. He had two days in the week for self-examination and 'renewing his covenant,' and would frequently consume hours in this inward toil and anxiety, which ought to have been given to sleep, or to his master's service. He would sometimes be so absorbed in religious musings as to forget where he was, and what he was doing. He was so morbidly scrupulous lest he should do wrong, as really to injure both himself and his employer. He was so anxious in weighing or measuring goods that he might not defraud either the buyer or the seller, that he secretly paid a trifle 'into the till' every week to compensate his master, and entered in a book the names of customers who he thought had received a few grains too little, that he might allow for it another time. He would reprove, for conscience sake, any customer who was going beyond propriety in his estimation, in the purchase of costly articles, or of gay apparel. He greatly abridged his hours of sleep, that he might have time for reading and devotion, binding on his conscience to rise at a certain hour. He stinted himself in his food, under the idea that eating and drinking to repletion, or so as to satisfy his appetite, was intemperance, and therefore sinful. He became in consequence the subject of habitual lassitude and hunger.

His constant craving for food led him to think that eating and drinking was his besetting sin, and that he must resolutely fight against it; and if ever simple nature effectually asserted and fairly secured her just demands, his morbid conscientiousness inflicted on his spirit untold sorrows. The effect of these austerities and exercises was soon apparent. In December, 1809, his master wrote to Mr. Peggs, sen., requesting an interview, and stating that unless there was a great alteration in his conduct, James must return home. The father in deep anxiety travelled to Long Sutton. The explanation was given, James was reasoned and remonstrated with, and as he was apparently convinced of the importance of attending to the proper duties of his station, he continued in his situation for a further trial. His pastor, Mr. Burgess, also conversed with him very judiciously on these exercises, and convinced him that he had run into 'will worship,' and superstition. This intelligence startled him, and for a time he was enabled to cast off his yoke. But the liberty and ease which he now enjoyed, in a few weeks so alarmed him, that he feared he was not in the right way, and he gradually relapsed into his former scrupulosity, especially as to eating and sleeping, so that his strength decayed, and his distress and occasional horror of mind increased. About midsummer 1810, his master's business changed hands, and his new employer, after a brief trial of the apprentice, wrote a very sensible letter to his father, telling him that his son's mind was constantly absorbed in religious reading and exercises, and his constitution impaired by his habits; and suggesting the necessity of his removal, and the propriety of his engaging in some pursuit more congenial to his tastes and inclinations. James was permitted by his considerate master to add a postscript to this letter, in which he admitted that he was so weak as to be unable to work,

or even to walk home, but with singular consistency in his errors, he contended that religious thoughts and exercises *could not* be the cause of his sickness; and, casting himself on God, he implored his father not to put him to any service in which he should not have time to cultivate his mind. His father conveyed him home July 17, 1810.

His removal was a severe trial to all parties. The master regretted parting with a servant so honest and well-meaning, and yet so useless; the father was both alarmed and distressed at his son's state of body and mind; and the son and servant was overwhelmed with sorrow and shame that through his being religious 'over-much' he had dishonoured religion itself, and blighted his own good name. When he arrived at March he found himself in new difficulties. His worldly friends despised him and thought him 'crazed,' and some of those who were religious were ready to fan 'his pride,' by laying him in their bosom, as one who suffered for righteousness' sake. One cannot but lament that, at this juncture, no judicious and wise counsel was effectually given to him, so that he might have learned rightly to discern the path of duty, and have been relieved from a servile and an oppressive yoke. Darker days, however, awaited him, and he seemed slow to learn, if he ever did learn, that there is a limit beyond which, even in religious performances, in laudable engagements, and in efforts to do good to others, propriety is violated. The attempt to execute more than is within the compass of our ability and opportunity, often defeats itself, and prevents any thing from being done well.

The subject of our memoir was now in his eighteenth year. He was greatly troubled at having no regular employment, and at times severely exercised for having given, as he feared, an unjust impression as to the reason of his leaving his former place.

His father was not willing to engage him in his own business, and at length, when he commenced his nineteenth year, he opened a day-school, which was so far encouraging, that he records the circumstance with gratitude,—'the Lord prospered me; the stain was in a degree wiped from my character, and I began to rise out of the deep waters of affliction.' From this period, January 1811, until April 1816, Mr. Peggs resided at March, and continued to keep a common day-school. In November 1811, he commenced a night school, in addition to that taught in the day; but after four months this extra toil was relinquished. His father died January 4, 1815, and this event brought him into the possession of some little property, so that the year following, encouraged by the advice of his friends, he broke up his school, and in May, 1816, entered himself as a student at Wisbech,

It would be difficult to present to the reader a complete view of Mr. Peggs's career during the time above mentioned. His labours were almost incredible, and were equalled only by his watchings, and anxieties, and woes. He had a considerable school, frequently some thirty or more pupils, under his care. He applied himself to increase his learning, in every department, prescribed for himself a course of reading and study, in 'history, philosophy, arithmetic, geography, grammar,' &c., and paid practical attention to land surveying, &c. He was diligent in the daily reading of the Holy Scriptures, and works on theology. Though he often complains against himself for not attending better to the improvement of his scholars, of his bad temper, want of order, and general neglect, yet the fact that his school, with some fluctuations, maintained its position until he relinquished it, shows that his labours in it were not trifling, nor useless. He engaged himself very much in visiting the sick and afflicted, that he might converse with them and shew them

the way of life. He devoted much time to this work. His visits were not confined to March, its cottages, workhouse, &c., but the surrounding villages, and cottages solitary and miles away in the fens, would secure his presence if he heard of any in them who were sick and dying. Many hundred miles did he walk for this purpose. That he might not be unacquainted with those to whom he could be useful, he would visit the shops that country people came to for their goods, and go to the bridge at six o'clock in the morning, where the labourers congregated before their daily toil, to inquire if they knew of any persons who were ill. His own scholars were frequently appealed to for intelligence on this subject, so that he had ever before him an amount of business of this kind more than enough to employ his whole time. He became a very laborious distributor of religious tracts. These he gave away to the poor in his walks among the afflicted, and scattered them in every place. Sometimes he would sell a number at a reduced price, and at others he would enclose them in letters and forward them to gentlemen and clergymen around. Passing by a person's garden of this class that he did not think enlightened, he would throw in a tract, such as Berridge's 'Great Error Detected,' or 'Baxter's Call.' At others he would drop one into a person's pocket as he passed him. In short, every expedient that he could devise, whether dignified or not, prudent or otherwise, he would employ to send every where, and to induce others to distribute, these books of instruction and admonition. He seldom travelled without a supply of tracts for gift or sale. His numerous and painful journeys on these errands extended even to the barracks at Yaxley, where the French prisoners were confined, as well as to almost every place for many miles around. He was never out of his way, and ever had walks of usefulness in pros-

pect. He had encouragement from some; occasionally small sums of money were given him to assist him in these works: but from others he met with indignant and contemptuous rebuke. His father became at length so annoyed by his frequent absence from home on Saturday and Sunday, distributing and selling tracts, that he resolutely forbid his continuance in this work; a relative therefore made peace, purchased his stock, and for a time he partially desisted. Again he thought it his duty to engage in christian exhortation, that is, to speak to everybody that he met with, whether saint or sinner, on the great subjects of religion, a word that might be for their good. Thus instead of saying, 'farewell,' or 'good bye,' he would say, 'stand fast in the Lord,' 'watch and pray.' Or to a sinner, 'flee from the wrath to come,' &c.; and when he let slip an opportunity of saying a word for God, and souls, he felt greatly condemned and humbled, accused himself of cowardice, of being ashamed of Christ, &c. This exercise might have been suitable for grave old age, if attended to with great prudence, but in his case it exposed him to some measure of ridicule. Ambitious to do good, he now also employed his pen, and prepared and copied many articles for periodicals, newspapers, &c. The immaturity of his mind, apparent to some others, might have been manifest to himself by the chary use editors made of his labours; but the thousands of verses he composed, and the numerous articles he prepared, indicate the restless energy of his spirit. From these efforts, the transition does not seem difficult to public labours. He had a weak and unimpressive voice and manner, but he soon began to preach. Where he first laboured in this way does not appear from his book of 'experience,' except it was at Eastwood End, near March. There is an entry in his book, bearing date, October 25, 1812, to this effect: 'This evening, for the

first time from home, I was enabled to preach in public, at Easter-deen, (Eastwood End.) I found a little liberty in speaking from Rom. viii. 6. May 1 he enabled to improve my talent.' He shortly after established regular meetings at this place, and opened a Sabbath-school. His preachings in a while became frequent, and in many places, both far and near, he preached the Word of Life. At Dodington, he was interrupted by the clergyman, and threatened, and prevented from obtaining a house; and he was induced to take the oaths &c. prescribed by law, for his own protection. After preaching in almost every place in the neighbourhood, for nearly three years, the church at March gave him a regular call to the ministry, but whether it was intended that he should labour stately at March does not appear. He shortly after, as we have seen, gave up his school, and went to the Academy.

The glance that has thus been given of his multifarious labours and engagements, affords but a feeble idea of the reality as recorded in his 'experience.' Nothing could be attempted for religion in the whole region, but he was interested in it, If a Bible Society was formed, he was connected with it; if a Sunday-school, or a Conference, or a Tract meeting, was held, he was present. If a chapel was opened, or a new preacher appeared, he was there. He was ever engaged in doing good, and he allowed nothing to escape his notice. He possessed a kind of ubiquity, and no brief description can give a full conception of his efforts and his toils. But enough has been recorded to awaken the enquiry, 'How was all this work executed? and how did the youth sustain himself in it?' The reply is very painful, but not surprising. He was constantly unhappy. He laboured under an abiding sadness and dejection of spirits. A species of religious gloom ever hung over him. The cause, or rather causes of this unhappiness, are

not, we apprehend, very difficult to discover. In the first place he lived too much as it is called, 'by frames and feelings.' Instead of cherishing a simple reliance on the all-sufficiency of the great work of Christ, as the only basis of his acceptance with God, and calmly receiving the solid comfort which comes alone from the cross, he looked within to the state of his own mind and affections, and to his renewed acts of dedication, for consolation, and thus mistaking the effect for the cause, was often in heaviness. He had faith in Christ and love to him, and great and holy desires to serve him, but this very common inversion of idea, was a source of great trouble. Again, by his very active life, he often deprived himself of the ordinary means of grace, or attended them in a very languid and hurried manner, so that there was little opportunity for that calm collectedness and serenity of thought, which is essential to a profitable waiting on God, and spiritual enjoyment. Further, he had much that was impulsive and imaginative in his ideas about duty, prayer, and the divine direction. He would feel for instance, an impulse, or as he called it, 'an impression,' or 'inclination,' to go, say to a place five miles east or west, to visit a person he had never seen but who he had heard was sick, and he would pray over it, and if the inclination remained, he would conclude it was the will of God he should go. But if he went and failed to see the party, he would think that in some way he had offended God. Sometimes two or three of these impulses came on him at once, each calling him in a different direction, and then after prayer, the one that preponderated, would lead to the same conclusion; though very frequently he would be tossed about above measure, and not know which course to take. He seemed to expect direct answers to prayer, and when he thought he had obtained them, would sometimes be distressingly defeated in his work.

Here was another source of sadness. He would, moreover, frequently make vows to do certain things, i.e., exhort particular individuals, visit certain sick people, pay better attention to his school, or pursue some prescribed course of action, and if he failed through inability or indecision, his woes and self accusations would be multiplied. His extreme scrupulosity caused the slightest incidents to trouble him for a whole day. If he did not awake at his prescribed time, four o'clock; if he took food, though in haste, without asking a blessing; if he read a book which was unprofitable; if he was too late at school; if he took a glass of wine after he had refused, if he omitted to convey respects, &c., these errors would be sufficient to cause exquisite suffering and pain. And then, finally, the very multitudinous works which he engaged to perform, in addition to the duties of the school, distracted his attention, filled him with confusion, and led him often to feel so exceedingly perplexed and troubled, that he did nothing so effectually and so well as he desired. His over exertion and anxiety impaired his general strength both of body and mind, and led to morbid imaginings, melancholy musings, self accusations, and distressing fears. What with his school, his visits, his readings, his writings, his tracts, his travels, his exhortations, his vows, his fastings, his covenants, his preachings, the sick and dying far and near, his wide and consuming sympathies, his perpetual 'planning,' his singular dreams, his punctilious scrupulosity, his early rising, his watchings, his little rest, in addition to all that is mentioned above, can it be a matter of surprise that he should be sad? that he should have nervous fears? that he should sit and weep if the bell tolled for a dead person he had not visited, or to whom he thought he had not been faithful? and even be afraid to go near the place, lest the 'murdered souls' should accost and

trouble him? The wonder rather is, that his overwrought and exhausted nature did not sink under them into utter imbecility, or inanition. Hence at times his sorrows were inconceivable. He would lie on the ground for hours in agony and tears, and write 'bitter things against himself.'

Even the gloom had its advantage. Our friend often complains of a tendency to pride. If he had had no humbling sorrows, and painful watchings, and 'strong crying and tears,' at this season, and had received as he was like to do, the plaudits of those around, would he not have 'been lifted up with pride, and have fallen into condemnation?' There is certainly much to admire in the ardour, zeal, benevolence, and enterprize of this young man; but is there not something admonitory? Zeal should be regulated by prudence, as well as tempered by love. Though Mr. P. was at this period useful, it is very probable that he would have been equally so, and more happy in his own mind, and more exemplary as a christian man, if he had attended more quietly and efficiently to his secular business, attempted less in the way of general usefulness, and given the full and undivided energies of his mind to such labours as he undertook to perform.

Mr. Peggs repeatedly, during this period, applied to different exemplary and judicious persons for advice as to the state of his mind. Mr. T. Ewen, senr., his respected pastor, gave him very suitable counsel. He judged the horror of spirit often felt was rather nervous than religious; and that his young friend attempted so much for others as not to attend sufficiently to his proper business and his own state. Another friend candidly told him, his sorrows arose from a want of knowledge, and aiming to be, and to do, that which was beyond his reach. A Wesleyan minister prudently recommended humble and steady attention to the public means of grace, and trust

in the promises of God. There is, however, a fuller record of advices from Mr. Jarrom, than from any other person, in his 'experience.' Mr. Jarrom told him, on one occasion, that as he had been 'more active than many others, and had taken up a great profession, he must expect more assaults from Satan; that he should acquire habits of stability, and increase in true knowledge.' At another season Mr. Jarrom said, 'What is your rule of life?' 'I very simply told him,' writes brother Peggs, 'I tried to do all I could. He smiled at this vague reply, and told me, We have secular concerns to attend to, and the improvement of our own minds, and if after attending to them, we have opportunity of instructing others, it is well. He further observed, Self-love must be the rule of our love to our neighbour. A steady perseverance in well doing is the most excellent way of promoting the good of souls. Our secular business must be regarded. He related an anecdote of a pious woman who used to neglect her domestic affairs to attend to her closet. A godly minister one day came into her house, and seeing it in disorder, exclaimed, "Is not the fear of God in this house?" This had the desired effect, for she was convinced of the importance of governing her own house well.' Mr. Peggs referred to other troubles, as, his want of comfort in preaching, his unfaithfulness to those he had visited; he observed that he did not think he was penitent if he could not weep, he feared that he wasted his time, and that six hours sleep was enough, &c. The good Mentor called the idea about impenitence, 'childish.' 'Children weep more than men, but are they more affected?' As to Mr. Peggs's abridgement of the hours of sleep, Mr. J. said, 'It was a bad habit, and would shorten life.' The judicious advice our young friend received, at times troubled him, and increased his perplexity of mind, but on the whole, he seemed to benefit by it, though he

never laid aside his zealous and scrupulous peculiarities.

The above imperfect sketch of our excellent friend's youthful career, has been extended beyond a due proportion of the space we purpose to allot to his memoir, for the following reasons. His subsequent life, his connection with the mission, and his various labours in this country both as a minister, a friend of missions, and as an author, are generally known, and pertain to the history of the mission and of the denomination to which he belonged, and therefore may be passed over with brevity. The peculiarities of his early life are but little known, and it is not often that records so faithful, complete, and voluminous of the early career of a zealous young christian, and in which there is at once so much to admire and to regret, come in the way of a biographer. And finally, as 'the boy' is said to be 'the father of the man,' it has been thought that, though our beloved friend increased in wisdom as he advanced in years, he retained through life so much of those elements of character observable in his early course, as would enable us to dispense with any especial comment on the extraordinary labours, and anxieties, of the chief portions of his subsequent history. We shall cease to wonder at his numerous travels, publications, and toils, when we are well acquainted with the characteristics of the youthful James Peggs.

Mr. Peggs broke up his school and sold his furniture in April 1816. He preached farewell sermons May the 1st and 5th; witnessed the acceptance of some of his converts on the 6th, and on the 8th removed to Wisbech. These changes relieved him from many cares and toils. The clouds dispersed. It is pleasing, after years of darkness, to read the following from his book of 'Experience;'—'May 16. I preached at Wisbech for the first time. I experienced liberty and possession of mind. I have been pretty comfortable of late.'

(To be concluded in our next.)

'SEARCH THE SCRIPTURES.'

BY A. I. CUMMINS, M.D.

THE words of divine inspiration were given to us to direct us to heaven. In them is laid down the way of life and salvation, and they alone can furnish an unerring guide for the mortal to direct him to his home with his Redeemer. The scriptures are the chart of the mariner upon *the* sea of life,—therein is laid down all the shoals and quicksands, upon which there is danger of wrecking his hope for eternity, and destroying his soul. They are the words of his Almighty pilot. What knowledge of eternity, indeed, could the mortal obtain were it not for the sacred writings. They alone can tell him of its scenes—they alone can unfold the mystery,—they alone lift the curtain of futurity, and by an eye of faith permit him to look into, and survey it. The word of God alone can reveal to man his will, and direct him in the path of duty. Man is liable to sin—he has an ever present tempter, subtle and malicious, but the scriptures teach him the arts of the enemy and point out to him the means of resistance.

Why should we search the scriptures? 1st. Because it is a Divine command. Our Saviour after he had finished his mission on earth,—after he had preached his gospel to an unbelieving world, wished to leave a testament, a confirmation of what he had told them, and his disciples personally, and accordingly he commissioned men, full of the Holy Ghost to write, according to his directions, by divine inspiration. Hence we have the New Testament, and that is his will. His word and his last direction to mortals to direct them in the pathway to heaven. And, as heaven is the desired object of every mortal, of course, in order to know the path that leads to its blest mansions, we wish for a guide that

shall be correct, and where shall we find one but in the scriptures of divine truth?

The eye of reason cannot look into the future unless it has for its telescope an instrument of perfect model, and accurate workmanship, and this instrument may be found in the sacred volume. This is the telescope through which the eye of faith can look to the eternal rest that remains for the people of God, As, then, it is a command of our Saviour, we see enforced in vivid colours our duty as to the perusal of Divine writ.

2. They are our only true guide. Was there ever a book written, in any age of the world, by any one, in the perfection of the Bible? Certainly not. Then, shall we say that an uninspired pen wrote those sacred pages? God forbid. Then, we must acknowledge their divine origin, and if their origin be divine, they treat of divine things, and in them is our only true text book. What is life without a hope of at some time reaching heaven? And our only hope of reaching that 'holy, happy place,' we derive from the promises of God to us, revealed in his word. On this consideration, then, we should be led to 'search the scriptures.'

3. The Gospel is the news of a plan of salvation to a dying world. It is the 'glad tidings of great joy which shall be to *all* people.' It contains the history and consummation of the whole plan of salvation through the merits of our Saviour. And, as those terms laid down therein are the only means by which salvation can be obtained, it follows that if we wish for a part in the great work, we must 'search the scriptures,' in order to learn the mysteries of godliness. All other writings are blind guides when compared with the true text of

inspiration. The scriptures treat of a subject by far the most important of any that can engage the attention of mortals bound to the bar of God, and a never-ceasing existence in a world to come. They tell us that the soul is immortal and must exist as long as God exists, either in a state of true happiness, or misery after death. They tell us the prerequisites to salvation, the awful state of the impenitent, and the joy of the saint, in another world. And as we are bound to one of those places, heaven or hell, how important that we should search the only guide upon which we can depend, that we may be enabled to shun despair and lay hold on the hope of salvation.

The scriptures are the words of our lawgiver, and all civil law, is derived *or should be*, from the law of God. And history informs us that every nation as soon as it promulgated laws contrary to the divine law have met his disapprobation and have been suffered to fall into their own chosen vault of destruction. Then we should be governed by the divine law, and *no human enactment has claim to the obedience of man, when it is in opposition to the law of God.*

We should then 'search the scriptures,' that we may understand God's will concerning us. There we may read our duty,—there we find the will of God, and there we read 'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Again, we should search the word of God, in order that we may learn his attributes, his divine character. We should 'know in whom we have placed our confidence and hope,' and we can learn this in no other way, but from his word of inspiration.

To the sinner, the scriptures are all important, for they teach the way of life and salvation, through a crucified Redeemer. They tell him how he may escape the punishment due to his transgressions, and obtain

the pardon of his sins, through repentance, and obedience to the divine commands. They offer him an undeserved reward for obedience, even eternal life. They tell him of that 'strait and narrow path' that leads to heaven. Come then, fellow sinner, open your eyes to the truths of the gospel, 'search the scriptures,' obey them and your soul is safe.

To the Christian's heart, the sacred volume is indeed a treasure.' He feels that it is his guide, his hope, his comforter. When in adversity he can find in that blest volume, a balm for the wounded breast, a promise from his God, which soothes his troubled bosom, and dries up the tear of sorrow. If he mourns the loss of friends, the word of God can bring consolation even at that trying moment, and he reads, 'blessed are they that mourn, for they shall be comforted., He feels that life is but a transitory scene, and death strikes no dread to his soul. He can read with delight those blessed promises, and claim them as his own. To the sincere and devoted christian, I say, the Bible is a precious book indeed. When tempted, there he finds encouragement to persevere in resistance knowing that 'he that endureth to the end, the same shall be saved.' If he meets with trials and difficulties he can there find consolation, in the hope that he shall soon become an inhabitant of that place, where 'the wicked cease from troubling, and the weary soul is forever at rest.'

The scriptures, are the only guide of the christian to his home. They tell him how to live and how to die. They direct him in the way that leads to life eternal.' The way of peace and holiness and the paths of virtue in them are laid down, and thus they become our guide, our light, our directory that points to heaven. 'Search the scriptures, for in them ye think ye have eternal life, and these are they which testify of me,' says their Divine Author, thus acknowledging

them to contain his will revealed to man.

To the scholar, we would say, the Bible is indeed the best Classic. Where will you find the masterpiece of every master but in this volume? To the lawyer we say, where is a code of more wholesome laws for your study than in the Bible? They are the directions of the great Lawgiver,—the 'faultless code immortal.' Take the Bible, then, for your guide, ye legislators, and all in authority over us, and rule according to those precepts, in the fear of God, and our nation shall prosper, and you be blest for your works.

To the convert we would say, you have found the sacred volume to be your guide in the commencement of your career in the divine life. Continue to 'search the scriptures,' while you live. You have commenced a journey, in which many trials and temptations await you, but if you follow the directions laid down in the word of him whom you profess to love and serve, you shall overturn all opposition, from 'foes without, and foes within, and gain the ascendancy over all your enemies. You shall be led onward and upward, and guided and directed to your home in the New Jerusalem of the living God. The Bible is to you a most precious treasure—from it you embraced the truth,—from it you accepted salvation, from it you laid hold of the promise of pardon of sin, and from it you draw your daily spiritual food. Read it then carefully and meditate upon it, follow in its directions and you shall not be led into error. God shall bless you in the obedience of his commands, and shall direct you on to your final home. Our prospects for eternity, may we learn from the sacred scriptures. They are the rule by which to square our actions in order that we may be accepted of our God. Other rules are good, but the Bible

gives us one higher than mere morality,—it tells us of religion, even the religion of Christ, 'Search the scriptures,' then, young convert, and they will furnish to you an unerring guide. They are the history of time and of eternity. They are the revelation of the Most High to man.

How sweet to read the scriptures and meditate upon their precious promises, to the child of God. We are on a weary pilgrimage journey, but there we may find food for the sinking soul—there we may find water for the thirsty and weary traveller from a spring that is never dry, springing up into everlasting life. Yes indeed,

The gospel hath a soothing balm,

To cheer the troubled mind,
And those who love its hallowed charms,
Shall peace and comfort find.

Sweet consolation it presents to the true child of God.

Once again, and I close my remarks on this subject. The gospel is our hope of salvation, and as that is our text book, it becomes our duty to read it carefully and meditate upon its contents. Form then the rule of your life from the word of God, and you shall never be ashamed, nor confounded. Learn of him 'who is meek and lowly of heart, that you may find rest to your soul.' Trust in the Lord and obey his commands, and 'be ye faithful unto death, and he will give you a crown of life.' Learn to live and learn to die. And from the Bible, learn the way to the mansions of rest above. So may you live, and die in faith, and when you have done with earth, may you rest from your labours, and spend an eternity in praise to your Redeemer. 'Search the scriptures,' and,

Study to know, and then obey,
Each rule therein laid down,
And when you quit this house of clay,
Receive the promised crown.

LIBERTY OF CONSCIENCE IN INDIA.

Our readers are aware, we apprehend, that a law has recently been enacted in India, protecting any natives from the loss of their property, in the event of their becoming christians. They will however be much interested with the details contained in the following letter from Mr. R. Cooley, one of our F. W. Baptist missionaries. We copy it from the 'Morning Star.'

Believing that the readers of the Star, who are anxiously watching the progress of christianity in India, will be interested to know what government has recently done for the establishment of religious liberty, or liberty of conscience in India, I transcribe to you for publication an editorial article from the '*Friend of India*,' published at Serampore—the Act itself—and also an editorial article from the '*Bengal Recorder*,' a Calcutta paper, edited by a well educated native.

What a change has been produced in the government of India within the last forty years! Less than forty years since, the first American missionaries, Judson and others, were compelled by the government to abandon the country—while the English missionaries sought protection under another government.* The government of India was then decidedly opposed to the introduction of christianity into India, from the fear of shaking the stability of their government over the natives! Government now not only tolerates christianity, but is legislating for the protection of those who embrace it from the heathen. We rejoice to know, that they *have learned* that christianity is not a destructive element in government—and that the influence of missionaries does not endanger the stability of the government over the natives.

It is to be acknowledged, however, that India is governed by a different

class of men from what it formerly was, men who are more favourable to christianity. The following is from the 'Friend of India.'

'The act for the establishment of *Liberty of Conscience* became the law of the land on the 11th of April, 1850, a day which will be as memorable in the annals of British India, as the 4th of Dec., 1829, when the rite of Suttee was abolished, and for the first time in twenty centuries, "the Ganges flowed unblooded to the sea." Henceforward every man throughout India will be at liberty to profess whatever creed his conscience may incline him to, without being reduced to beggary through the instrumentality of the courts of justice. The inestimable value of this boon will be at once seen by a reference to the law of the land as it previously stood, and which is thus expounded by Sir William Macnaghton: 'Whatever property the individual, previous to his conversion, was possessed and seized of, will devolve on his nearest of kin who professes the Hindoo religion,' It was impossible that so monstrous a violation of the first principles of religious liberty, could continue to be tolerated under the enlightened government of Britain, in the middle of the nineteenth century; and the wonder is, not that it has been abolished now, but that it was not abolished before. One of the effects of this new law, will be to remove all penalties from the profession of christianity, and it is possible that when the profession of that creed becomes *safe*, it may also become more common. One of the most liberal of the papers published by the natives in Calcutta, said last week, "that the present state of Hindoo society is such that a father would rather see his son the greatest sinner upon earth, but living within the pale of Hindoo society, than that he should be the veriest Scipio, and a

* The English missionaries found protection at Serampore, which was then under the Danish government, but is now under the British government.

christian," and the editor adds that "he cannot impeach the justice of such a state of things."

We believe his information to be perfectly correct. There is no family, orthodox or liberal, however rich, respectable, or exalted, which would not consider it an infinitely greater calamity for any of its members to embrace christianity than for him to be transported for the most detestable and degrading felonies. We cannot wonder therefore, that the present "act" is in the highest degree distasteful to the Hindoo community—the Mahomedans, though equally affected by it, have not so much as noticed it—and that they deprecate the levelling of the strong bulwark of persecution by which the national creed had been fortified.

But we feel confident that time and reflection will mitigate their feelings, and reconcile them to the act. Indeed, it would be wrong to despair of such a result, when we remember that the opposition to the abolition of Suttees was far more intense and formidable, and that the rite has now been almost forgotten; that even the orthodox Hindoos appear to be ashamed of it, and are anxious to relieve their shasters from the odium of having ever inculcated it; while some go so far as to deny that it was ever practiced. The two cases bear the strictest analogy to each other.—But the burning of widows and the persecution of apostates were based on the injunctions of the Hindoo Shasters, and strenuously advocated by those who reverence them. In one instance, the British government has deemed it just and expedient to throw the Shasters aside, and vindicate the rights of humanity; in the other, the rights of conscience.

But these two improvements have been effected without weakening in the smallest degree the great principle of religious toleration, which is the distinguishing feature of our administration. The Hindoo is still at perfect

liberty to profess and practice his own creed, to build temples, to establish images, to see brahmins and to feed paupers, without let or hindrance; he is only debarred from the luxury of persecuting those who have forsaken his creed. The Hindoos have now shown us that this privilege is considered more valuable than that of being allowed to profess it. But these feelings of irritation will gradually subside, under a correct appreciation of the blessings which the British government has conferred on the Hindoo community, by opening the judicial bench to them, and again re-establishing the administration of the Hindoo code in the courts, after six centuries of exclusion.

The *Englishman*, a Calcutta daily paper, thinks that the act is 'the first legislative step towards the expulsion of the British from India.' The same result was predicted from the abolition of Suttees, yet the British Empire in India stands, and it is firmer than ever. But it is not by the abolition of female immolation, or the suppression of human sacrifices, or the extinction of the Thugs, and of slavery, or the establishment of liberty of conscience, that the continuance of our rule in India is likely to be perilled. All these measures equally spring from the liberal, humane, and enlightened policy, and, in our humble judgment, are calculated to produce results directly the reverse of those predicted by our contemporary. They are the safeguards of our empire.

*The act in favour of Liberty of
Conscience.*

"So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any, personal forfeitures of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion or being de-

prived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories."

I will now introduce the article from the Bengal Recorder—which shows the feelings of the native Hindoos on the subject; and shows also that the natives when educated, are not those stupid beings, which many suppose pagan idolaters must be.

'The act for extending the principle of Section 9th, Regulation VII, of 1832. The die is cast, all is over.' Lord Dalhousie has struck the last blow at the stupendous structure of the Hindoo faith. What the 100,000 troops of the 'destroyer of idols,' failed to achieve; what the sharp scimitars of our Mahomedan conquerors could not effect, what the despotism of the tyrant of Mysore dared not meddle with: the Right Honorable James Andrew, Earl of Dalhousie, Governor General of India, &c. &c. has carried at the point of the quill. Well may his lordship say, *Veni, Vidi, Vici.* But Lord Dalhousie has not conquered yet. England's Lords and England's Commons are still to be overcome. The hundred millions of Her Majesty's leiges in India, may be regarded with scorn by an Indian politician surrounded by a hundred thousand bayonets, but they nevertheless *can* command a voice, they may yet ring upon the ears of John Company, somewhat similarly to that of the ghost of Cæsar 'I will meet thee in Westminster Hall.' Yes! that is the tribunal to which our Hindoo countrymen should appeal. The Parliament house of Great Britain is their last their only hope. The Lords *will* hear their prayer, for the Lords of England are not quite so aristocratical as their friends in this country; the Commons *will* cheerfully hearken to their complaints, for the Commons of England are not quite such great bigots as their friends in this country. They respect justice; they reverence

the laws of property. The noble house that could impeach Warren Hastings for the murder of Nund Coomar, the robbery of the Begums, the cruelty to Cheyte Sing; that could impeach him in the name of the people of India whose rights he had trodden under foot, and whose country he had turned into a desert, *will* not certainly turn a deaf ear to the memorial of their Hindoo subjects, *will* not suffer ungrateful children to triumph over their injured parents; aye, injured as man can injure man; *will* not suffer the fundamental principles of the Hindoo faith to be assailed by a persecution more formidable than the persecution of the followers of Mahomet, more powerful than that of the sword of the *Imam*. We say the Parliament House of Great Britain *will* not suffer such despotism to revel in its Indian settlement. But the question is, who among all the natives of India is public-spirited enough to think of doing battle for her in England. Will the old Rajah of Shobhabazar dare do now what the Rajah Rammo-hun Roy dare do of yore? No! the old Rajah of Shobhabazar is fit only to declaim within the halls of the Dhurma Shobha or publish bulls of ex-communications against people, whom poverty drives into the missionary institutions for the education of their sons and their relations, or to shake hands with Europeans at a *Nantch*, dance, or snore away after dinner. Will the Dey Baboo of Simlah trouble his head about the matter? No! the Dey Baboo of Simla is much more agreeably occupied within the sweet groves of Belgachio. Will the Zemindar of Noval or *Dus annies* and *Chha annies* of the Mofussil, lose their temper on the theme? No? the Zemindar of Noval and the *Dus annie* and *Chha annies* of the Mofussel, would sooner undertake to solve a problem in astronomy, or assist Col. Waugh in some Trigonometrical operations on the Hymalays, or the great

Meridional series, or embark on an expedition in search of Sir John Franklin and his party. In fine the natives of India, we mean of Bengal, are not exactly the men fitted for a great political movement, or capable of going through a great political controversy. They lack that zeal, they lack that unity, they lack that determination that rig out the political martyr, they are in fact a body without a soul. But Englishmen have ere this done battle for them; and Englishmen *shall* yet be found to fight their cause with Englishmen. We do not therefore wholly despair of an appeal to Parliament, but we would, in the mean time, warn our countrymen against the danger of forgetfulness. The *Lex loci* is abroad and with it, heresy is abroad. The Act XXI of 1850, must be engraven in the hearts of our countrymen, or the Act XXI of 1850 will one day be the ruin of them. 'Heretics must fall,' should be their motto, or heretics will yet find means to overpower them. Like the *Delenda est* Carthago of the Elder Cato, the motto should form the exordium and the peroration of all their actions; it should precede every legal document, Wills, grants, and title deeds must be heralded by it, or wills, grants, and title deeds will at some future period turn out to be no better than so much waste paper. A stitch in time saves nine, they say, Let our Hindoo countrymen profit by the adage.'

The editor of the *Friend of India*, remarks on the above article as follows:

'The gist of his article is that the strength of Hindooism consists entirely in the power of persecuting those who forsake it, which it has hitherto

enjoyed; that its votaries are kept 'from abandoning it solely by fear of being reduced to beggary,' and that as soon as the law is abrogated by which 'whatever property the individual, previous to his conversion, was possessed and seized of, will devolve on his nearest akin, who profess the Hindoo religion,' this vast fabric will crumble to pieces. We did not expect such a revelation of the intrinsic weakness of the national creed from a Hindoo. * * * The *Recorder* has unconsciously furnished one of the strongest arguments which has yet been adduced for depriving Hindooism of the power it has hitherto enjoyed of persecuting all who forsake it. * * * We are rejoiced to find that a deputation is to be sent home to entreat the great Council of the nation to abolish the new law, and revive the persecuting code of Hindooism. The proposal will of course be rejected with the same promptitude with which the demand for permission to begin burning widows again, was dismissed. The fate of the petition may possibly serve to disabuse the minds of the enlightened Hindoos, as to the views of our Parliament on the subject of religious toleration. We trust therefore, that the idea of despatching an agent to England will not be abandoned. * * * The *Recorder's* description of his own countrymen is very amusing. * * * Now if we or any other European writer had ventured to draw this description of the national character, our crime would have been unexpiable. The representation, however, is true to the life.'

R. COOLEY.

Jellalore, June 1, 1850.

[The above article will be perused with intense interest. It shows that very much has been done in India to undermine and overthrow its hateful idolatry; and that its warmest and most talented advocates are already

anticipating the entire downfall of this infernal fabric. The bluster and spirit of the article from the *Recorder*, seems slenderly to cover his deep and fearful anticipations.—ED.]

THE RELATIONS BETWEEN RELIGION AND PHYSICAL SCIENCE.

BY THE REV. JAMES HAMILTON, D.D., REGENT-SQUARE CHURCH, LONDON.

SIR Humphrey Davy has somewhere remarked, that of all blessings, he would deem a firm faith the greatest. But at the same time, he more than hints that there are circumstances in the lot of a philosopher which render such a faith an arduous attainment. And we fear that this impression was not peculiar to the illustrious chemist. We fear that during the last sixty years, by far the most brilliant period in the history of natural science, their number has been small who look from nature up to nature's God. And though there are splendid exceptions, we fear that even yet there are not many who, loving Bacon much, love the Bible more, and who, amidst all the toils of research, and all the weariness of study, are cheered by the hope which is full of immortality.

And in the very outset, I would say a few words regarding a prejudice which exists in many minds. They think that religion is all opinion, whilst science is all certainty. They tell us that so many schools of theology have come and gone, that so many sects and heresies still divide the christian world—and that there are such fierce debates regarding the interpretation of Scripture, that they will have nothing to do with divinity and its doubtful disputations. Those who have a taste for such things may perplex themselves with theological subtleties, but for their own part they prefer the certain sciences. They prefer those studies where material substances appeal to their bodily senses, astronomy, geology, natural history, anatomy. But as for religion—as many men as many minds; and they can only regard the whole affair as a matter of mere speculation. This objection we often read and hear, but we think it will melt entirely away on a few moment's consideration.

They are the *works* of God which you have chosen for your study. Now these works are candid and truthful. They dread no question, they evade no inquiry. They do not pale to the telescope, nor sculk from the microscope. They do not wince at the anatomist's scalpel, nor shrink away from the chemist's fire. They have no weak points to cover; they have nothing but perfection

to conceal. And yet explicit and light-courting as nature is, how seldom has an honest eye looked on her open visage; how seldom has an unsophisticated ear listened to her clear and liquid voice! Most usually her messages have accosted ears closed by prepossession, or have been read through systematic spectacles, and then that interpretation has been put on them which prejudice or theory suggested. But when some sharper or sincere observer made out the real purport and proclaimed it to the world, who ever dreamed of laying at nature's door the dulness of her votaries? Who ever branded nature as a liar because her 'minister and interpreter' had mistaken her meaning?

And it is with God's word as it is with his works. The Bible is the bravest of books. Coming from God, and conscious of nothing but God's truth, it awaits the progress of events with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers, and every inscription he deciphers; for from that rusty coin or corroded marble, it expects nothing but confirmations of its own veracity. In the unlocking of an Egyptian hieroglyphic, or the unearthing of some ancient implement, it hails the resurrection of so many witnesses, and with sparkling elation follows the botanist as he scales Mount Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert, or the traveller who stumbles on a long-lost Petra, or Nimroud, or Babylon, for in regions like these, every stroke of the hammer, and every crack of the rifle awaken friendly echoes, and every production and every relic brings home a friendly evidence. And from the march of time it fears no evil, but calmly abides the fulfilment of those prophecies and the forthcoming of those events with whose predicted story inspiration has already inscribed its page. But whilst like the volume of creation the volume of Scripture is so truthful—whilst the Bible is in itself so secure—whilst 2,000 years have left it stronger in outward testimony, and more triumphant in its own self-consistency—and whilst at the same rate heaven and earth shall pass

away, and no jot of that Bible perish, it is very different with the doctrines and conclusions which men have tried to fix on it. Sometimes the result of bad grammar, sometimes the result of bad metaphysics, and sometimes, too, the result of bad science, men have often tried to found on Bible texts, prepossessions and systems of their own; and no man need wonder if a better exegesis, or a sounder sense, swept the crude structure away. But when the besom of destruction has brushed aside the false science, nature looks forth serene and ingenuous as before; so when better light has banished the false theology, the Bible smiles out again, sincere and celestial as ever. In either case, man's interpretation has perished; in either case, the truth of God survives.

No doubt there are some passages of Scripture, regarding whose meaning divines are not agreed; but so are there phenomena of nature regarding whose import philosophers are divided. For instance, if we have a Calvinistic interpretation of some texts, and an Arminian interpretation also, we have an undulatory and an emissary interpretation of the phenomena of light. But because one man is an advocate of rays, and another stands up for a luminous ether, no rational man would say that the science of optics is all matter of opinion, and light itself a grand delusion. Nay, I freely grant that some systems of theology have passed away altogether, systems which once were popular, and commanded much applause, and were so dear to their abettors, that they could not see them perish without a bitter pang. The angelic theology is dead and gone; the theology which made reason not the interpreter but the creator of Scripture, and put a quibbling logic in the room of the plainest texts. And the Cocceian theology is gone; the theology which made the sacred narrative one long parable, and left no simple history in all the Bible. And the Hutchinsonian theology is gone; the system which made the Bible an encyclopedia of science, and expected to find the germ of every invention as well as the true system of the universe in the book which brings immortality to light. All these are gone; and when they expired, their champions felt as if truth had perished from the earth. But is this peculiar to theology? Have you forgotten how the

abhorers of a vacuum abhorred Torricelli and Pascal? Have you forgotten how the old physiologists bated Harvey for discovering the circulation of the blood? Can you wonder that, like a family burnt out, the Stahlian chemists long lingered round the smoking ruins of phlogiston, and could never pardon Lavoisier and oxygen? Has no one ever seen a disciple of the old Neptunian theory, nor noticed the pensive bitterness with which he has abandoned the last fragments of a system once as fair as eloquence and fancy ever made a science? Or have all our living astronomers recovered their grief for the nebular hypothesis, or pardoned those inexorable telescopes which stared it off the face of the firmament? Or what would men of science say, suppose that the men of Scripture turned on them, and taunted them with the precariousness and uncertainty of physical research? How would they like if, reckoning up all the wrong theories of the last 200 years, we argued that geology and chemistry are each a house of cards, erected to-day and blown down to-morrow? Or how would they like if, quoting the notable explanation of meteorites given by the French Academy last century, that they are just clods of earth, condensed into iron by a flash of lightning—or recalling the grand drama of the electrical girl, enacted the other day—or routing out all the funny problems which have been first to last propounded in our own Royal Society, how would they endure that we should thence infer that the whole pursuit of philosophy is a wild-goose chase? That inference would be neither candid nor courteous, and it would not be true. Whatever blunders individuals may commit, and whatever errors the learned world may sanction for a season, there is after all, nothing but truth in nature, and so far as man has sagacity or sincerity to collect that truth, he has got a true science—a true astronomy, or a true chemistry, or a true physiology, as the case may be. And even so, whatever vagaries particular persons may indulge, and whatever errors the religious world may have occasionally sanctioned, there is after all nothing but truth in the Bible, and so far as we have sincerity or sagacity to collect that Bible-truth, we have a true religion.

It is very possible that the works of

God may survive all the present systems of philosophy; but there are truths in science which are now so familiar that he who runs may read, and which no future discovery is likely to supersede. I need not stop to name them. And it is very possible that the Word of God may outlive all the existing schools of theology. The grass withereth, and the flower fadeth; our interpretations, however naturally they may appear to have effloresced, and however brightly they have blossomed, may fade and wither; but the word of the Lord endureth for ever. And in that Word there are facts and statements which need no theory, and sufficiently interpret themselves; and just like the mariner who avails himself of Jupiter's eclipsed satellites, and would be safe to do so though Copernicus had never existed; just like the gunner who allows for the earth's attraction, and must continue to allow for it, whatever becomes of the Newtonian philosophy; just like the apothecary who combines his salts and acids in definite proportions, and need have no forebodings as to the result, should any mischance befall the atomic theory, so these statements are facts on which we are wise and safe to act, whatever become of human theories. Let the Calvinistic or the Arminian scheme prove wrong—let all the present organizations of the Church break up and pass away—let all the sentiments and suggestions of man wax old and vanish, the sayings of God cannot pass away. 'The wrath of God is revealed from heaven against all unrighteousness of men. Except ye be born again, ye cannot see the kingdom of heaven. God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish but might have everlasting life. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Believe on the Lord Jesus Christ, and thou shalt be saved. If any man be in Christ Jesus he is a new creature.' So far as it is founded on sayings like these, religion is not only the simplest but the most certain of all the sciences.

However, I can suppose the man of science in a different case. He wishes to believe, and is sorry to doubt. From examining the evidence or reading the Bible itself, he is convinced that it is

the book of God. He recognises on its page the same autograph with which he has long been familiar in the volume of creation—the same inimitable style of majesty, wisdom, goodness, purity, and power; and he feels that to refuse its outward credentials would be to set at defiance all the rules of research by which in other cases he is always decided. And he believes it, so long as he is in its own society. He loves it so long as he communes with it. So long as he looks it in the face, he sees the halo, and feels that it is Divine. But when he goes away from it, and the glow of its inspiration has ceased to warm him—when he goes out to the cold materialisms which it is his province to study—when he handles the dry preparations, or the gritty fossils, or the fuming retort, the joy and fragrance and living power of that Bible fade, and his devotion dies away; or when he bores into the strata and finds himself descending into ages of unfathomed time; or, when he pries through the sparkling vault, and finds himself borne away into the measureless abyss and its uncounted worlds, then all sorts of doubts and queries seem to rise like dragons from the deep, or to come trooping home like spectres from the dark immensity. He begins to feel himself an atom in creation, and his world a mere mote in the universe, and begins to fancy revelation too great a boon for such an atom, and the Advent too great a wonder for such a world. He catches himself saying, not in adoration, but in doubt, 'What is man, that Thou art mindful of him? Or, what the Son of Man, that Thou shouldst visit him?'

Now I will not stop to suggest the cure for all these cavils. I might say that the best cure for nervous spectres or nightmare horrors, is to get a light or look at something familiar and real; and the best cure for sceptic doubts is to look at the Bible itself. And I might farther say, that the mind is soundest and best constructed which receives all truth on its own evidence, and does not suffer any wandering chimera to devour or scare away a truth thus ascertained. But as a difficulty, which will occur to thoughtful minds, we may just glance a little at the religious doubts occasioned by the extent of the universe.

Sixteen years ago, some English voyagers were standing on a flat beach

within the Arctic Seas. From the excitement of their looks, the avidity with which they gazed into the ground, and the enthusiasm with which they looked around them, it was evident they deemed it a spot of signal interest. But anything outwardly less interesting you could hardly imagine. On the one side the coast retreated in low and wintry ridges, and on the other a pale ocean bore its icy freight beneath a watery sky, whilst under the travellers' feet lay neither bars of gold nor a gravel of gems, but blocks of unsightly lime stone. Yet it was the centre of one of nature's greatest mysteries. It was the reward of years of adventure and hardship; it was the answer to the long aspirations and efforts of science; it was the Magnetic Pole. The travellers grudged that a place so important should appear so tame. They would have liked that it had been marked by some natural monument, a lofty peak or a singular rock. They were almost disappointed at not finding an iron needle as high as Cleopatra's own, or a load-stone as big as Mont Blanc.

One day, two summers since, sailing up the Rhine on a dull and windy afternoon, with little to look at but the sedgy banks and the storks exploring for reptiles among them—the vessel halted over against an old German town. We were looking languidly at its slated spires and its decaying streets, and carelessly asked some one what town it was? 'Worms,' Worms! The battle-field of the Reformation; the little Armageddon where light and darkness, truth and error, liberty and despotism, the Son of God and Satan fought not so long ago! We immediately looked out for Luther, and half expected to see on the house-tops something else than tiles; but though it was the very spot where Protestantism gained its decisive victory, the spot where modern Europe threw off the cements of the middle age and emerged to life, enterprise, and freedom, there was no outward sign to tell it,—a dreary German town on a swampy plain—that was all.

And so of most memorable places. There is nothing external to arrest the vulgar eye; no gigantic landmark nor natural sign to serve for a *siste viator*; and the more refined and reflective do not grudge this. They feel that morally there is nothing so sublime as simplicity,

and that it is God's way to work great wonders, not only by means of the things which are despised, but in despicable places. Man is a materialist, and he tries to give a material magnitude to memorable places; but God chooses any common spot for the cradle of a mighty incident, or the home of a mighty spirit. Elbowing through Bread-street, amid trucks and drays and Cheapside tumult, who would fancy that here was the bower where the bard of Paradise was born; or looking up to that grim window in the Canon-gate, who would guess that from these narrow precincts the spirit which new-created Scotland passed away? Or, sailing along the deep, what is there to tell you that this rock was the cage of the captured eagle, the basaltic prison where he chafed and pined and died; and yon, the willow-tree, under which he quietly sleeps, the Magor-Missabib of modern history? Or, coasting on the soft Egean, and looking up to the marble cliffs, where the aconite grows and the halcyon slumbers in the sun, what trace is there to tell that heaven's windows once opened here; that here the last thrill of inspiration was felt, and here the last glimpse of a glorified Redeemer vouchsafed? To the passing glance or the uninstructed eye, they are mean and inconspicuous places—so mean, that ascertaining the wonders connected with them, the vulgar world declares them unworthy of such distinction till otherwise distinguished, and exclaims, 'Let us build a monument, a mausoleum, or a church.' But to minds truly great, every place is great which mind or moral glory has aggrandized. Patmos could not be improved though it were expanded into a continent; nor the house where John Knox died, though it were enshrined beneath a national monument.*

There is another remark which we may make respecting memorable places. They are usually more interesting to strangers than to the regular residents.

* The author would be sorry if any one understood him as speaking disparagingly of the effort made by the Free Church to preserve from destruction John Knox's House at Edinburgh. A man of taste and feeling would like to see the house as nearly as possible what the Reformer left it; but he would also be thankful for every effort to save it from desecration or decay.

Had the Esquimaux seen Captain Ross and his party, they would have marvelled what brought a band of Englishmen from their comfortable homes to that bleak and barren shore. And, far from sympathising in their errand, they could hardly have been taught to understand it. Food, not information, being their chief motive to exertion, they would gladly have sold the magnetic pole for a few pounds of blubber or a few pints of oil. It was interesting enough to British science to bring many at the peril of their lives; but to the poor benighted natives it never had occurred that there was anything more important in that particular spot than any other bend of their frozen beach. And so of historic scenes. You know more about Luther's bold appearance at the Imperial Diet than do any of the people who now dwell at Worms. The spot where a great battle was fought, or where a hero breathed his last, is often interesting to its inhabitants only as a source of gain; and unless they be men of congenial taste and strong emotion, people will hurry daily past the places consecrated by departed greatness, without finding their step detained or their spirit stirred. It is reserved for the far-come traveller to stand still and wonder where the incurious native trudges on, or only wonders what it is that the stranger is gazing at.

Our earth is a little world. In bulk it is little as compared with some of its neighbours. Even the same planetary system contains one world a hundred times, and another three hundred times as large; whilst, if suns be peopled with worlds, there are suns hundreds of thousands of times as large. And there are races of intelligence and capacity far beyond our own — races both fallen and unfallen, to which our highest genius appears a curious simplicity, and our vastest information an interesting ignorance, even as we may smile at the wit and knowledge of the Esquimaux. But this is the little world, and ours the lowly race, which God selected as the scene and the subject of the most amazing interposition. Like its own Bethlehem Ephratah, little among thousands of worlds; like its own Patmos, a point in the ocean of existence, our earth already stands alone in the universe, and will stand forth in the annals of eternity, illustrious for its fact without a parallel. It is the

world on which the mystery of redemption was transacted; it is the world into which Christ came. And though lower than the angels, ours is the race which Jehovah has crowned with one peerless glory, one unequalled honour. It is the race which God has visited. Ours is the flesh which Incarnate Deity wore, and ours the race for whose sinners the Son of God poured forth a ransom in his blood. This is the event which sheds a solemn interest round our little planet, and draws toward it the wonderful gaze of other worlds. And just as in traversing the deep, when there rises on the view some spot of awful interest or affecting memory, you slack the sail, and passengers strain the eye, and look on in silent reverence; so, on their journeys through immensity the flight of highest intelligences falters into wonder and delay as they near this tiny globe. There is something in it which makes them feel like Moses at Horeb, 'Let me draw near and see this great sight,'—a marvel and a mystery here which angels desire to look into. It is a little world, but it is the world where God was manifest in flesh. And though there may be spots round which the interest gathers in most touching intensity; though it may be possible to visit the very land whose acres were trod by those blessed feet which our offences nailed to the accursed tree; though you might like to look on David's town where the advent took place, and on the hills of Galilee where His sermons were preached, and on the limpid Gennesareth which once kissed His buoyant sandals, and on that Jerusalem which he loved and pitied and where he died, and that Olivet, from whose gentle slope the Prince of Peace ascended, I own that with me it is not so much Jerusalem or Palestine as Earth herself. Since it received the visit of the Son of God, in the eye of the universe the entire globe is a Holy Land; and such let it ever be to me. So wicked and sin-tainted that it must pass through the fire, ere all be ended, it is withal so consecrated and so dear to heaven that it must not be destroyed; but a new earth with righteousness dwelling in it shall perpetuate to distant ages its own amazing story. And though an illustrious author wrote, 'I have long lost all attachment to this world as a locality,' I don't wish to share the feeling. I like it for its very littleness. I like to

stand on its lonely remoteness, and look aloft to vaster and brighter orbs; and when I consider the heavens, the moon and the stars, then say I, 'What is the son of man that thou shouldst visit him?' And, as in the voyage of the spheres, I sail away in this, the little barque of man, it comes over me with melting surprise and adoring astonishment that mine is the very world into which the Saviour came; and as I farther recal who that Saviour was, that for him to become the highest seraph would have been an infinite descent, or to occupy the hugest globe a strange captivity, instead of seeking to inflate this tiny ball into the mightiest sphere, or stilt up this feeble race to angelic stature, I see many a reason why, if an incarnation were at all to be, a little world should be the theatre and a little race the object.

I would have been very glad to glance at other points. I would have liked to show the little difficulty which a scientific man should feel in accepting the Bible miracles, and I might have pointed out the confirmations of Scripture supplied by many of the sciences. But I overleap all that, in order to reach the parting word.

And, first of all, would it not be well if there were more of mutual respect and tolerance betwixt the men of physics and the men of faith? We often hear good people speak contemptuously of the material sciences, and we fear that material philosophers often speak disdainfully of Bible truth. And both are wrong. The Bible is not an old wife's fable; and the material universe is no device of the devil. The one and the other are equally the work of God; and it is from the two together that all of God can be gathered which our species is ever likely to learn. To neglect the one revelation is to neglect a large source of instruction: to neglect the other is to forfeit everlasting life. But those large capacities and well-balanced judgments which have put each in its proper place are very few; very few the men who have sanctified their enthusiasm for science by veneration for the word of God. The mighty founder of modern Dynamics was one; and the reproof which he dealt to his Infidel contemporary, Halley, when jeering at some sacred subject, is a sword of double edge, and may be dealt both to infidel flippancy and anti-scientific bigotry, 'I have studied these things:—you have not.'

But, secondly, science wants a soul. It is a fine exercise of intellect; but it wants something to inspire it—something to moralize and to sanctify and etherealize it. We should hear no more of the pride and envy and dishonesty of naturalists, if on every house and study door were inscribed what Linnæus wrote over his, 'Innocui vivite, Numen adest;' or better still if His presence were so realized that they could never pronounce His name without the reverence which always marked it on the lips of the illustrious Boyle. And it would give a new sublimity to pursuits sublime already, if every investigation were conducted with entreated help from God, and every discovery presented to Himself as a votive offering. It would be the baptism of science and the sanctification of research, did every investigator drink the spirit of that most minute, yet most majestic of our English sages, who has recorded his own emotions in these words, 'When with bold telescopes I survey the stars and planets that adorn the upper region of the world; and when with excellent microscopes I discern the inimitable subtlety of nature's curious workmanship, I find myself oftentimes reduced to exclaim with the Psalmist, 'How manifold are thy works, O Lord! in wisdom thou hast made them all.' And when I have been losing myself in admiration of what I cannot comprehend, I am often obliged to interrupt my inquiries in the words of the apostle, 'Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out!'

But to conclude. I began by quoting the words of Davy, when he pronounces a firm faith, if it could be obtained, the greatest of blessings. May I be permitted to say, that had he devoted a tithe of the pains to the attainment of this faith which he gave to the pursuit of fame, that blessing would have been his own? And if it would have been a blessing when he wrote these words, how infinitely greater before he died! When the raptures of the Royal Institution were over, when the grand battery was corroded, and there was no new metallic bases to discover, when the miner was pursuing his clammy path by the light of the safety lamp, and the hosannahs to the inventor had died away, when poetry and brilliant memories were all

that remained to the paralytic exile, a true faith would have been a priceless blessing. Yes; had he been able to say, 'I know whom I have believed,' there would have been no need to inscribe so often in his mournful diary, 'Valde miserabilis;' and had he found a friend in the Divine Redeemer, that Saviour's benignant presence would have been the best 'Consolation of Travel.' And so, dear sirs,—should any such be here—suffer a minister of Christ to say it—the time is coming when you will recognize as the greatest blessing, this firm faith,—the faith which sustained the dying hours of Boyle and Haller, of Pascal, Ray, and Boerhaave; and would gladly exchange for the trust in Jesus Christ

expressed by Clementine Cuvier, all the proud renown of her illustrious father. When the laboratory fire is out, or the telescope lens is rusty; when survivors are turning over your herbarium, or are trying to puzzle out your unarranged collections, it will make little difference to you how many pages of Society Transactions you filled, or to how many productions of nature your name is attached. But it will make all the difference if you have been a believer in Jesus, and if now and then some christian friend pay a tender and hopeful visit to a fellow-believer's tomb, over which a voice from heaven has said, 'Blessed are the dead who die in the Lord.'—*From The English Presbyterian Messenger.*

THE LAST ERUPTION OF MOUNT VESUVIUS.

On the 6th day of last February (1850) old Vesuvius, after many internal mutterings, which lasted about two weeks, began to send up sheets of lurid flame, and on the 7th the lava made its appearance, running down the mountain on the side of Torre Annunziata. The lava at a white heat bent its way in the direction of Pompeii, and during the night the scene was grand and terrible. On the nights of the 8th and 9th, the roaring and bellowing of the crater was appalling to the citizens of Naples. On the night of the 9th, about four hundred of the natives and foreigners (Americans, English, &c.) left in a special train for the place mentioned above, and then with guides to Rosco Reale to view the advancing lava. The government had previously sent forward strong bodies of troops, to preserve order and protect property. The sight that met the eye at that place was sublime. The lava presented a front of a mile and a half, and kept advancing slowly, devouring every thing in its way. From the villages and cottages the peasantry were flying from the devouring element, and the women and children rent the air with shrieks to San Grennaro, their patron saint. It was in vain—the lava drove them from their homes penniless. Above Rosco Reale the lava (about 9 o'clock P. M.) took complete possession of a wood, and the trees fell in columns like the ranks

of soldiers before a withering artillery. Some large trees offered their ponderous trunks to breast the hissing streams, but the resistance was but momentary, for the fiery fluid first consumed the lower parts, then they would explode and leap into the air, to be consumed to ashes on their descent. The large trees gave out hundreds of jets of steam from different places, and those trees which contained a great quantity of sap, were those which generally exploded, while those which were dry at their trunks, soon consumed there, then they bowed their heads and lay down in dignity on their fiery beds. At about 3 o'clock on the morning of the tenth the eruption was at its height. The sky was clear, cold and starry, affording a contrast to the red rolling mountain. The roarings of the mountain were like the broadsides of a three-decker, and the ground beneath the feet of visitors trembled and groaned in awful convulsions. There was a strong stone farm house situated a short distance from the village; when the lava came to it a stout resistance was offered, and it commenced to rise like water in the lock of a canal, pouring in through the windows and destroying it in a short time. The proprietor of it, together with his servants, instead of labouring to save as many of their effects as possible, yelled and tore their hair, preferring to howl to San Grennaro.

The lava next attacked a small church of Franciscan friars, embosomed in the wood. The edifice was solid, and seemed to breast bravely the stream, but as conscious of its irresistible power, the lava dashed to the attack, despite the chants of the friars and their heart-felt sorrow. The friars and parishoners were filled with grief to see the sacrilegious lava insinuate itself into the crypt and undermining its base; when it soon tottered and fell into the burning sea, the bells shrieking a doleful dirge as the belfry toppled into the sulphurous surges. Sometimes green flames would shoot athwart the advancing stream, then they would become deep blue, playing fearfully and grand as the sea of 'Dante's Inferno.' The crater threw up some huge and hissing rocks, one of which, several tons in weight, struck a brave but rash Polish officer, fracturing his thigh and he being at a distance from any person, bled to death. One of the

most afflicting accidents was the death of Charles Carrol Bayard, U. S. Navy, and belonging to the squadron at Naples. With that daring peculiar to young Americans, he approached too near the crater, and received a mass of calcareous matter on the shoulder, which stripped the flesh to the bone down to the elbow. There was no fracture, but so long a time elapsed before he received proper medical treatment, that all the skill exerted to save his life afterwards proved unavailing. He was only twenty-two years of age, amiable, handsome, and a general favourite. He held the position of the Commodore's naval aide-de-camp, and only a few nights before he was at a ball the gayest of the gay, his fine manly form making him 'the observed of all observers.' Many accidents occurred, but the two mentioned created the greatest sensation, and it will be long before the terrible events of this eruption are forgotten.

MILTON UNDER HIS MISFORTUNES.

SCHOOLMASTER as he was, and afterwards Latin secretary to Cromwell, Milton found time to do and to write much in the course of the eighteen or twenty years which elapsed between his return to England and the Restoration. He found time for writing several treatises on divorce, for publishing his celebrated tractate on education, and his still more celebrated discourse on the liberty of unlicensed printing, for collecting his minor poems in Latin and English, and for defending, in various treatises, the execution of Charles I., and the government of Cromwell, besides commencing an English History, an English Grammar, and a Latin Dictionary. Meanwhile, his first wife, who had borne him three daughters, died in child-bed. Meanwhile, too, a disease of the eyes, contracted by intense study, began gradually to eclipse the most intellectual orbs then glowing upon earth. Milton has uttered more than one noble complaint over his completed blindness. We could conceive him to have penned an expostulation to the advancing shadow, equally sublime and equally vain, for it was God's pleasure that this great spirit should, like himself, dwell for a season

in the thick darkness. And scarcely had the last glimmer of light been exhausted, than, as if the coming calamities had been stayed and spell-bound hitherto by the calm look of the magician, in one torrent they came upon his head; but although it was a Niagara that fell, it fell like Niagara upon a rock. In an evil hour, as it seemed at the time at least, for Britain, for Milton, for the progress of the human race, the restored Charles arrived. The consequences were disastrous to Milton. His name was proscribed, his books burned, himself obliged to abscond, and it was what some would call a miracle that this blinded Samson was not led forth to give his enemies sport, at the place of common execution, and that the most godlike head in the world did not roll off from the bloody block. 'But man is immortal till his work be done.' We speak of accidents and possibilities: but, in reality, and looking at the matter upon the God side of it, Milton could no more have perished then than he could a century before. His future works were as certain and inevitable, and due at their day, as 'summer and winter, as seed-time and harvest.'

Even after the heat of persecution had abated, and his life was, by sufferance, secure—it was never more—the prospects of Milton were aught but cheering. He was poor, he was blind, he was solitary—his second wife dead; his daughters, it would appear, were not the most congenial of companions; his country was enslaved; the hopes of the church and of the world seemed blasted—one might have expected that disappointment, regret, and vexation would have completed their work. Probably his enemies expected so too. Probably they said, 'We'll neglect him, and see if that does not break his heart—we'll bring down on his head the silence of a world, which was wont to ring with his name.' They did not know their man. They knew not that here was one of the immortal coursers, who fed on no vulgar or earthly food. He 'had meat to eat that the world knew not of.'

It was the greatest crisis in the history of the individual man. Napoleon survived the loss of his empire; and men call him great, because he survived it. Sir Walter Scott not only survived the loss of his fortune, but he struggled manfully amid the sympathy of the civilised species to repair it. But Milton, amidst the loss of friends, fortune, fame, sight, safety, domestic comfort, long cherished hopes, not only survived, but stood firm as a god above the ruins of a world; and not only stood firm, but built, alone and unaided, to himself an everlasting monument. Whole centuries of every day life seem condensed in those few years in which he was constructing his work; and is it too daring a conception—that of the Great Spirit watching from on high its progress, and saying of it, as he did of his own creation, when finished, 'It is very good.'—*Gilfillan.*

THE DENS OF EDINBURGH.

(From "Day and Night," by Dr. George Bell.)

THE dens inhabited by out-door paupers, beggars, vagrants, the parents of ragged school children, &c., &c., &c., are in obscure places. They are hidden among the masses of rotten, rat-haunted buildings behind the Grass Market, Cowgate, West Port, Canongate, &c. They are as repulsive as the class which inhabits them, and they are as difficult to describe. No description can convey an adequate idea of the horrors of these places. They are

Pierced by no star,
That e'en I wept at entering. Various
tongues,
Horrible languages, and cries of woe,
Accents of anger, voices deep and hoarse,

* * * * *
Made up a tumult, that for ever whirls
Round through that air, with solid darkness
stain'd,
Like to the sand that in the whirlwind flies.
INFERNO, Canto iii. v. 22.

These places must be seen; and whoever wishes to have a just perception of what they are, must visit them. We advise such a person to go at night, under the guidance of a criminal officer familiar with the districts. He must

not yield to the feeling of horror and disgust which will likely seize him, when he, for the first time, finds himself in the entrance to one of these obscure and dismal abodes. This feeling will increase as he advances, that which awoke it having increased; but, arrived from the intricacies, his attention being demanded, the feeling will abate. He must look to his stepping, and not be too much startled if rats rattle past him, or if a cat, whose midnight vigil has been disturbed, spits in his face. After a good deal of threading and winding, ascending and descending, the officer will stop and knock at a crazy door. Before reaching it, the unmistakable and most disgusting odour of living miasm has perhaps been perceived. A moment after the officer has knocked, a hum will be heard like that which proceeds from a wasp's nest when it is disturbed, and above the hum, a loud 'Wha's there?' and on the utterance of the talismanic words, 'The police,' the door will be opened. Go in, and look at the place and its occupants. The filling of this den was an instructive scene. We describe what we have witnessed:—A young woman with an infant had already

arrived when we entered; she was chewing a crust, and feeding the innocent one with her fingers. Her breast was dry. In a short time, a lean, pale-faced, squalid man, with a couple of ragged, hungry-looking urchins, dropt in, and lay down without saying a word. They cast a glance on us; but strange as we were in such a den, we were not an object of curiosity to them. Two or three grown girls next appeared—the worst kind of thieves. Next, a whole family arrived; they were strangers. They looked strange; for though haggard and in the scantiest garb of poverty, they were not squalid: there were traces of sentiment in their faces. They had not yet got what painters call the finishing coat. Apathy is the finisher. This company actually fell asleep, and more wonderful still, they awoke again.

[Referring to the spirit shops, the writer says;—]

Vice, like idleness, is the prime cause of pauperism. The one is the workshop of hell, and the other is the foreman of the great adversary of man. If Drunkenness is the vice *par excellence* of Great Britain, it is to an intense degree the vice of Scotland. The Scotch are one-third more drunken than the English and one-half more drunken than the Irish. Many people wonder where the tattered, loathsome creatures, who stagger through the streets, get the means to procure the intoxicating agent. It certainly is a puzzling as well as an awful sight—a drunk beggar. Some of them get it from the parochial board. 'A spirit-dealer in the High-street of Glasgow,' informed a correspondent of the *Scotsman*, 'that he draws 10*l.* more on the pay-days of the poor than on any other day in the week. Another spirit-dealer says, that the paupers regularly come to him and spend in drink what they receive.' Very many of the pauper class, when they get food instead of money, sell or barter the food for drink; and a very large proportion of the beggars who infest our streets, and meet with so much commiseration dispose of the bread and meat which they get in the same way. There are places in Edinburgh where drams are exchanged for broken bread, and this bread is sold afterwards at a profit. These facts are notorious, but benevolence won't attend to them. The same beggars are regularly supplied by the same parties with the means of

exercising their vice. This unwise and indiscriminating benevolence fosters vice; it seduces boys and girls away from the ragged schools, and fifty things besides.

Only a small moiety of legalised and voluntary charity reaches the victualler, the large moiety goes into the till of the spirit dealer. The direct effect of its expenditure is further to degrade the already base, and the indirect effect is to multiply his kind. Contrary to what obtains in the case of almost every other commodity, the demand for the whisky does not regulate the supply, but the supply to a great extent, creates the demand.

Almost all the whisky-shops are in the localities where the poor reside. The poorer the district, the more numerous the dram-sellers. None of the sections which compose the plebian class escape. Even the hackney coachmen cannot escape from these human spiders. No sooner is a new hackney coach-stand established, than straightway their pimples and speckled enemy establishes a trap. He catches the poor fellows, and without ceremony makes drunkards of them, and pauperises their families. But the dram-shops are not only extravagantly numerous, they are likewise for ever open. They are open before sunrise, and they remain open till an hour short of midnight. They are nice-looking places (so is many a tomb); they are full of light, and all the polished tankards and pewters are burnished, and the warm looking master of the infernal place—there he is, rubicund, fat, and jolly, with his white apron, standing behind his counter—he looks as mild as his ale, but he is as fiery as his spirits. How rejoiced he looks! for there is a pale faced hard-wrought mechanic, on his way to work. He has passed one hundred of these traps; and he stands at the door of this one. An infernal spirit whispers to him, 'Go in'—he dives, and he swallows a morning dram. With this act commences the degradation of the mechanic, and the starvation of his family; he becomes a drunkard; he soon ceases to possess furniture, his home, once cheerful, is now the scene of misery, perhaps of violence; he grows into a public pest, and his family become parasites on society. This is an epitome of the history of many a man who was in the enviable position of being employed.

The following memoranda of the last

midnight journey that we made through the Wynds of Edinburgh, will perhaps illustrate what we wish to convey by the foregoing sentences. On this occasion, we were accompanied by Lord —, and Professors Simpson and Goodsir. Under the guidance of a very intelligent criminal officer, we visited a great variety of places, our object being to see the people when they are together. This can only be seen at night, when they are all housed. We saw large samples of every section of the plebian class, from the base, abject, apathetic Irish beggar, up to the virtuous and industrious Lowland Scotch mechanic. We had often wondered how the latter retained his virtue and his courage, when so many malign influences are at work whose tendency is to destroy both. Now, as before, we saw him maintaining a defensive war against adversity of every kind; against a compound adversity, which we cannot understand his resisting for a month. We saw him exemplify the most encouraging truth, that when virtue and courage dwell in the breast of a man, even the poor law finds it to be a hard task to pauperise him. It amazes us to see men toil as we have seen them toil—half fed, breathing an almost pestilential atmosphere, uncheered by the light of the sun, and unhelpful of aught saving escape from the poisonous touch of the poor law. But to our memoranda.

We reached Leith-wynd about half-past 11 o'clock p. m., and visited a tenement, called by its wretched inhabitants the 'Happy Land,' in bitter and profane mockery. The first room we went into was occupied by females. How many constituted the domestic circle we could not learn, but four of them were at home. One, a savage and dangerous looking woman, was seated on a low stool scraping potatoes. The second, youthful powerful and unscrupulous, was pacing the irregular and creaking floor; her voice was like a man's voice—and there was menace in her bearing—and her language was blasphemy and obscenity. Altogether she was a subject for Eugene Sue to paint. The third was lying on the floor drunk. She gave occasional utterance to loud screams, and rolled about as if in pain. She was in a fit of

drunken hysterics. The fourth, a young girl, twelve years of age, was seated on the ground before the fire. She was a stout, good-looking, intelligent child, and was being trained to vice and wickedness. Her father and mother died some time ago; and she is the hired servant of these women. Her duty is to do their bidding; and her wages are, board and lodging. When we were about to leave the chamber, a man, like a mechanic, came in, accompanied by two policemen. He said that he had been robbed in this chamber half an hour before, of his watch, money and tobacco-pipe, by the blaspheming amazon to whom we have alluded. She of course denied the charge (in 'Happy Land' language), but, nevertheless, was taken to the police-office to be discharged next morning. The man had been tempted by one of the thousand glittering dram shops in the neighbourhood, and, after being half-poisoned with bad whiskey, was waylaid and inveigled into this den of infamy and crime. The stolen property could not be found. The little girl had her bonnet on, and doubtless had conveyed it to a safe place, most likely to a dram-shop hard by; for it is well known that a number of those who nourish vice conceal plunder. At a later period of the night, another man was robbed in the same room. He had been (to use his own phrase) 'making merry with a few friends,' and on his way home was accosted, in the north side of the town, by one of the inhabitants of this chamber. He, too, was inveigled, but was hardly in the place before he was pinioned by two powerful women, and robbed of his watch and money by a third. He was then suffered to depart, which he did amidst the curses of the demoniacs. Of course his property was taken good care of likewise. It was most probably in a safe place before he left the house.

We passed from this room into the one next it. What we had seen horrified, and what we now beheld saddened us. We had seen the abandoned and the robber—we had seen the dram-seller's prey and the robber's victim—and, in the person of the little girl, we had seen the process of corruption going on—a criminal being

manufactured. We now beheld virtue and courage struggling with the direst adversity. The chamber, which was about twelve feet long by seven or eight feet broad, was occupied by seven human beings—two men, two women, and three children. The men, father-in-law and son-in-law, were seated together working at their craft. They were shoemakers. The wife of the old man was seated on the ground, binding a shoe. One small candle gave light to the three. The wife of the young man sat at the fire suckling an infant; and two children, about two and four years of age respectively, sat on the ground at her feet. We interrogated the men and found that neither of them was in regular employment; they could not get it, and therefore they worked on their own account, that is, when they could afford to buy leather. The profit upon their labour was so small, that under all circumstances they were obliged to work fifteen hours a day in order to sustain themselves. They seldom or never went out of doors, and their diet was of a most meagre description. We doubt if they could consume a substantial diet, depressed as they are by excessive toil and a semi-pestilential atmosphere, and by the lack of hope of bettering their condition. Their effort was to maintain themselves in their present truly wretched condition, from which everything was dragging them down; but a virtuous horror of the poor law spurred them, and strong swimmers both, they kept their heads above water. Here we have an illustration of the fact, that virtue and a desire to be independent do still exist in the class to which these people belong. But the plant is beset by numerous noxious influences, and is ready to perish. It survives in virtue of its own inherent power of living; but the certainty is, that unless a kindly culture be bestowed upon it, it will die, and be added to the corruption in which it is at present embedded. Suppose these men were to die, then the widows and orphans would become paupers; the children would grow up in ignorance of everything but vice, for they are in a hotbed of infamy, and could not escape unscorched. Had the cholera carried off the shoemakers, per-

haps we would have found the women and children in the cellar lodging-house in North Gray's-close, which we visited at a later period of the night. In this underground sty we found a heterogeneous mass of mortals fermenting. We shudder when we think of it. The keeper of the place (the landlady!) was a low dirt-enveloped Irishwoman. She had been in the place for a number of weeks; she paid half-a-crown a week for the sty; she sub-let it to as many as could cram into it; and she intended to remain as long as she could pay the rent. Her husband lived with her, but he did nothing. We presume that the wife's ability to pay the rent depended on his sobriety.

As we passed up the close, we heard the sound of a fiddle, and the noise of the measured tread of feet aloft. We went up a stair, and as we ascended the sound became louder, and to that made by the fiddle and feet was added the murmur of numerous voices. We knocked at the door, which was cautiously opened by a stout fellow in his shirt sleeves, who asked what we wanted. The talismanic words, 'The police!' were pronounced by the criminal officer; we were immediately admitted, and the door was shut. There, in a large room, tolerably well lighted, we saw fifty-one men and women dancing round in a circle. During this savage dance there was a continuous current of oaths, obscenities, menaces, laughter, screams, &c., so that we were reminded of the scene in Alloway Kirk which astonished Tam o' Shanter. There were infants, children, boys, and youthful persons of both sexes present. The fiddle was scraped by a blind man whom we had often seen in the closes and *culs de sac* in the High-street. All the adults, and most of the juveniles were well known to the criminal officer, who informed us that they were the *elite* of the thieves of Edinburgh. A woman retired almost immediately after we entered. We learned that she gave the entertainment. A person had been robbed of £80. in her house a few nights before; and it was known that she committed the robbery, but the evidence was deficient. However, she did not like the society of the criminal officer, and she departed with-

out taking leave of her guests. Here is a school for neglected youth! Here is a room full of the essence of vice, and children soaking in it!

We visited a considerable number of lodging-houses on the occasion which we now refer to, with a view to observe the grades. We have already alluded to one class—the lowest—in which there is no furniture; in the second class there is straw; and in the third, there are what are called beds, but are not beds. With few exceptions, filth, fetor, and general wretchedness equally characterised the whole of them. The bedded places are perhaps the most fetid of the lot; but in these we find a sprinkling of people who earn a living by honest labour. For instance, in one such, situated behind the Grass Market, and called the 'ark,' we found a Grass Market porter, a tailor, a man who plays the organ, together with a number of beggars. Some of these were married. There is still a fourth class, represented by one situated at the bottom of the West Port. This place, which is very extensive, is conducted somewhat on the principles of an hotel. The worst characters lodge there; but this does not signify to the man who keeps it, so long as they pay him. From four to eight or ten persons can be accommodated in each apartment, which is locked, and the key kept by the landlord. An incalculable amount of evil results from the existence of places, of which this one is the type. Men may be inclined to say that it is impossible to remedy the great and complex evil to which the preceding observations and memoranda refer. Everything is bad, and everything needs to be reformed. The task is a formidable

one, there is no doubt of that; but we presume to think that it is not an impossible one. We are quite certain, however, that it will not be done by any one who will not try to do it. Impossibility is not an *a priori* argument that can be recognized in the nineteenth century. The task is formidable because it is complex—one great action won't accomplish it, but a combination of great actions will. Education cannot possibly drain the closes in and about the Grass Market; neither can religious instruction fill the stomachs of the starved inhabitants of the Cowgate. Doubling the size of the goal will not diminish crime; neither will quadrupling the police offices moderate the number of dram sellers and drunkards. Multiplying workhouses and rates won't diminish the number of paupers; neither will abolishing the annuity tax improve the dwellings of the poor. In a word, and to borrow a phrase from Dickens, no 'dodge' will effect what is essential in order to the relief of the city of Edinburgh. Something substantial must be done; something evidencing enlightenment and common sense instead of a rancid mite-eaten economy. Little corporation arrangements, small parochial schemes, slight sanitary attempts, crumbs of education, morsels of religion, nothing detached and of the pigmy kind, will tell upon the social and moral condition of the people. A little water strengthens the fire, because it is decomposed so soon as it is cast in. Its gases burn as bright as those given forth by the fuel, and they add vapour to the smoke. Just so is it with dribbles of education, sanitary reform, &c.; they don't mend, they make matters worse.

FAMILY CIRCLE.

ELIZABETH KILPATRICK.

An interesting incident for children.

IN one of the interior counties of a neighbouring State there lived, some twenty years ago, a family by the name of Kilpatrick. They were regular attendants on the ministry of Rev. Mr. C., the worthy and intelligent pastor

of a large Presbyterian church in the immediate neighbourhood. There were several children,—one, an interesting little daughter, about eleven years of age, at the time of which we speak. Her name was Elizabeth: but she was usually called Betty, by her family and acquaintances. She was going to a school in the country, where there were

a score of girls ranging from six to fifteen years of age, besides a number of little boys. The lady who had charge of the school was pious, and always opened her school with prayer. She prayed for the children, and taught them the plan of salvation. One of her scholars attended a protracted meeting in the neighbourhood, and was happily converted. She returned to the school, and told all the children what great things God had done for her. A general seriousness began to pervade the whole school. She then proposed to the girls that they should make them a little brush meeting-house, out in the woods, and that she would conduct a prayer-meeting for them every day, during the hours of recreation. They all consented, and soon broke down bushes and built them a place for prayer. There they all met together, and their sweet, bird-like voices mingled charmingly together, as they swelled up in the forest, hymning the praises of God. A revival commenced among them. Among the first that were converted, was Betty Kilpatrick. She was so happy that her full soul seemed as though it would burst its frail confinement and mount up to heaven.

On the evening of the day on which she was converted, she hastened home as soon as the school was dismissed. She had about a mile and a half to go. Everything around her seemed to wear a new and lovely face. It was a summer eve. The shadows were growing long as she entered her father's farm. The sunlight was painting a parting smile upon the fleecy clouds piled along the horizon, as she entered her own sweet house. Her mother was alone, with her babe, and one of the smaller children. Her father and brothers were in the farm. As soon as she entered the house, she flew to her mother's chamber, and clasping her snowy arms around her neck, and imprinting a kiss upon her cheek, she exclaimed, 'Oh, mother, mother! God has converted my soul. Oh! I am so happy. Glory to God for ever.' The mother was startled. She scarcely knew what to do. 'Hush, Betty, hush,' she said. 'What are you talking about?' 'Oh mother,' said Betty, 'I am so happy. God for Christ's sake

has converted my soul.' 'Why, Betty,' said the mother, 'you are going crazy. Hush, be still. What do you mean?' 'Oh mother,' said Betty, 'God has pardoned my sins, and I am so happy.' Just about this time the father came in. He was alarmed. 'What is the matter?' he exclaimed. Oh! father, father,' said Betty, 'God has converted my soul. I am so happy.' 'Why, Betty,' said the father, 'you are going crazy.' 'No, no,' said Betty, 'God has pardoned my sins; and if you and mother will get down upon your knees, I will pray for you, and God will convert you too.'

The mother began to weep, and the father to tremble, while Betty pleaded with them almost like an angel. Her face was beaming—her language was unearthly—she begged them to begin to pray; and so powerful and irresistible were her appeals, that the mother could resist no longer; and down she knelt, crying aloud, 'God be merciful to me a sinner. Oh, Betty, pray for me.' Presently her father covered his face, and down he came; while little Betty, with one arm around her mother, and the other round her father's neck, began to pray, while they prayed; and there began a meeting that resulted, in a few days, in the happy conversion of the father and mother, and two or three older brothers. But the influence did not stop there. It went out into Mr. C's congregation, and spread in every direction, until hundreds of souls were the happy subjects of God's converting grace.

How often God brings sinners by 'a way they know not.' An apparently trivial cause sometimes starts influences that extend in every direction, through a thousand channels, and brings about tremendous results at the last. The conversion of one little girl, the erection of the brush meeting-house in the deep forest, the prayer-meeting conducted by the young convert, resulted in the conversion of Betty Kilpatrick, and her conversion led to the conversion first of her parents and brothers, and then of many souls besides.

How much good a little child can do. Try, my dear little reader, to do some good. Begin at once. To-morrow may be too late.—*Richmond Ch. Adv. (U.S.)*

INFLUENCE OF A WIFE.

WHAT is it that man seeks in the companionship of a woman? An influence like the gentle dew, and the cheering light, more felt throughout the whole of his existence in its softening, healing, harmonizing power, than acknowledged by any single act, or recognized by any certain rule. It is, in fact, a being to come home to, in the happiest sense of the expression.

Poetic lays of ancient times were wont to tell how the old warrior, returning from his bold fight, would doff his plumed helmet, and reposing from his toils, lay bare his weary limbs, that woman's hand might pour the healing balm.

But never wearied knight, nor warrior covered with the dust of the battle field, was more in need of woman's soothing power than are those careworn sons of toil, who struggle for the bread of life in our more peaceful and delightful days. And still, though the romance of the battle, the helmet, the waving plume, and the

‘Clarion wild and high,’

may all have vanished from the scene, the charm of woman's influence lives as brightly in the picture of domestic joy, as when she placed the wreath of victory on the hero's brow. Nay, more so, for there are deeper sensibilities at work, thoughts more profound, in our great theatre of intellectual and moral strife, than where the contest was for heroic fame, and force of glory or wealth.

Among the changes which have taken place in the condition of mankind, it is, then, not the least of woman's privileges that her influence remains the same, except only as it is deepened and perfected, as her own character approaches towards perfection. It is not the least of her privileges that she can still be all to man which his necessities require; that he can retire from the tumult of the world, and seek her society with a zest which nothing can repair, so long as she receives him with a true and faithful heart—true to the best and kindest impulse of which her nature is capable; and sacred to the faithful trust committed to her care.

And that it is so, how many a home can witness—how many a fireside welcome—how many a happy meeting after painful absence prolonged! Yes, there

are scenes within the sacred precincts of the household hearth, which not the less, because the stranger's eye beholds them not, repay, and richly too, dark days of weary conflict, and long nights of anxious care. But who shall paint them? Are they not graven on the hearts of wives? and those who behold the picture there, in all its beauty, vividness and truth, can scarcely wish to draw aside the veil which screens it from the world.

THE MILLER'S BOY AND HIS BIBLE.

THE following interesting record is made of the results of colportage in Sweden, by a correspondent of the Philadelphia Presbyterian:—

‘I returned,’ says a Swedish colporteur, ‘through a village, where there are several water-mills. A Bible had been purchased from me there, three years since, by a miller's boy, who not long before, had fallen into the water, and had narrowly escaped being crushed by the mill-wheel. Snatched wonderfully from death, John, (this miller-lad,) had, at that time begun to be concerned about the salvation of his soul. Hence, the purchase which he made of a Bible. He read the sacred book and was fervent in prayer; the Lord heard his prayers, and he became a staunch confessor of the truth as it is in Jesus. He was not long in becoming the object of persecutions from the miller, the miller's wife, his comrades, and persons who frequented the mill. All were determined to render it impossible for him to read the Bible; but the Lord watched over him. Shortly afterward, Andrew, the miller's son, a young man of twenty years of age, a victim to habits of impiety and dissipation, became likewise a disciple of the Saviour. This happened in the following manner. John was Andrew's assistant at the mill. Originally, they were the best friends in the world; but since John's conversion, Andrew employed all sorts of suggestions, artifices, threatenings, and even violence, to plunge his comrade into a disorderly life. All his efforts were ineffectual. One day, while John was busy out of doors, Andrew, who was alone in the mill, took John's Bible, for the purpose of casting it into the river; however, just as he was about to throw it in, he opened the Bible mechanically, and this passage caught his eye: ‘Two

shall be grinding at the mill; the one shall be taken, and the other shall be left.' Matt. xxiv. 41. This declaration struck his conscience with the rapidity of lightning; it took possession of his heart; and under the weight of an inexpressible emotion, he placed the Bible again in John's chamber. Dating from that moment, Andrew became a new

man; thereafter he showed himself to be a sincere servant of Jesus Christ. United, from that time, in heart and soul with one another, John and Andrew, young as they were, soon became, in the band of God, instruments of a religious awakening in the village and the surrounding neighbourhood.

POETRY.

THE CHRISTIAN WAR-CRY.

From the New York Observer.

The following lines were written after hearing a sermon on the duty we owe to our country, and the danger we are in from the Roman heresy.

Rouse! christian patriots, rouse!
Gird on your armour bright;
The holy cause espouse,
And put the foe to flight:
The banner of the cross wave high,
With it to conquer or to die.

Our fathers to this land,
By fell oppression driven,
Protected by His hand
Who rules in earth and heaven—
'Mid savage foes, and perils dire,
Nourished the flame of heavenly fire.

O! shall this holy flame
Still on our altars burn?
Or liberty, that blessed name,
Perish? we vassals turn?
In blood, O shall our heavenly fire
Be quenched? rouse, patriots! show your ire.

Not culverin and drum.
Nor sword, and spear, and shield;
Not with the clarion's clang we come,
Nor carnal weapons wield;
Salvation's helmet, faith's broad shield,
The Spirit's sword must win the field.

Our subtle foes have traced
Our pathway 'cross the flood,
Their idol altars they have placed
Midst temples of our God;
There, heathen orgies, pomp and glare,
Supply the place of contrite prayer.

The garden of our land,
Our western valley wide,
Their Jesuit art has mapp'd and plann'd,
With hordes of priests supplied;
Ghostly confessors, monks, and nuns,
Are sent in shoals to lure our sons.

Remember Smithfield's fires!
And Saint Bartholomew's!
Their bloody zeal it never tires,
But onward, still pursues:
Those bloody scenes they hope again
To act—wake, watch! then, christian men

Their hordes of glittering store,
Wrung from hard-handed toil,
Are poured upon our shore—
Shall they our sons beguile?
Shall Roman teachers—say? supply
That education we deny!

O! Spirit of our sires,
Look down upon our land;
O! holy Spirit! shed thy fires—
The Man of Sin withstand;
Wake in our hearts the heavenly flame
Of holy love! O, save from shame!

Sons of the Pilgrims! prize
Your precious birthright, bought
By your forefathers sacrifice,
With every blessing fraught!
Nor recreant prove—let it descend
Unto your sons, till time shall end.

Christians! the seed of Truth
Sow broadcast through the land;
And educate our youth,
Delusion to withstand;
Let holy fanes and temples rise,
To point the wanderer to the skies.

Hold not, with griping hand,
Your hoarded treasure fast;
But imitate the Papist bland,
In zeal and wise forecast;
The heralds of Salvation send
Unto our land's remotest end:

So shall our Western wild,
Our hills and valleys, ring,
And Age and Youth and little Child,
Sing praises to our King;
Let through our land, and through the world,
Salvation's banner be unfurled;
Till every nation, every clime,
Shall know the Lord—Hasten the time!

REVIEW.

CHRISTIANITY IN HARMONY WITH MAN'S NATURE, *Present and Progressive. Seven Lectures; by REV. GEORGE LEGGE, LL.D.* London: Snow, 35, Paternoster Row. Leicesters: Thompson & Son, 'Chronicle' Office.

WHO has not observed, and observing deplored, the position of a body of divines, represented in most of the chief towns of the kingdom, possessed of enlarged talents and great mental aptitude to convey original instruction on Scriptural themes, but whose names and worth are scarcely known elsewhere, save to some kindred spirits admitted to their personal friendship, and whose congregations have the unshared enjoyment and benefit accruing from their felicitous and profound expositions of Divine truth? They resemble lamps which shed a brilliant light, it may be, but a light reflected only on objects immediately around—not stars set on high, scattering their beauty on a million eyes, and chanting their melody in a million ears at once. The press is the only instrument by which a translation from the former sphere to the latter can be effected; and we hail Dr. Legge's present recourse to this transition—means from a limited influence to one expanded and ever expanding, whose final limits cannot be foreseen. Occupying, as for years he has done, an eminent station in the town where he ministerially labours, the able and characteristic production whose title we have given, introduces him, we believe, with the exception of some admirable occasional sermons, for the first time to the reading public. This introduction, we are led to expect, will conduce to a widened acquaintance; as in the preface to the present work a half-promise is made, that a series of writings on the gospel system are to follow; which, as they will be composed in the maturity of the author's genius, are destined, we trust, to be a precious gift to the church, which she will use with delight and preserve with gratitude to the latest generations.

But to the volume in hand. It consists of seven Lectures, delivered by Dr. Legge to his own congregation, during the winter months of 1850, and now published by request. Their avowed purport is to shew that christianity is in harmony with man as an intellectual, an imaginal, a moral, a social, and a progressive being, and with his whole being and hope. This method of viewing so important a subject has the charm of novelty upon it, and the observer is quickly convinced that the author is no imitating-mannerist, however excellent the copy, but a bold and vigorous thinker, able and determined to paint and group ideas, themselves of no ordinary kind, in a style undeniably his own. Or, to change the figure, his mind shews itself both mine and mint, producing its own ore and sending it out with a shape and die not easily mistaken for any other in common circulation. As a specimen of his plan, we sketch the arrangement pursued in the first discourse, the thesis of which is 'Christianity in harmony with man as an intellectual being.' The general text is, 'He knoweth our frame'.—Psa. ciii. 14. The special one, 'O the depth both of the wisdom and knowledge of God'.—Rom. xi. 33.

After an eloquent and ingenious exordium, designed to evince that God as the great master-builder of our whole nature, must know it altogether, the fundamental principle on which the argument of all the discourses is built is then laid down, viz., that as 'we should expect the religion he has given us to be adapted to our nature, suited to its faculties, and subsidiary to its well-being—christianity if a divine thing, must be divinely appropriate to our attributes and our condition.' Two sets of assumed truths are then detailed, succeeded by a brief but luminous description of the human reason or intellect. Now, the element and aliment of intellect is *knowledge*, and God, it is asserted, 'has adapted His religion to this feature of our nature;' and 'Christianity is a form of knowledge,—a wonderful complex of

history and philosophy.' This sentiment is illustrated by the triple consideration:—that christianity has a history which it greatly concerns us to know; a philosophy of which we may now get a glimpse, but which will be our theme and inspiration while immortality endures; and a near, pacific relation to all history and to the noblest sciences. 'Theology,' it is said with poetical afflatus, 'may be conceived of as the queen-science, while all other sciences minister unto her; one would impearl a royal diadem for her head, another would hang a wreath of amaranth about her neck, a third would engirdle her loins with a zone of richest workmanship and radiant gems, and a fourth would put into her hand a spell of beauty and a sceptre of dominion.' The imputation that christianity is the parent or child, friend or patron, of mental imbecility or thralldom is bravely scouted. The paragraph is too long for quotation, but we must indulge in one short extract.

'Christianity weakness! No, it is the perfection of Reason and the crown of Philosophy; it brings with the faith of it the purest excellence and the sublimest elevation. It can find a shrine in the feeblest mind, and it enlarges the most vigorous and expanded. Its hosannah may be lisped by a child, and its hallelujah fills the empyrean.'

The Lecture on the harmony of christianity with man as an imaginal being, is a splendid effort of the faculty of which it treats. Trains of passages occur which we are confident could not be read, unless by those in whom the imaginative capacity is dwarfishly contracted, without involuntary thrills. One 'glorious burst of winged words' is followed by another, and another, and another still, until the book is closed to moderate the effect produced on one's own imagination by the dazzling visions successively evoked. The style of the other lectures is more subdued, but in every one, paragraphs of exquisite excellence abound, and sometimes for whole pages the eye wanders down continuous streams of silver-flashing diction.

This profusion of elegant and elevated phraseology may to some per-

sons be unpleasant; and we are disposed ourselves to think that a more frequent modification or suppression of the pervading rhetoric glow would not have deteriorated the sterling character of the work, and would have facilitated its greater acceptability among a numerous class of readers. No writer has an excuse for the absence of common sense, clear sense, and important sense; and what he means to say should never fail to be given with spirit and point; but the orator and scribe might see a lesson overhead, where God has not disposed the glittering hosts in one dense cluster, but scattered them over the wide circle of the heavens, with interspaces of azure ether which relieve the eye, and bring out more fully their individual glory to the sight. We are not advocating the views of some people who object to all poetical embellishments, and whom the appearance of rhetoric in a religious book shocks as a species of desecration. Graces of style are with them but another name for spells and snares. They shun the flower garden because of the serpent their own alarm has stationed there. They would have sacred subjects treated in a style as devoid of beauty as the sterile heath of loveliness: nay, more so; for where is the heath which is not decked with the primrose, the daisy, the bluebell, and the violet, themselves choice flowers of rhetoric of nature's own composing? Exception may be taken by some lovers of plain speech, and by those who have constituted themselves guardians of the purity of the English language, at the liberty which Dr. Legge has assumed to create new words and alter old ones. There is, we grant, a sprinkling of terms for which Walker would be thumbed in vain, as 'dædal' instead of 'variegated,' or 'skilfully ornamented;' but the chief additions are in prefixes and suffixes, which, if even not thoroughly understood, will not blind the attentive reader to the sense of the most foreign-looking passage he may encounter: and proper as it is to steel our faces against fantastic innovations on our mother tongue, we cannot be so churlish as to censure the introduction of some syllabic *heading* or *ending*; which, like a new feather fitted to an

arrow, sends a great idea quivering with expression to the soul!

The last lecture is a resumé of the whole subject, and is of peculiar value. It could not have been spared without detriment to the finish and utility of the rest. It benignly and brightly fills the place of a safety-light, hung out to guard against error, where error would be pleasant but most prejudicial; viz., an adoption of christianity in the sectionalism, and not in the total unity of its adaptations. The line of discussion pursued in the antecedent discourses would not have been unfavourable to a lapse into this momentous mistake. But the evil is averted as much as lay in the author's power by the addition of this adjusting and harmonizing lecture. If the reader sins with it open before him, he sins against the faithfulest warnings. 'I am persuaded,' it is wisely and weightily said, 'that a main cause why the influence of christianity is so poor in the bulk of its professors, and why their influence tells so poorly on the world at large, is that they do not lay hold of it with all their faculties, but only with one of them,—say reason, or fancy, or conscience, or affection. They are fractional christians therefore, and their christianity is but a fragmentary thing. They are but ill qualified, consequently, to give a fair representation of it to mankind; and they find it wanting to themselves amid the grave occasions of life, and amid the grim shadows of death.' Thus to hold christianity is to be a present sufferer, and perchance an eternal loser. This solid, wholesome truth is repeatedly presented and urged upon the mind. Those who accept christianity as a science, and nothing more, are graphically pictured. The full delineation is richly deserving study. Our extract is but a sample-piece:—

'Such persons may be excellent biblical critics, masterly ecclesiastical historians, consummate defenders of the faith, irrefragable doctors, angelical divines, and yet be worshippers, not of christianity, but of their own intellects. Of this order were some of the ancient fathers and many of the mediæval schoolmen; and of this order are the great majority of the German theologians of present times, and multitudes on every side, whose religion is much more

an affair of the head than the heart, who have intelligence without piety, fervour, or love. No doubt both the church and the world have been and are under obligation to these parties; but they are not properly religionists, but intellectualists. There have been of them who might be described as metaphysical mummies, dialectical automata, logical mills grinding out syllogisms and corollaries. There are of them worse than this, who, with all their merely mental endowments may be as proud as Lucifer, as sensual as Belial, and as covetous as Mammon. It is not then enough for you, my hearers, to be religious by your reason alone. So you may be scholars and divines only, without being christians.'

How essential is it to be insisted upon in these professing times, that it is only the man who beholds the glory of God with 'open face,' with every feature unveiled and bent in reverent gaze to receive its 'full-orbed' influence, who can experience that progressive transformation of glory which is the christian's privilege!

This is the doctrine of these discourses, which we can recommend as inflexibly evangelical in sentiment and as hallowing in their tendency. Had their language been oftener conformed to established modes of expression, their deep and scriptural spirituality would have been more obvious but not positively greater; and we regret that the estimable preacher did not, particularly in the two lectures on the Harmony of Christianity with Man as a moral being, adopt a phraseology more imbued with terms and phrases which have been current and still continue so, as the comprehensive symbols of solemn truths,—which are of Bible origin,—and which, we must be suffered to add, do not deserve to be set aside by any periphrases, however elegantly constructed, or appropriately embodying the very same religious ideas. It is well occasionally to vary the *bodies* of our thoughts; but the association which the generality of christians have formed from their youth upwards, between certain terms and certain truths of vital importance, renders it, in our opinion, very inexpedient to abandon those familiar and 'household' expressions which to thousands of plain pious people are the simplest and readiest exponents of sentiments they venerate and love. It is the misfor-

tune of minds like that of the late great John Foster, to reason on this and kindred topics from their own intellectual consciousness, and not from the capacities, education, and long-cherished preferences of the majority of devout attendants on the christian ministry. We do not write this censoriously, but suggestively, and in the same spirit we propose an enquiry:—whether from the parallel instituted in Lecture VI. (pp. 124, 125, et seq.) between the geological formations which preceded man's occupancy of the globe, and God's providential dealings with the human race, there is not some danger of a misconception being created in the reader's mind with regard to the 'necessity' which it is alleged existed for the order in which both have severally occurred? The necessity in the one case arose from the pure pleasure of God who chose that manner instead of innumerable others to prepare the earth for the reception of its lordly tenant; but the other necessity, directed by the highest wisdom under the untoward condition of things, arose not out of the inclination of God, but from the perverse sinfulness of man. In the former, the Creator consulted his own desire alone; in the latter he adapted his procedure to the self-degradation to which the creature had voluntarily reduced himself. We are the more free to refer to this point, because we know it is one on which the author would wish to be as clear as a day in June. He is no necessarian, no lover of predestinarianism, as Calvinistically understood; and though a Scotchman and an Independent, there is in his tartan, we are glad to say, but one thin and faint Genevan stripe.

(To be Continued.)

THE CHURCH OF THE NEW COVENANT; its Privileges and Blessings. A Sermon preached before the Eighty-first Annual Association of General Baptist Churches at Chesham, June 26th, 1850, and Published at its request. By JOHN BAXTER PIKE. Simpkin & Marshall, London. Winks, Leicester.

IN our notice of the proceedings of the Annual Association,* we referred to the sermon delivered by Mr. J. B. Pike, as including a 'comprehensive exhibition of the

christian's privileges, as well as a masterly exposition of the beautiful scripture,' selected as a text, which was Heb. xii. 22—24, and intimated the request which was made for its publication. Though not present through indisposition at the time when this request was presented, we had anticipated it, and do now cordially concur in it. The sermon was worthy of the occasion, and will repay a calm and attentive perusal.

The following brief analysis will give an idea of the preacher's argument, though to be enjoyed the whole sermon should be read in a devout and believing frame of mind.

After stating his subject, the preacher says,—'To discern clearly the drift of the apostle's argument, it is necessary to observe that he here views the Mosaic dispensation as consisting of two parts—the legislative and the typical; that he employs mount Sinai as the representative of the legislative, and mount Zion of the typical,—that he contrasts the gospel with the former, and illustrates it by the latter.'

He then glances at Sinai, its thunders, lightnings, and terrors: and at Zion, with its temple, solemn assemblies, hallowed and joyful worship, its mercy seat, and all the attractions of omnipotent condescension and love, and proceeds to exhibit the privileges and blessings of believers, as alluded to in the apostle's words,—'They are come, to God's own city, which he built, governs, and protects, and where he dwells, and theirs are the privileges of citizens; they are thus brought into association with the most exalted of created beings, 'the angels of God;' with 'the assembly of the first-born;' 'the spirits of just men made perfect;' 'the Judge, the God of all;' 'Jesus the mediator of the new covenant,' and 'the blood of sprinkling.' These sections are effectively, and sometimes splendidly illustrated. From the whole the preacher deduces the following important lessons:—that this survey of Gospel blessings should bind the Gospel more closely to our hearts, lead us to exhibit more clearly the spirit of the Gospel, and labour to disseminate its truths.

Want of space forbids our indulging in extended extracts from this magnificent discourse. We will content ourselves with one from the concluding observations.

'From this survey of the "privileges and blessings of the new covenant church we may learn in conclusion,—

1. To bind the Gospel more closely to our hearts. It is the clearest, fullest, and most glorious revelation of God's character that the world has ever beheld. It is the character of all our blessings—the depository of all the divine promises—the mirror in which, with unveiled face, we may behold

* See G. B. R. August 1850, p. 346.

the glory of the Lord, and be changed into the same image. And this gospel is ever before us in the inspired word, the living ministry, and the numerous examples of its saving efficacy. How should this mercy, which crowns every other, excite our gratitude; with what joy should we walk in the light it pours around our path; with what unshrinking firmness should we hold the truths it reveals; with what perseverance should we press along the way of life which it marks out; and with what holy relish should we partake of the rich and varied—the spiritual and abundant provisions which it supplies. Let those go to the musty traditions of a degenerate antiquity who prefer mummery to spiritual worship, and formal ceremonies to a living service. Let those go to neology, or transcendentalism, or pantheism, who prefer their muddy streams to the clear water of life; but let us, brethren, cling firm and fast to those saving truths—those precious privileges—those exalted blessings, which are alone to be found in the glorious gospel of the blessed God.'

We trust the circulation of this sermon will be extensive as it deserves.

THE ANNOTATED PARAGRAPH BIBLE: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms: with Explanatory Notes, Prefaces to the several Books, and an entirely new Selection of References to Parallel and Illustrative Passages.

Part I. The Pentateuch. With two Maps and two Engravings. Super Royal 8vo. pp. 224.

We very much admired 'the Paragraph Bible' when issued by the Tract Society in its small form, and ever since we have had it, have used it in our daily readings of the Holy Scriptures. Our attachment to it has increased by the experience of the utility and propriety of its arrangement of paragraphs, parallelisms, &c. We have often wished for a larger copy for the daily use of the study, as very small print becomes wearisome to the eye. We are glad, therefore, that the Tract Society has more than met our wishes by the present important publication. Its prefaces to the books, explanatory notes, well selected references, double chronology, those of Usher and of Hales, maps and engravings, leave us little more to desire for a study Bible. When complete, it will become, we opine, the general favourite of ministers and students, and heads of families.

NOTES, Explanatory and Practical, on the Gospels: Designed for Sabbath School Teachers and Bible Classes. By ALBERT BARNES. Carefully Revised by Rev. Samuel Green, Author of the 'Biblical

and Theological Dictionary.' *Part I. 12mo. pp. 182. B. L. Green, London.*

It is a pleasing feature of the present times that so much encouragement is given to those publications which are designed to explain and illustrate the sacred scriptures. It shows that the word of God is respected increasingly as the true foundation of religion both as to its doctrines and practice. The writings of Mr. Barnes are familiar to many of our readers, his works on the Gospels having become class books in many schools, both Lord's-day and ordinary. They need therefore no commendation of ours. The present cheap and correct edition, purposes to give the whole gospels, with select references, and a tabular harmony. The first part, for eightpence, extends to Matt. xvi., and contains 182 pages. When complete, it will be the best and cheapest edition of Barnes on the gospels which has been published in this country. Its cheapness indicates that the publishers anticipate, as they deserve, an extensive sale.

THE PEOPLE'S SERVICE OF SONG. A Tune Book for the Pew. The Harmonies Revised by George Hogarth, Esq., Author of 'Musical History,' &c., The whole Edited by JOHN CURWEN. Ward & Co.

THIS beautifully printed book, bound in cloth, contains 212 hymn tunes, chants, and congregational anthems, adapted to the hymns in general use among congregational christians. The price is three shillings. It has also an index to about 950 hymns, with the names and the number of suitable tunes, so that they may be found with facility. It has also an index to the tunes, with the names of their respective authors ancient and modern. Here are associated many names of great celebrity.

OUTLINES OF SUNDAY SCHOOL ADDRESSES—With Introductory Remarks on Composition and delivery. By JAMES COMPER GRAY. B. L. Green. 18mo. pp. 128.

THE introductory chapter contains many useful suggestions, and the outlines are simple, obvious, and suitable. Many teachers will find this a valuable help.

CHARLES HAMILTON: or, Better Rub than Rust. B. L. Green. 18mo. pp. 115.

THIS is a very interesting and useful tale. It relates the progress of a fatherless boy, who was effectually taught by hard experience that it is 'better to rub than rust.' The lesson it inculcates so beautifully, is of the highest practical importance. It teaches that the idle, desultory, the wavering and the careless youth, however good their prospects, sink, unheeded and unpitied, in the struggles of life, while

the industrious and persevering, the conscientious and prudent are in the true way of advancement.

THE CHILD'S BOOK OF POETRY. *Original and Select.* Tract Society. p. 180.

THIS is a beautiful little volume. That it takes with children we have practical proof in the fact of our own children vying with each other in their solicitations for it. Its pictures are good, the pieces of poetry both original and selected are sweet and charming.

THE HEATHEN WORLD. By GEORGE E. SARGENT. *Eleventh Thousand, with Fourteen Illustrations.* B. L. Green.

THIS penny book contains much information. Its pictures of Moloch, various cruel heathen rites, &c., will interest the young.

A SERIES OF LECTURES TO CHILDREN. No. II. *The Word of God.* By the REV. J. CRAWSHAW. *Third thousand.* B. L. Green.

VERY good.

PLEASANT PAGES FOR YOUNG PEOPLE. *A Journal of Home Education, on the Infant School System. Containing Moral Lessons, Object Lessons, Natural History, History, Geography, and Drawing.* By S. PROUT NEWCOMBE. *Houlston & Stoneman. Part III. Sep. 1850.*

THIS is a periodical for young people. It is full of interest and utility. The part is divided into weekly sections, which are sold separately at a penny.

IONA. By the REV. W. L. ALEXANDER, D.D. *Tract Society.*

THIS is one of the monthly series, and contains an historical account of the Island of Iona, or as it is often called 'Icolmkill,' one of the Hebrides, which was the seat of civilization and religion at a time when the darkness of heathenism hung over northern Europe, and from whence these blessings were diffused over north Britain. The references to ecclesiastical and monumental remains are very interesting. It is both learned and excellent.

CORRESPONDENCE.

CASE OF THE CHAPEL, STOKE-ON-TRENT.

To the Editor of the General Baptist Repository.

SIR,—Permit us through the medium of the Repository, respectfully to invite the kind attention of the influential and benevolent in our denomination, to the pressing, and, as we believe, important case of the church at Stoke-upon-Trent.

Ever since its formation, 1841, the church here has been struggling with peculiar difficulties, not the least of which has been the want of a suitable place of worship. The room we have hitherto occupied, which was the best we could obtain, has from the first been felt to be unsuitable, both in respect to its size, being far too small for our congregation, and also, on account of its uninviting and forbidding aspect; besides, we have been subjected to continual annoyance, in our week-day services especially, in consequence of its being situated immediately over a smith's forge, and a wheelwright's workshop. Our position on week-night services may be better imagined than described. But setting aside all that is inconvenient or forbidding in our present place of worship, it is so crowded on the Sabbath that our congregation cannot increase. We have reason to believe we might have many more hearers, *but we have not room!* We might have a large

Sabbath school, *but we have not room for Scholars!* We are brought to this point,—that we must be content to remain in our present feeble state, exposed to all the disadvantages we suffer, or we must have a chapel capable of accommodating a far more numerous congregation, and in which we can worship God in quietness and peace.

May we be permitted further to urge, that our position claims serious consideration. Stoke, which contains about 10,000 inhabitants, is situated nearly in the midst of the seven towns which compose the Staffordshire potteries, and which, though seven, are so contiguous as to be almost like one, and unitedly, contain a population of 100,000 souls. This highly important and populous district has no representative of the General Baptist Connexion, except ourselves. But wide as is the field, and encouraging as are the prospects, we cannot materially advance without a house of prayer.

For several years we have been endeavouring to obtain land for this purpose, but all our efforts, till now, have been unsuccessful; no land was to be had in a good situation, and we determined not to purchase any in a bad one. At length, however, our wishes are met, in a very unexpected manner: a very eligible plot of land, in an improving part of the town, is offered us, and that too at a low price—*no deposit*

is required—and we have until March 25th, 1851, to complete the purchase. This we regard as the opening of divine providence, and the church has accordingly agreed to purchase the land in question, and subsequently erect thereon a neat chapel, if the necessary funds can be obtained. Will the Connexion assist us to do this? or shall we be compelled to suffer this, *the only* opportunity that has occurred during nine years, to be lost?

It will naturally be asked, 'What are you doing yourselves towards effecting this desirable object?' May we in the spirit of humility reply, that we are exerting ourselves to the utmost. We do not ask the Connexion to help us, that we may be inactive, and excused from helping ourselves, but to help us, because in exerting ourselves in the cause of Jesus, our ability is not equal to our necessity. With our most strenuous exertions we cannot raise what is absolutely necessary for this purpose. We are none of us rich; and many can, at the utmost, contribute but little. A weekly penny or twopence, shows the contributor's love to the Saviour's cause, yet but slowly forms the fund we so much need. We have a small fund of £32 for this purpose, and raised in a great measure by these means; and we hope by extra efforts to raise as much more by the time specified; but we cannot hope to raise more than about £60 or £70 amongst ourselves by that time; but we have confidence that our God will dispose the hearts of our more affluent brethren in Christ, to assist us in this emergency. In 1843, the Association held at Loughborough considered our case, and adopted the following resolution,—'We are pleased with the account given of the zeal and efforts of the brethren at Stoke, and if they see their way clear to attempt the erection of a place of worship, we would give them every encouragement and recommen-

dation to the christian public.' See Minutes p. 38. That time has, we believe, now arrived. A more direct appeal will soon be made to the 'christian public.' In the mean time, any donations which may be forwarded to Mr. T. Minshall, High-street, Stoke, will be thankfully received.

Apologizing, Mr. Editor, for the length to which this communication has extended, we remain, yours on behalf of the church,

ARTHUR WRIGHT, } Deacons
JOHN TAYLOR, }
Stoke-on-Trent, Oct. 10th, 1850.

LEICESTER, VINE STREET.

REPORT OF COMMITTEE.

IN compliance with the request of the Conference held at Thurlaston on Tuesday, Sep. 17, we yesterday visited the friends at Vine-street, Leicester: and without entering into the case with which we were more especially concerned (which it would be improper for us now to do) we may be permitted to state, that it appears to us of great importance that the cause should be sustained. It is moreover quite evident that if this is to be done, a vigorous effort will be required on the part of the church; and that for the success of this effort the timely aid of their brethren will be required. The kind of assistance most pressing, and immediately needed is ministerial, to enable them efficiently to supply their pulpit. We beg, therefore, most affectionately to entreat any of our ministers whom they may solicit to supply them, to endeavour to do so; and we hope that the churches will kindly allow their ministers to render this important service.

RICHARD KENNY,
JOHN DERRY,
THOMAS THIBLBY

Sep. 20th, 1850

OBITUARY.

REV. J. F. FARRENT.

[We extract the following from the 'Morning Star,' the paper published by our American brethren. We are thankful that so good a testimony is borne to Mr. Farrent's character and abilities by our transatlantic friends. Mr. Farrent became, some two years ago, the pastor of a small F. W. Baptist church in New York. But he sank under paralysis.—Ed.]

THE Rev. J. F. Farrent, whose death

has been so long anticipated, died at Oyster Bay, near New York, on the 28th ult. His remains were taken to the city, where his funeral was attended to on the 30th.

A correspondent of the *Star*, residing in New York, says,—Our young friend FARRENT is gone. That amiable spirit, so emulous of virtuous enlargement, has attained its freedom from bodily restraint. It sees God with unveiled eyes, and associates with the glorified intelligences unlimited by times and dialects. It explores the universe with perceptions unqualified by distance and obscurity. This emanci-

ption has been achieved through a struggle with flesh and blood, dreadful to be witnessed: how dreadful to be suffered is hardly to be apprehended by the liveliest sympathy.

As a public speaker, a preacher of the gospel—if purity and thoroughness of principle, soundness of doctrine, importance and appropriateness of subject, strength and clearness of conception, propriety of arrangement, acuteness of criticism and force of argument, and strength and perspicuity of language—if these make up the measure of greatness, I have, for my part, as yet, I verily believe, to hear in this city the greater preacher than our departed young friend, unknown as he is to fame.

MR. ROBERT K. WAITE, the subject of this brief notice, was a native of the Isle of Axholm. In the year 1818, he was baptized and added to the church at Epworth and Butterwick, then under the pastoral care of the late highly-esteemed Mr. Davied Chesman. About thirty years ago, our departed brother removed to Louth, and united with the G. B. church in this place; married into a highly respectable family, and afterwards commenced business on his own account. From the time of his reception into the church, of which, at this period, he became a member, until nearly eighteen months after the death of the lamented Mr. Cameron, the union formed with the church at Louth was steadily maintained; but he now withdrew, and united with the Malthy church, in its branch at Walker-gate, Louth. In recording a few particulars as to the character of our friend, we feel it right to say, that he had his imperfections, but that he had also many and distinguishing excellencies. Our wisdom will consist in endeavouring, by the grace of God, to avoid all that which we have occasion to *lament*, as seen in others; and to imitate that, in those around us which is commendable.

Those friends who had the opportunity of observing Mr. Waite's conduct, and of hearing his conversation, and of marking his zeal in the cause of God, especially during the latter months of his life, will bear cheerful testimony to the pleasing facts, that he did indeed grow in grace; and that by his bearing much fruit, he adorned the doctrine of God our Saviour. Our departed brother had an enlarged and correct acquaintance with the inspired volume, and was very tenacious for its doctrines and ordinances. He possessed a retentive memory, yet, somewhat to our amusement, he would often complain that he could remember so little of what he read and heard. In the *hearing* of the Word of Life, he was regular; and in *reading*, he was more diligent than many others. Just prior to his departure, he was engaged in reading the memoirs, and some of the writ-

ings of the Revds. Robert Hall, and William Ward. Here he found much by which to profit, and much to admire and commend; but he would say,—'What a thing, that such men should advocate that heresy,—mixed communion: I have no patience with them!' Perhaps, cutting severity of remark towards those who on doctrinal points differed from our friend, connected with too strong an inclination to provoke controversy, were amongst the failings of this esteemed brother. What a happiness, when on the one hand, we are preserved from a lax and temporizing, and undecided course; and on the other, from what has the appearance of a captious spirit. If our friend erred, however, on these points, it was, because of these will-worshipping, and trimming days, on the safer side. In Mr. Waite there was a mental peculiarity which we cannot but notice, and with which we have often been struck. Sometimes, and not unfrequently, and unless he became aroused, he would experience in *conversation* a want of words by which to express his meaning; but in *prayer* he was generally full, copious, and easy. Who that heard him can ever forget the manner in which, in his turn, he led our devotions on the last Friday evening that he attended our weekly prayer-meeting? His fervour on this occasion was the subject of remark and admiration, on the part of several who were present. Of singing and music, Mr. W. was exceedingly fond; and in these arts was acknowledged to be scientific. The church and the congregation, in the removal of this brother, have on many accounts sustained a very serious loss; and in no small degree, in reference to our meetings for prayer, praise, and spiritual conversation. Possessed of competent means, our lamented brother was a liberal supporter in pecuniary matters of the church with which at death he stood connected; and was also a benevolent friend to the poor around him. Several weeks prior to death, it was painfully evident that Mr. Waite's time of departure was rapidly approaching, yet his death was very sudden. On the morning of the day on which he died, he felt better than usual, and after having enjoyed a little exercise in his garden he retired into the house, partook of some refreshment, reclined upon the sofa; then, in a few minutes, without any apparent struggle, the spirit took its flight. So quickly did death do his work in this instance, that although the writer of this notice was called directly as the countenance of our friend assumed a change, and although he was with him, at the longest, in the course of three or four minutes, he found his friend a corpse, with his agonized widow bending over him, and fearing the worst, unconscious that the vital spark had actually quitted this mortal frame! Mr. W. thus died, at the age

of fifty-seven, on the 5th of August, 1850. Mr. Ingham interred the remains of our friend near those of departed relatives, in the grave yard belonging North-gate chapel; and his death was improved by the writer, in Walker-gate chapel, and at Maltby, in discourses founded on Job xix. 25—27. The event thus recorded is very admonitory. Be it our concern to live the life of the righteous, so that we may die the death of the righteous. May the many prayers that have been offered on behalf of the mourning widow, and of the beloved offspring of the deceased, be abundantly answered. Oh! that they may ever walk in all the ordinances of the Lord blameless. J. K.

JOHN GRAY was son of the late William Gray, formerly of New Buckingham, Norfolk, where the subject of the present memoir was born, in 1767. His parents, though poor, conferred upon him a liberal education. After residing in the place of his nativity for many years, God in his providence was pleased to remove him into the neighbourhood of Castleacre, as under steward to a farmer of Little Wicken Farm, of this place; but his master becoming bankrupt, John, with his fellow-labourers, were deprived of their honest earnings,—it then being the custom to allow their wages to remain in the hands of their employers till it had increased to a considerable sum. This pecuniary debility for a time preyed upon his mind. How unlike the 'treasure in the heavens.'

Very early in life he was the subject of serious impressions, which, however, were like 'the morning dew and the early shower,'—they soon passed away. As he grew up the propensities of his corrupt nature soon withered those early blossoms, and for some time youthful folly prevailed over his better judgment. He was for many years a churchman, but about the year 1840, the Baptists commenced preaching in Castleacre, in a cottage adjoining that in which our departed friend resided. He, like many others, despised the 'sect that is everywhere spoken against.' At length, these superstitious notions of dissenters from the establishment seemed to give way, and he felt inclined to give the Baptists a hearing; but his wife was much opposed to it, and threatened to disown him if he persisted in going. John, however, persisted in his determination; the carrying out of which was much facilitated; the house in which he lived being, doubtless, formerly a part of that in which the religious worship was conducted, and the partition which then separated them was sufficiently temporary to admit the sound to reach poor John Gray's anxious ears. The same day that he made this disclosure, Mr. John Wherry was to preach in the cottage pulpit; and the discourse then delivered not

only reached the ears of our departed friend, but touched his heart, and was made, as on his death-bed he declared, the power of God to his conversion. From that time he became a regular attendant at the humble sanctuary, and as a new-born babe enjoyed 'the sincere milk of the Word' of God. But entertaining erroneous ideas respecting his own unworthiness, he was some considerable time before he offered to enter into covenant with God and his people. Ultimately, however, he could withstand his awakened conscience no longer; he came forward,—having put on Christ, was baptized by Mr. Stutterd, Oct. 7, 1849. He cherished most humbling views of the depravity of his heart. His acquaintance with the Scriptures was considerable; he would converse on some of the most difficult passages with ease. In that Book of Life he had had his name inscribed; it pointed him to that Saviour on whom his dependance was placed for salvation, and afforded him a sweet solace in the somewhat protracted affliction he was called upon to endure.

The closet of our departed brother bore its testimony to the sincerity of his heart, to which, the cause of his blessed Redeemer lay very close. He longed for the prosperity of Zion, which he endeavoured to promote by his undeviating attention to public and private duties, unless suspended by the haud of affliction. His last sickness was long and painful; for upwards of twenty weeks he was confined to his bed, but was divinely supported by the precious promises of his heavenly Father. One day he was quoting that passage, 'In my Father's house are many mansions,' &c,—then addressing his pastor, said, 'I am afraid I wish for heaven more as a place of rest, than to be with Christ.' His pastor told him it was natural for the poor weary pilgrim to desire 'the rest;' it is one of the greatest encouragements he has to carry him forward. This appeared to comfort him. Again he enquired of his pastor whether he thought the Lord was displeased with him for not being able to attend to his various duties; but was comforted with the promise, 'Like as a father pitieth his children so the Lord pitieth them that fear him;' 'but,' said he, 'I do enjoy sweet seasons; as I lay sleepless on bed, what consolation have I found from that passage,—'casting all thy care on him, for he careth for thee.' Death was now fast approaching; the last words he uttered in this vale of tears were, 'Dear Lamb,—lovely Lamb;' and then the weary wheels of life stood still, and like a stock of corn, fully ripe, he was gathered into the garner of the Lord, July 19, 1850, aged eighty-five years. 'Let me die the death of the righteous, and let my last end be like his,' should be the matter of our prayer, and the model of our life. J. S. D.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Peterborough, Sep. 19th, 1850. In the absence of any stated pastor, brother Lee, of Whittlesea, was called to the chair. Sermons were preached—in the morning by brother J. C. Pike, of Wisbech, and in the evening by brother Jones, of March. The following additions by baptism were reported:—at Castleacre, four; Fleet and Holbeach, five; Louth, two; Magdalen and Stowbridge, six; Peterborough, two; Whittlesea, three.

Fenstanton.—A letter was received from brother Lyon, stating that he had not visited Fenstanton, and containing nothing decisive in reference to the business. Resolved,—that brethren Jones and J. Smith, of March, be requested to go over, and investigate the state of the property at St. Ives and Fenstanton.

Peterborough.—An encouraging amount of subscriptions towards a new chapel was reported; and it was hoped that in a few months this desirable object would be accomplished.

Lincoln.—A case from Lincoln, referred by the Association to this Conference, was considered, and it was agreed that the secretary should correspond with the trustees of the Lincoln chapel upon the subject.

An application from an occasional preacher, in connection with one of our churches, to be appointed to some permanent sphere of labour was considered, but the Conference were unable to do anything in the matter.

The next Conference to be at Wisbech, Dec. 19th. Brother Jones of March to preach in the morning. J. C. PIKE, Sec.

ANNIVERSARIES.

CASTLE ACRE, *Norfolk.*—On Lord's day, Sep. 22nd, 1850, the annual sermons for our chapel were preached; one in the morning by Mr. John Wherry of Swanton Novers, who took a glance of the past and present aspect of the cause of Christ here, grounding his observations on the beautiful language of the pious David contained in *Psa. cxxvi. 3*,—'The Lord hath done great things for us, whereof we are glad.' In the afternoon the pulpit was occupied by the Rev. C. T. Keen, P. B. minister, of Hempton Grove, Fakenham, who addressed a crowded congregation from *Psa. xxvi. 8*,—'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth;' and in the evening from *1 Chron. xxix. 11*, last clause,—'Thine is the kingdom, O Lord; and thou art exalted as head above all.'

On Monday the 23rd, a social tea was prepared in the chapel, after which a public meeting was held. Mr. J. Wherry presided on the interesting occasion, and addresses were de-

livered bearing on the reduction of our chapel debt, by Mr. Lynn of Fakenham, Mr. Wherry, Mr. Dawson of Swaffham, and Mr. Stutterd. It was a delightful season; but not unto us, but unto Thy name be all the glory. Collections, £16 5s. 10d.

LONDON, *New Church-street.*—The anniversary services took place on Tuesday, October 13th, and were peculiarly interesting. Dr. Burns preached in the morning, from *Ec. xi. 1-4*. The duty and privilege of christian benevolence, and beneficence were impressively enforced; and it is pleasant to add that the collections shewed a response worthy of the preacher's theme.

In the afternoon an immense assemblage collected; every part of the chapel and vestries, even the aisles and staircases, were crowded to excess in consequence of the announced visit of a most interesting foreigner, an Indian chief, of the Ojibway tribe of North American Indians. Ka-ge-ja-geh-bowh (stand firm), or Mr. Copway, as he has been named since his conversion, is a preacher among his native tribes. His visit to Europe was principally for the purpose of attending the peace Congress, at Frankfort. Expectation had been highly raised, but the realization far exceeded the anticipation. The chief is a majestic man, with the voice, deportment, action, and fervour of an orator;—and what is incomparably better, the earnest simplicity of a christian. His reading and speaking were very good, not the least unpleasant foreign accent. His text, 'And I, if I be lifted up, will draw all men after me,' was used rather as a motto than a text, and served to introduce a number of similes and pictures. It certainly was very unlike English preaching, but was not the less interesting on that account. The idiom seemed so different from ours that a laborious attention could not always catch the argument wrapped up in the symbols employed; and the construction of the sentences was not equal to the purity, and indeed elegance of his delivery; yet the effect of his vivid imagery, in which the forests, the hunting grounds, the rivers, and the storms of his native region were brought before us, was most exciting. The intense fervour with which this son of the forest spoke of the love of Christ!—of his feeling of the infinite compassion of the divine Redeemer, was very affecting. We could not but entertain a well-grounded hope that those who came from mere curiosity, would retire from the sanctuary under better influences from his spirit-stirring address.

In the evening Dr. Burns preached again. It was very gratifying to notice that the evening attendance was remarkably good,—that

there seemed no reaction after the excitement of the afternoon.

On Monday the anniversary tea meeting was held. It was the largest we have ever had. A special object in connection with our present anniversary was the reduction of the remaining debt incurred by our recent enlargement and improvements. It is creditable to the zeal and liberality of the members and friends that the amount realized was £77 17s. 8d. Arrangements were also entered into for sweeping off the whole remaining debt (on the enlargement) in the next six months. The success we have been permitted to enjoy we feel increases our responsibility to live and labour for the extension of Christ's kingdom in the earth.

LYNDBURST.—It is with sincere pleasure we inform our friends that the new General Baptist chapel at Lyndhurst is entirely clear of debt. The second anniversary of the opening of the chapel is not till the beginning of November. It is about eight years since we began to subscribe and to obtain donations to rebuild the chapel; our having so speedily accomplished so desirable an object must be attributed partly to our determination to obtain two thirds of the amount required before we commenced building, partly to the efforts made by ourselves, and also the help afforded by some of our distant friends in our own and other connexions. For their kind and very liberal assistance from the first,—looking at the neat and commodious edifice in which we now worship, and which we hope will serve for many generations, we are constrained to say—Lord bless the dear friends who have helped us, and blessed be the Lord for all the goodness he hath shewed unto us. May the Lord revive his work in this place.

BAPTISMS.

SHEFFIELD, *Eldon street*.—On Lord's day, Oct 6th, we had the satisfaction of baptizing ten individuals, four males and six females, at the public bath, in the presence of a large congregation, which would have been much larger if admittance could have been afforded to all who were anxious to be present. Two of the candidates remain, for the present, members of pædobaptist societies. We had, however, at the same time, an accession of two members by dismissal from the two Particular Baptist churches in the town, one of whom has been long and very acceptably engaged as an occasional preacher, and we trust will be very useful amongst us. A larger number than has before celebrated the Lord's-supper assembled in the evening for that purpose; and the general gladness was enhanced by the opening, on the same day, of an additional large school room, in a densely populated neighbourhood, for the purpose of regular preaching.

NOTTINGHAM, *Stoney-street*. We had a baptism at Stoney-street chapel on the first Lord's day in September, of five persons; and one on October 6th, of nine more. The congregations are improving, and more candidates are coming forward.

LONDON, *New Church-street*.—We are truly thankful to be able to record continued instances of God's prospering blessing on the church assembling in this place. On Thursday, October 3rd, nine persons made a public profession of faith in Christ by baptism into his name.

LEEDS.—On Lords-day, Sept. 29th, four persons were baptized by our esteemed minister, the Rev. R. Horsfield. W. E. M.

SALFORD.—On Lord's day, Oct. 6th, the ordinance of believers' baptism was administered to three persons, in Zion chapel, Broughton Road, Salford. The Rev. W. J. Garrett delivered a discourse from Dan. x. 21,—'I will shew thee that which is noted in the Scriptures of truth.' So great was the effect of the address given, that after the baptism was over, a female who had many years been a Methodist, went into the vestry and gave her name to the pastor, as a candidate for baptism and fellowship. May Zion continue to prosper.

FLEET AND HOLBEACH.—On Lord's day, October 13th, we had a delightful and profitable season at Fleet, when four persons, one female and three males, were baptized and added to the church. Our prayer is that a spirit of more ardent zeal may be poured out upon us, and that we may become increasingly prosperous.

QUORNDON AND WOODHOUSE.—On Sabbath, October 6th, the ordinance of baptism was administered at Quorndon to three males; and on Sabbath, October 13th, the ordinance was again administered at Woodhouse, when three females were baptized and added to the church. We have several candidates waiting to follow their example. J. S. Q.

HALIFAX.—On the first Lord's day in Oct., after an excellent sermon to a large and attentive audience, Mr. Robertsaw, of Shore, baptized six young friends.

LOUGHBOROUGH.—On Lord's-day, Oct. 6, there were baptisms at Wood Gate, and at Baxter Gate. At the latter place six, and at the former four, confessed Christ in his ordinance.

ORDINATION.

SALFORD. *Ordination of Rev. W. J. Garrett*.—On Sunday, Sep. 29th, 1850, the Rev. W. J. Garrett was set apart to the pastoral office over the General Baptist church, Zion chapel, Broughton Road, Salford, Man-

chester. The ministers engaged on the occasion were, the Revds. E. Bott, Heptonstall Slack; H. Dunkley, M. A., Salford; J. Sutcliffe, Staley Bridge; and J. Hodgson, Esq., Hehden Bridge. The services of the day were all well attended. On Monday evening the members and friends of the cause again assembled, when upwards of 300 persons sat down to tea, after which James Hodgson, Esq., was elected to the chair. After giving out a hymn and prayer, the chairman gave a statement of the object of the meeting, as being to give some token of their esteem and affection for their newly-ordained pastor by presenting him with a valuable and handsome lever watch and appendages, and Mrs. Garrett with a beautiful tea and coffee service. At the close of his observations, R. G. Beesley, Esq., Arlington Terrace, Broughton, was called on to address the meeting. He assigned his reasons for worshipping with the Baptists—as being out of regard to principle and truth. After expressing the sympathy and regard which he felt for the pastor and his wife, as well as the cause at large, he respectfully handed to Mr. Garrett the above present; and also, as his own gift, he presented Mrs. Garrett with the tea service. Mr. B. resumed his seat amidst the cheers of the assembly. After the presentation, Mr. Garrett rose to express the sense of gratitude he felt for these evidences of their affection. The meeting was then addressed by the Rev. E. Bott, at the conclusion of which a hymn was sung, the benediction pronounced, and the people separated, apparently highly gratified.

MISCELLANEOUS.

SCHOOL JUBILEE.—The Sabbath-school at Barton was the first established in this neighbourhood. It was commenced in the year 1800; and this, therefore, being the fiftieth year of its existence, it was decided to have a jubilee. There are four Sabbath schools, and a day-school connected with the church; and on Monday, Sep. 16, the whole of the scholars in these schools, (from three to four hundred) with their teachers, and a large number of friends, met at the top of the village and formed themselves into a procession. Brother Derry gave out the 197 Hymn from our own book, 'Blow ye the trumpet, blow,' &c., and they began to move towards the chapel singing it. The scene at this time was very interesting and impressive. In front of the procession was a large flag with the inscription, 'Barton Sabbath School Jubilee' upon it. Two others followed with the inscriptions, 'Union is Strength' and 'Feed my Lambs' upon them. The chapel gates were tastefully decorated with evergreens, and in a conspicuous position on the front of the chapel, were the words, 'Praise ye the Lord.' The service began at two o'clock. Several appropriate

hymns were beautifully sung by the children and congregation, and addresses delivered by brethren Norton, Derry, and Cotton. It appeared, from a statement made at the commencement of the meeting, that the school began with about thirty scholars, and three teachers, one of whom, our aged friend Deacon, is still living, and is as zealous as ever. Out of the 330 members of which the church is now composed, sixty one have been scholars, and seventeen teachers, in this school. A considerable number also that have been scholars or teachers have removed to other places, and become members of other churches. One, Mrs. Buckley, is a missionary's wife in India, and two are ministers of the gospel at home. How many have been members of this and other churches in years that are past, and are now in heaven, and how much good has been done in other ways cannot be told. The money received and expended for the ordinary purposes of the school has been something more than £800, an average of about £16 per annum. The present number of scholars is 110; teachers, seventeen, eleven of whom are members of the church. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

J. C.

SHEFFIELD.—*Opening of new school-rooms in connection with Eyre-street chapel.* The services connected with the opening of the above school-rooms took place on Lord's-day, Sep. 29th, 1850. Mr. Fredk. Grosjean, of London, preached morning and evening. The congregations were very large, particularly in the evening, many not being able to get in. Such was the interest excited that there was a good congregation half an hour before the time of service. The Rev. S. Clarkson (Indep.) preached in the afternoon. On Monday afternoon a social tea-meeting was held, and afterwards a public meeting, at which Mr. Batey presided, when addresses were delivered by the Rev. J. H. Muir, Mr. H. Lindley, and others. On Wednesday afternoon a gratuitous tea was given to the children of the Sabbath schools, which they greatly enjoyed. Mr. Alderman Schofield preached on Thursday evening; this was the closing service of this interesting occasion. The proceeds amounted to £27 4s 2½d. The school-rooms, which are capable of accommodating above 400 children, are built right up against the gable end wall of the chapel, and in every respect of the same style of architecture, which greatly adds to the appearance of the whole. The erection of these school rooms has involved an outlay of upwards of £300, but towards this about £130 has been obtained by donations, subscriptions, promises, and collections, and it is hoped that the whole sum will be raised in the course of twelve or fifteen months. May the Lord smile upon this effort of his people.

J. B. S.

MISSIONARY OBSERVER.

DEATH OF DR. JUDSON.

THE subjoined brief notice is extracted from two American papers. We hope in due time to furnish a more extended sketch of the career of this eminent missionary.

ED.

By the last overland mail from India, the melancholy intelligence has reached the Missionary Rooms, of the decease of Rev. Adoniram Judson, D. D., senior missionary of the American Baptist Missionary Union. He died on the 12th of April last, on board the French bark *Aristide Marie*, of Bourdeaux, bound for the isle of Bourbon,—aged 63,

Dr. Judson left Maulmain on the 3d of April accompanied by Mr. T. S. Ranney, in compliance with the directions of his physician. Mrs. J. would have accompanied him, but it was at the hazard of her life, and he would not consent. For a day or two hope and fear alternated, but before the pilot left the vessel he felt so much revived as to dictate a message to Mrs. Judson, expressing a confident belief that he would recover. Scarcely, however had the pilot got off, when he relapsed, and suffered great pain, which continued till he was released by death. He was buried in the sea on the same evening, in latitude 13 deg. North, longitude 93 deg. East, within the range of islands that run down to the straits of Malacca, within nine days after the embarkation at Maulmain,

Dr. Judson embarked for the East in 1812, and has thus been more than thirty-eight years in missionary service,

Rev. Dr. Adoniram Judson was the son of a Congregational minister of the same name, was one of the earliest students of Andover Seminary, and one of the first band of young men

that devoted themselves to the work of American Missions to the heathen. He was sent out to confer with the London Missionary Society, and his report determined our churches to act independently. He sailed to Calcutta in 1812, with Rev. Samuel Newell, Samuel Nott, and Luther Rice, all with their wives.

On Reaching Calcutta, Messrs. Judson and Rice adopted the views of the Baptists: Rice came home to stir up the Baptist churches to the work of foreign missions, and Judson went to Burmah, where he has continued for nearly 40 years. He translated the whole Bible into the language of that country besides compiling a dictionary, and an immense amount of other literary labour in addition to the laborious preaching of the gospel. He returned to this country in 1847, when he married for his third wife, Miss Emily Chubbuck, known to the literary world by the fancy name of Fanny Forester. The meed of honour due to his scholarship can never be fully estimated but by the multitudinous people who benefit by his works. As a missionary, no man has been more persevering, more heroic, more devoted. His faith, and labours, and patience—his honoured name and cherished memory, will be the common heritage of the Christian world.

LETTER FROM REV. W. MILLER.

Piplee, June 19, 1850.

MY DEAR BROTHER GOADBY, your very interesting letter, addressed to brother Lacey, but intended for all the brethren, came to hand a few days ago, and reminded me of neglect of duty in not writing to you for the long space of nearly twelve months. Many thanks for your kind references to, and inquiries after myself and Mrs. M. Through the abounding goodness of our gracious God

we are still monuments of his mercy, and among the living to praise him. We have now been nearly a year at this station, and can, from experience and observation, bear testimony to its healthiness, as well as the populousness of the district, and the numerous and important facilities it possesses for coming into contact with the people, and scattering widely the incorruptible and life-giving seed of the Word. We like Pipelee much as a place of residence, the scenery all around is rural and pretty, and being nearer the sea we have it much cooler during the hot season than at Cuttack. Though entirely destitute of European society, we feel happy in being able to labour without interruption, for the conversion of the heathen. In answer to your question I am happy to inform you that Mrs. M. has not laboured in vain to acquire a knowledge of the Oriya: I consider (though you will pronounce me to be a partial judge) that she speaks it well, considering the time she has been in the country, and drawbacks to which persons in her circumstances are subject. She has recently visited several villages in the neighbourhood and conversed on spiritual things with the females, and was encouraged by being kindly received, and attentively heard.

During the past year a church has been formed, three persons have been baptized, two additional dwelling houses, a new school room, and a chapel have been erected at Pipelee; the latter, a neat pukka building, 30ft. long, 18 ditto wide, and 12 ditto high inside, and will seat, at least, 120 persons, was opened on the 30th of May. Brethren Lacey and Buckley had engaged to conduct the services, and came over with that intention. Brother L. was, however, to our great grief and disappointment, prevented by a bad fever, from taking any part in the services; consequently, brother Buckley kindly engaged in the morning as well as the afternoon. Psalm xxii. 27 was the foundation of the morning discourse; in which the preacher proved, by arguments drawn from the prophecies, promises, and oath of God,—Christ having become the propitiation for the sin of the world; being possessed of all power in heaven and earth; his church having hitherto withstood the gates of hell, and triumphed gloriously, especially latterly in heathen lands; and having taught his disciples to pray for it,—the certainty of the declaration of the text being fulfilled. 'All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.—Hag. ii. 7. (last clause) was the foundation of the afternoon discourse, which was delivered in English and Oriya. Having shown how, by reason of the Lord Jesus Christ having entered, and the gospel having been preached in it, the latter temple was filled with glory, our dear

brother, in a very interesting manner made known how *this* house would be filled with glory; for here Christ and him crucified would be preached, and its glorious results witnessed in the conversion of sinners, the instructing, comforting, and establishing of saints; his praise would be sung; prayers would be addressed to him, and his ordinances celebrated. Both these sermons were soul stirring and encouraging. The services were well attended, (a goodly number of the heathen being present) and excited much sacred and delightful feeling. May the desires excited and expressed, and the prayers offered on behalf of this house of God be realized and answered: then indeed will it be filled with glory, and thousands will within its walls be born and fitted for glory. 'O Lord, we beseech thee, send now prosperity.' About three hundred rupees have been subscribed, chiefly by the christian friends in Orissa, towards the cost of the chapel; which, including furniture, such as forms, lamps, &c., will be about three hundred and fifty rupees. It stands very near the Pooree road, and the bazaar of Pipelee; hence, very convenient for pilgrims and passers by, many of whom, I trust, will be induced to stop, and hear the glad tidings of salvation. The building is exceedingly ornamental to our little station, and what is much better, gives it a thorough missionary aspect. Behind the chapel, though almost in a line with it, is the school house, where a number of heathen boys, and some from the christian village, are taught daily by a christian schoolmaster; between this and the village, which lies to the west, is a large tank, which we have just had cleansed, and excavated to some extent. Up to the time of our taking possession of the ground, it was the receptacle of the remains of all the victims of the Pooree idol, who perished in the neighbourhood, hence, an immense quantity of skulls and bones, to the horror of the workmen, had to be removed and buried; it is now a fine clear sheet of water and will be very useful to the christians. During the late cold season, I and the native preachers itinerated rather extensively, and in one instance, to a district where no missionary had previously been, but where we discovered to our great joy, the light of truth had preceded us. I refer to Khonas and the Old Guru, the particulars of whom you have doubtless heard. The circumstances of this case are encouraging, and afford ground to believe that the leaven of the gospel has spread much more among the people than we are aware of, or have imagined; and that doubtless, thousands from Orissa will form a part of the church triumphant, who were never connected with the visible church militant. I returned a few days ago from Pooree, having in company with the native preachers,

spent nine days in preaching at the Chundana festival, and in the town. The festival attracted a large number of Oriyas from all parts of the surrounding country. Brother Lacey who had come in to Pooree to get rid of his fever and regain strength, being accompanied by Bamadabe, and Sebo Patra, these two brethren proved a valuable acquisition to our little band. Each returning evening found us in some elevated position near the temple, 'Holding forth the Word of Life,' and it is due to the native brethren to say, that they with much feeling and power, exposed the idolatry and sins of the people, and made known to them the true God, and means of salvation through the Lord Jesus Christ. As usual, our congregations were well sprinkled with brahmins and pundabs, who exhibited their hatred and dread of the truth, by using various expedients, such as shouting 'Jaganath, Jaganath; Hurree bol, Hurree bol;' and proposing foolish and insolent questions, to divert the attention of the hearers. Sebo Patra's tact and cleverness in silencing these gentlemen, were often called into exercise, of which I will record one or two instances. One evening, a pundab who had been bellowing the name and praises of Jaganath, among other things said, that sounds were frequently heard proceeding from the interior of the idol. 'Very probable indeed,' replied Sebo, 'it is not long ago that sounds were heard issuing from an idol called Jaganath, at Alee, (a place in the east of the province) and thousands of persons went to see it on this account. Among the rest a shrewd old brahmin went, who on hearing for himself, requested the pujaree, (or priest) to remove the idol from his throne, to which he assented; in the act, however, of removing, a large rat, and several young ones, to the astonishment of all present, and the clearing up of the mystery, tumbled out of the idol.' This was more than the noisy pundab could stand, so he soon made his exit, leaving us to improve a good opportunity of exposing error, and enforcing the truth. On hearing the above, I was forcibly reminded of the amusing account which Milner in his history of the church under Theodosius, gives of the image of Serapis, in a temple at Alexandria, of which it had been confidently given out, that if any man touched it, the earth would be opened, the heavens be dissolved, and all things run back into general chaos. A soldier however, animated by Theophilus the bishop, was so hardy as to make the experiment; with an axe he cleft him down the jaws; an army of mice fled out at the breach he had made, and Serapis was hacked in pieces.

On the evening of the 3rd of June, while addressing about 300 persons in the large road near the temple at Pooree, one old brahmin became very troublesome, making

many objections to what was advanced; a person standing by, at length tapped him on the shoulder, and told him to cease, for he did not understand the religion he was opposing. On asking the party if he knew anything of christianity? he answered in the affirmative, and repeated several passages from our poetical tracts. Enquiring how he obtained this knowledge, he replied, 'I do not like to tell you here, but I will call on you the day after to-morrow and make it known.' On the appointed day he came, and spent two hours with us, and related the following particulars. He is a brahmin, named Bala Bhadra Sahu, and resides at a village named Chundanapoor, five miles from Pooree. Returning from the Ruth jatra, five years ago, he received a bound volume of our poetical tracts, from brother Lacey, which through curiosity, he was induced to read. Its contents, however, so impressed his mind, as to lead him to a knowledge of himself as a sinner, and the Lord Jesus Christ as the only Saviour. Soon after this, he renounced the worship of idols and reading hindoo Shastres, and told his family and neighbours his reasons for doing so; he also commenced keeping the Sabbath, praying to, and praising the Lord Jesus. This called forth opposition and persecution; some abused him, some threatened; many called him the Padre, while all pitied him. Lately, however, many have come to his house, to whom he has made known the christian religion according to his ability. Some of his brahminical friends refusing to hear, unless by the medium of sanscrit; he turned a large portion of the contents of our tract, called the 'Essence of the Bible,' into that language, which he repeated in our hearing. From the questions I proposed, I rejoice to learn that he has very clear and scriptural views of himself as a sinner, and the plan of salvation through faith in Christ. He professes to be resting entirely on the foundation laid in Zion. He is very ready in quoting from the tracts, and seems to have a good judgment as well as retentive memory. Having invited him to come the next Lord's-day to worship, he accordingly came: having read over the 3rd chapter of John's gospel, brother Lacey asked him what he understood by the new birth, he said, 'We must become in our minds like little children.' He was very much interested by the explanation of the 14th verse, and at the close, asked several questions about the apostles, the languages into which the scriptures had been translated, and Satan. I am satisfied as to the man's sincerity, and bless God for the amount of saving knowledge which he has without human instrumentality acquired. He took home a copy of the New Testament on Lord's-day evening. I hope to be able to give you further intelligence

of him when I write again. Hoping this may find self, Mrs. G. and family well, and with christian regards, in which Mrs. M. joins, I remain; yours affectionately,

W. MILLER.

LETTER FROM REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—Early on Thursday morning, July 11th, I left Khundittur for Rama market and Lalpoor festival. I had a pleasant ride on horseback as far as the Brehmini river, where I overtook my palanquin, which had been sent on before me. About mid way I was stopped by a Chokidar, (village constable) who stated that he had a request to make if I would have the condescension to listen. I instantly replied, say on; when he told me that a Mohamedan had just died of cholera in a bazar close by, and that a dispute had arisen between himself and the companion of the dead man, in reference to the place of sepulchre.* While we were talking, this Mohamedan came up, and stated that he and his companion who had just expired, were servants of a civilian at Cuttack—that he was far away from any of his friends—that he had been to a Mohamedan village to procure assistance, but no one would assist him—and that he must bury his companion by the way side and travel on; to this however, the Chokidar would not be induced to consent, for he said, were a Mohamedan to be entombed by the side of the main road it would thereby become contaminated, and the Hindoos would refuse to walk on it, and that in consequence he should be visited by some dreadful punishment. To reconcile the two parties, I advised them to take the corpse to a mango grove a few paces distant, to which they agreed, and having requested the Chokidar to furnish the Mohamedan with a 'grave digger' and a 'carrier of the dead.' I journeyed on, and entered into conversation with a number of pilgrims who were wending their way to Pooree. This I might say, is a very common practice with Orissa missionaries, we have no regard either to time or place, for we think that we can preach the 'gospel of Jesus' to the heathen quite as forcibly and as eloquently on the green grass with nought but the wide spread canopy of heaven for our covering, as we could in the most splendid cathedrals that have ever been reared. Varied indeed are the places when we lift up the 'cross' and the 'crucified.' The native hut—the cow shed—the potter's yard—the blacksmith's shop—the carpenter's shop—the bazar—the market—

the festival—the mountain, plain, and forest have all been made preaching places for the Orissa missionary, and it remains for eternity alone to make manifest the good that has been effected by such labours. The advice of the prince of missionaries to his son Timothy on this subject is very apposite, 'Preach the word: be instant in season, out of season,' &c.

But I must proceed with my narration, after crossing the river, I met with the native preachers, and as they were staying to cook their morning meal, I determined to stay with them and get a little breakfast, as well as to make sundry inquiries about the road we were to go. Immediately on alighting from the palanquin, a number of people came round me, (for the natives know well that the Pradri Sahibs are always accessible) among whom, was a native policeman, who brought with him a nice little girl about eight years old and placed before me, stating that she had been stolen from her relatives by a number of gypsies who were encamped on the bank of the river. I asked the child whence she came, and whether she remembered the name of her native village? to which she replied in the negative, but that if she were taken to Khundittur she would find her way home. She said that her father was dead, but that her mother was living, she also said that she was playing by the way side with her little brother, when the gypsies came and took her away. For some time she refused to eat with them, but to make her yield, they beat her most cruelly, and branded her with a heated iron on the back and arms. And I learnt from some other parties that they were intending to resort to some inhuman practices in order that the child might appear like a gypsey. When they saw me, they avowed in the most solemn manner that they had not stolen the child, that they had plenty of children of their own, to demonstrate which, a whole host of little naked urchins were called, who soon came (gipsy like) running and scampering across the green to my palfry. After which, the whole fraternity (children excepted) swore by the earth, pieces of which they threw into the air, that they were innocent of the charge that had been brought against them. I recommended the policeman to refer the case to the magistrate of the district, and the child would then most likely be restored to its friends.

Well, after breakfast we pursued our journey, and after wandering over rice fields for about two hours we arrived at Rama market, we soon obtained an excellent congregation, and a goodly number heard with marked attention our important message of mercy. I spoke first, and I took for my text—'Who is the true Jugernaut? and after showing my hearers from their own shastras that the god

* The Mohamedans invariably *bury* the dead; the Hindoos, with one or two exceptions, invariably *burn* the dead,

they worshipped was wood, and only wood, they very significantly replied, 'Well if he be so, how is it that the Company give annually thousands of rupees to support him? This they throw in our teeth throughout the length and breadth of the province. Let every reader of the Repository know that the British government give annually more than two thousand three hundred pounds! to support one of the foulest systems that the prince of darkness ever established, a system which leads annually, (directly or indirectly) to the destruction of eight or ten thousand souls. During the day we had several opportunities of conversation with parties who had come out of curiosity to see us. About three p. m. we moved on to the festival: the carpenters were busily engaged finishing the car; after resting a few minutes, we took our stand by the car, and sang the first part of the 'Jewel mine,' after which we had about 200 hearers. Sebo and Tama, who were with me, spoke with great power. I felt much pleased with their addresses. Shortly after, the idols were brought out, and in consequence of the horrid din of drums, symbols, and gongs, &c. &c, I found it impossible to make myself heard, and therefore, after distributing a few tracts, began to prepare for my journey home, which I reached at about eleven p. m. On these occasions it is a most ridiculous sight to see the priests jump the idols along from the temples to the car. I pointed to a number of bystanders and exhorted them to look at their god as he was being jumped along; I said if he had been a fish he could have jumped himself, or if he had been a bird he would have flown there, &c., &c. But we find it comparatively easy to convince idolators of the utter futility of idolatry, but it is ten thousand times more difficult to induce them to forsake it and believe in Christ. Though India is full of idols, yet there is scarcely a single passage in the acknowledged 'Hindoo shastras' which either commands or sanctions the worship of idols. This may appear a somewhat singular fact to your readers, but such, however, is really the case. You may challenge the votaries of idolatry to produce one without fear; they will instantly reply that they are innumerable, but you tell them that you only require them to produce one, and in nineteen cases out of twenty you find that they are speechless. The gods of the Hindoos lived and died like men, and beasts, and birds, and fishes, for they assumed all these forms. Hindooism is such a complicated mass of absurdities and contradictions, that you require years of study to obtain anything like an accurate knowledge of the system. For myself, I may say, the more I see of it the more I hate it; so long as even a vestige of such a diabolical system remains, it is utterly impossible that the people should be anything but grossly

immoral. If you want a personification of vice in all its deadliest forms, you must take the incarnation of Vishnoo and you have it to perfection, though the greater part of his life is so impure that it could not possibly be translated. I well remember our old friend Belagi, of Berhampore, saying, after a little excitement in the bazar, to his opponents, 'Why, if your Vishnoo had been incarnate during the reign of the Company, they would long ago have hanged and gibbeted him for his crimes.' As the people among whom we labour have so deeply sunk in the vortex of iniquity and shame, need we wonder that years of labour must be expended before even a few may be disposed to receive the holy doctrines of the gospel. But dark and dismal as are the scenes around us, we feel that we have an abundance of encouragement to proceed with our enterprise in that Word which 'liveth and abideth for ever.'—'I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return. . . . that unto me every knee shall bow, every tongue shall swear.' Bad as the hoary system of Hindooism is, its doom is sealed, its deep-rooted foundations have been shaken, and we believe that the day is not distant when the sound shall go forth through the length and breadth of this vast continent, 'Hindooism is fallen, is fallen.'

In conclusion, let me affectionately request your readers still to remember the claims of the mission. Let Orissa have your warmest sympathies, and prayers. One of the most important spheres for missionary labour in India has been consigned, in the providence of God, wholly to you. Again I would say, forget not the mission—labour, tug, and toil, and pray, and give, and give, and pray, until the idols of the heathen shall have been utterly abolished, and until the star of Bethlehem shall have chased away the moral darkness from the globe. Affectionately yours. W. BAILEY.

QUEENSHHEAD. On Lord's day, Sep. 29th, two sermons were preached in the Baptist chapel, Queenshead, and one in the Haly Hill chapel, Halifax, in aid of the funds of the Foreign Mission, by the Rev. R. Stocks. Queenshead collections and subscriptions, £8 3s. 4½d., Halifax ditto ditto, including £2 from John Crossley, Esq., mayor, £11 8s. 6d.

Oct. 6th, the same brother preached at Clayton, and £1 14s. 9d. was collected for the mission. On the 13th he preached at Burnley, and on the 14th a missionary meeting was held at the same place. The chair was taken by Mr. W. Riley, and the meeting was addressed by Revds. R. Stocks and Hardy of Queenshead. Collections £4 14s. 6d.

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[NEW SERIES.

MEMOIR OF THE LATE REV. JAMES PEGGS.

(Continued from page 496.)

It will be impossible within the space to which we have confined ourselves to give anything like an adequate view of the various engagements and labours of the subject of this brief notice. All we shall attempt, therefore, will be a glance at the chief events of his subsequent career.

Mr. Peggs, as we have already seen, entered the Academy in April 1816. He laboured diligently at his studies, and also engaged very much in preaching whenever and wherever he had opportunity, so that during the months allotted to study, he was in almost every G. B. preaching place in the Lincolnshire district. He was not inattentive to his accustomed efforts to do good, or to the state of his mind; and though his previous depression partly left him, he was frequently dejected.

He attended the Annual Association at Boston, in June, 1816, and was present at the formation of the G. B. Foreign Missionary Society. He spent the vacation of 1817, at
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Norwich, and in Norfolk; and besides preaching at the opening of the chapel in Priory Yard, Norwich, he preached during these rambles more than thirty times! In Dec., 1817, he received an invitation to visit Norwich with a view to become the minister of the G. B. church there. This he accepted, and removed in Feb. 1818. His labours at Norwich were assiduous, and were crowned with considerable success. In 1819, this ancient church at his instance, united with the New Connexion, and Mr. Peggs attended the Annual Association at Derby. His mind had already been deeply exercised about the propriety of devoting himself to the service of God in the Missionary field; and as the church in Norwich decided, in the following October, not to invite Mr. Peggs to be their permanent pastor, this circumstance, though it greatly depressed him, seemed to open the way for Missionary engagements. Mr. Peggs closed his labours at Norwich, in the beginning of April, 1820.

After preaching four successive evenings in the week, he left Norwich, attended by about twenty of his affectionate converts, and when they had walked together about six miles, they retired to a grove and parted under circumstances of peculiar interest. The entry in his 'Experience' is as follows:—"April 5th, Friday.—Delivered an address to friends in my room from, "If ye love me, keep my commandments." More than twenty walked between five and six miles, till a person met me to carry me to Tuddenham, where I preached. In a beautiful grove I prayed with my weeping friends, and so got away from them. The Lord give us to meet in glory to part no more." So tender was their attachment! Several of these persons afterwards joined another church in the city, and maintained a lasting affection for their devoted pastor and friend.

The attention of some influential brethren had been directed to Mr. Peggs as a suitable person to be engaged as a missionary amongst the heathen, for a considerable time before he left Norwich. At the Association held at Derby, in 1819, this became general. His address at the annual public meeting connected with the infant society, at that time excited much interest. A correspondence on this subject was opened between him and the committee. His own zeal and ardour, the advice of judicious friends, amongst whom was the late Mr. Kinghorn of Norwich, Mr. Jarrom, and the Lincolnshire Conference,—his freedom from pastoral engagements, and the inclination of the young lady to whom he had become affianced, at length induced him to write 'conclusively,' March 14th, 1820, to the respected secretary, and to decide on devoting himself to the service of God in 'Missionary work.' Having done this, and being accepted by the Society, he returned to Wisbech, that he might pursue his studies

until the time came for his entrance on this arduous and self-denying employment.

It was thought desirable that the first missionaries sent out by our society should have the advantage of going to India in company with the late Rev. W. Ward, of Serampore, who was in this country in 1820, and who was expecting to return in May. Visits to America, Holland, &c., however, led that excellent person not to return to India until the following year, during which time, Mr. Peggs resided at the Academy. In this interval he had many severe exercises of mind relative to his engagements as a missionary, some arising from himself, others from an invitation to return to Norwich, &c., but he overcame them. He visited the Midland Counties in the mid-summer of 1820, and Norwich at the Christmas vacation, preaching at many places during these tours. He entered into the marriage state in April 1821. The lady he selected as his companion, was Miss E. Smithee, of Walton, near Wisbech. She was a person of superior endowments, eminently pious, and in every way suited to be the companion of a minister and a missionary. On the 19th of April, seven days after their union, the intelligence arrived that Mr. Ward intended to sail for India in the next month. Our friend then commenced another, his fifth, course of 'farewell sermons,' and entered into the arrangements necessary for their speedy departure. He and Mrs. Peggs travelled to Loughborough to be present at the ordination of the Rev. W. Bampton, his colleague, who was set apart to the work of God, in Wood Gate chapel, on Tuesday, May 15th, a day long to be remembered. He returned, and arrived at Wisbech the following evening; and on the 17th was himself publicly set apart as a christian missionary. This was an interesting